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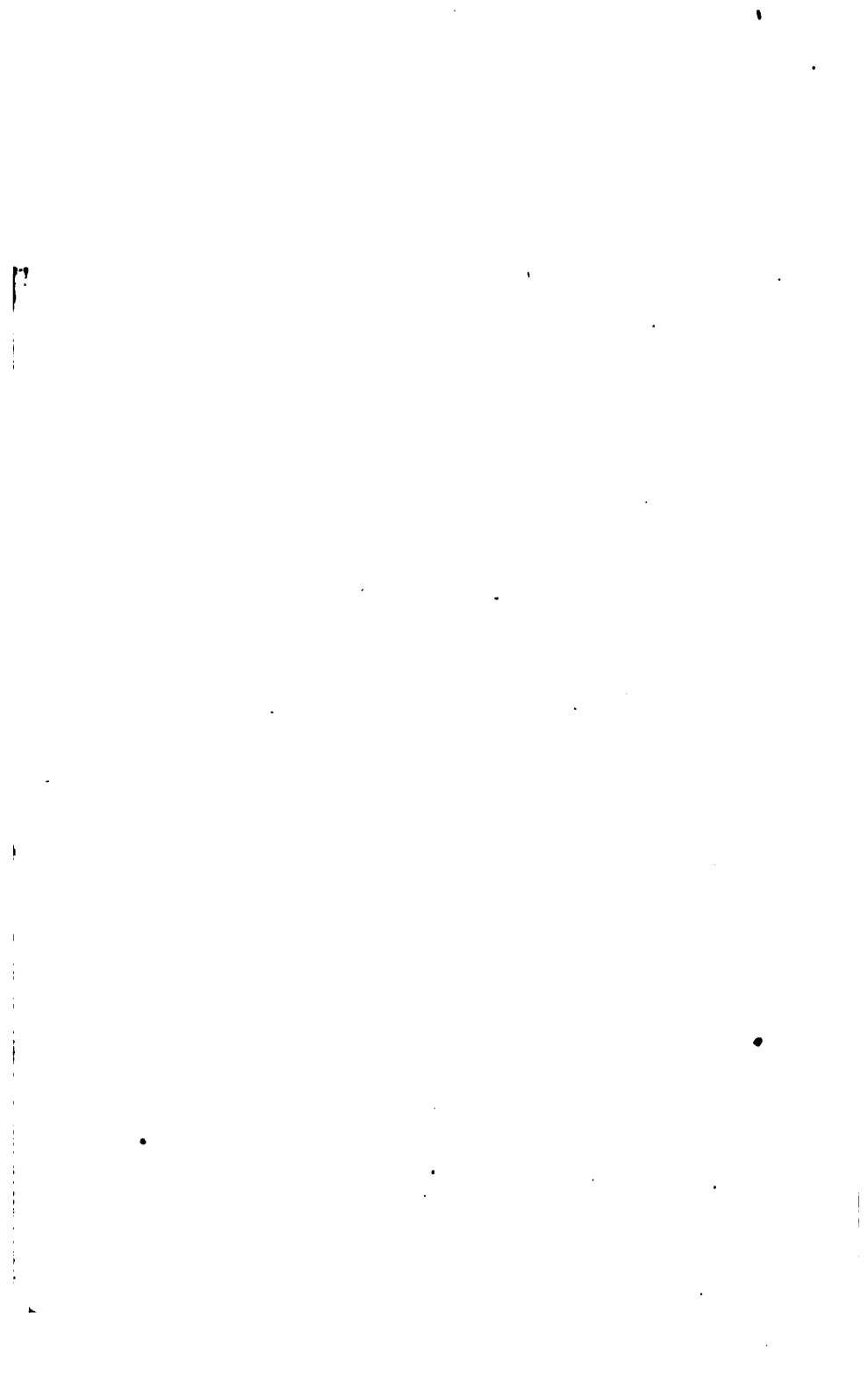
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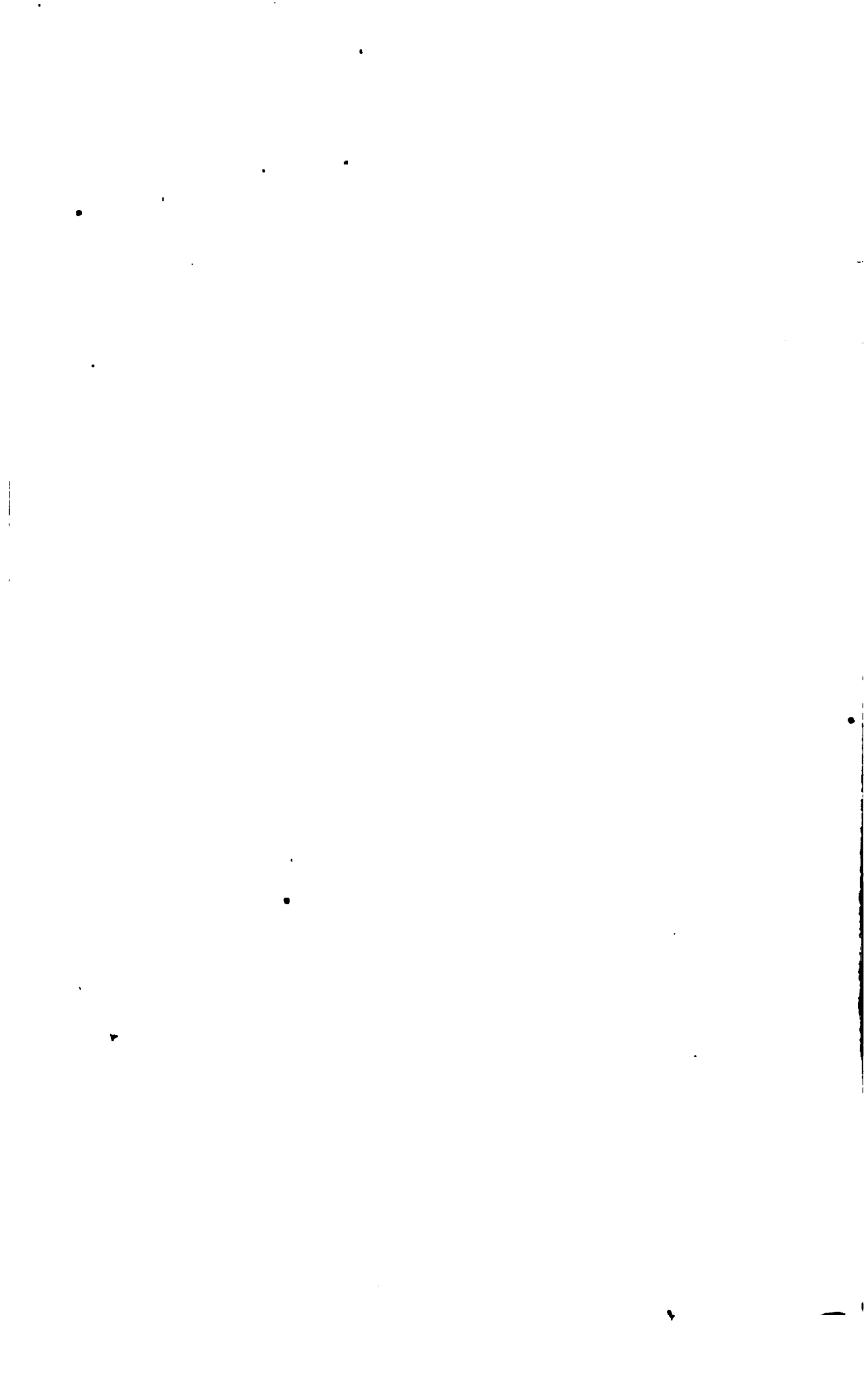
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THE
GREEK TESTAMENT.

VOL. II.

**THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.**

. . . ἥτις ἀρχὴν λαβοῦσα λαλιῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

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THE

GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY
HENRY ALFORD, B.D.

VICAR OF WYMESWOLD, LEICESTERSHIRE,
AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

IN THREE VOLUMES.

VOL. II.

CONTAINING

THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.

LONDON:

FRANCIS & JOHN RIVINGTON,
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THE principal points of difference between this Volume and Vol. I., which I have explained more at length in the Prolegomena, are the following. In this Volume,

1. The text is arranged on critical principles, regard being had to the internal evidence for and against every reading, as well as to the external evidence of manuscripts.

2. The reasons for adopting or rejecting every reading are given in the digest.

3. The digest embraces a complete account of the various readings: those of the later cursive manuscripts, and those of minor import, which were excluded in Vol. I., being here inserted.

4. The various marks, of variation from the received text, of divided manuscript authority, and of probable spuriousness, are omitted in the text of the present Volume.

I have to express my sense of especial obligation to

1. The 2nd Leipzig edit. of TISCHENDORF, on the digest in which, my own is mainly founded: and from whose account of MSS., versions, and fathers, I have borrowed largely.

2. The commentary, and critical notices, of MEYER. Though often differing widely from him, I cannot help regarding his com-

mentary on the two Epp. to the Corinthians the most masterly and complete that I have hitherto seen on any portion of Scripture.

3. The archæological and illustrative labours of Messrs. Conybeare and Howson.

4. The able and satisfactory treatise of Mr. Smith on the voyage and shipwreck of St. Paul.

I must leave my other many obligations to speak for themselves. None can tell how much and how kindly I have been helped, but those who find in the exercise of that kindness its most acceptable return.

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PROLEGOMENA.

CHAPTER I.

THE ACTS OF THE APOSTLES.

SECTION I.

ITS AUTHORSHIP.

1. THE Author of this book is identical with that of the third Gospel, as plainly appears from the circumstance that in its address, to a certain Theophilus, reference is made to a former work, on the acts and words of Jesus, similarly addressed. Comp. Acts i. 1, Luke i. 3. That Author is traditionally known as Lucas or Luke, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 10. For notices respecting him, see Prolegg. to vol. i. chap. iv. § 1.

2. Nor is there any reason to reject the testimony of tradition in this matter. In chaps. xxvii. and xxviii. we find our Author (see below, paragr. 4) accompanying Paul to Rome. In the passages above cited, all written from Rome, we find that Luke was there, in the company of that Apostle. So far at least there is nothing inconsistent with Luke having written this book; and if this book, the Gospel.

3. That *no other writer has here assumed the person of the Author of the Gospel*, may be gathered from the diction of this book strongly resembling that of the other. Supposing the student to consult the references in this Edition, he will be continually met by words and phrases either peculiar to the two books and not met with elsewhere (about 50 of these occur),—or mostly found in the two.

4. That *no writer other than the Author of the rest of the book* has furnished the parts in which the narrative proceeds in the *first person*, will be plain, if the matter be thus considered. (a) We have evidence, both by his own assertion (Luke i. 3,) and from the contents of the Gospel and this book, that Luke was a careful and pains-taking writer.

Now it would bespeak a degree of carelessness wholly unexampled,—for one who compiled a continuous memoir, to leave its component parts, derived from various sources, in their original fragmentary state, some in the third, others in the first person. Unquestionably such a writer would in such a case have translated the whole into the third person. (β) Seeing that Luke *does* use the first person in Acts i. 1, and that the first person is resumed ch. (xiv. 22) xvi. 10—17,—xx. 5—15,—xxi. 1—18,—xxvii. 1,—xxviii. 16, it is but a fair inference that in one and the same book, and that book betokening considerable care of writing and arrangement, the speaker implied by the use of the first person is one and the same throughout.

5. That the author never names himself, either *as* the author, or otherwise, can of itself not be urged as an objection to any hypothesis of authorship, unless by the occurrence of some mention, from which the authorship by *another* may be fairly inferred. But, if we have in this book no mention of Luke, we have as certainly no hint of any other person having furnished the narrative. On the other hand we have a hint by which it appears that some one other than all the specified companions of Paul on a certain occasion (Acts xx. 4, 5,) was with him, and was the author of the narrative. After the mention by name of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we read, 'These having gone forward waited for *us* at Troas:' this pronoun including Paul and the writer, at least (see note there).

6. That Paul himself, in Epistles written during the journeys here described, does not name Luke, cannot be alleged as any argument why Luke should not have been the author of our narrative. For (α), we have undoubted examples of Paul sometimes merely alluding generally to those who were with him, as Phil. iv. 21, 22;—sometimes sedulously suppressing their names while speaking of services performed by them, as 2 Cor. viii. 18: sometimes not mentioning or alluding to them at all, as in the Epistles to the Galatians and to the Ephesians:—and (β) strictly speaking, no Epistles appear to have been written by Paul while our writer was in his company, before his Roman imprisonment. For he does not seem to have joined him at Corinth, ch. xviii., whence the two Epp. to the Thessalonians were written:—or to have been with him at Ephesus, ch. xix.,—whence (perhaps) the Ep. to the Galatians was written;—nor again to have wintered with him at Corinth, ch. xx. 3, at the time of his writing the Ep. to the Romans, and (perhaps) that to the Galatians.

7. But independently of the above arguments to establish the identity of the author throughout, we may infer the same from the similarity of diction and style, which do not vary through the book. Here again we have, as will be seen abundantly in the references, terms *peculiar to the*

writer occurring in various parts of the book;—favourite terms and phrases occurring in all parts of the book; which could not well have been the case, had he merely incorporated the memoirs of others. For compendious statements of these, the whole of which have been inserted in my references, I refer the reader to Dr. Davidson's *Introd. to the N. T.* vol. ii. pp. 4, 5.

8. And again, the notes will be found repeatedly to point out cases where the narrator takes up again (with his characteristic *μὲν οὖν* or otherwise) the thread of history previously dropped (see e. g., and compare, xi. 16, i. 5: xi. 19, viii. 1—4: xxi. 8, vi. 5, viii. 5 ff: xxii. 20, vii. 58; viii. 1, &c.).

9. Another interesting source of evidence on this head is pointed out by Mr. Smith, in his valuable work on the *Voyage and Shipwreck of St. Paul*. He has shewn that in the various narratives of sea voyages in this book, and in that of the stilling of the storm in the Gospel, Luke has, with remarkable consistency, shewn himself to be just so much acquainted with the phrases and habits of seamen, as a landsman well habituated to the sea, but himself no seaman, might be expected to be. To specify instances would be beyond my limits, besides that Mr. Smith's very interesting and ingenious argument and illustrations would be spoiled by abridgment. I can only refer my reader to his work.

10. To the same class belong the intimations, slight indeed but interesting, discoverable here and in the Gospel in the descriptions of diseases, that the author was one well acquainted with them and with the technical language of the medical profession. Of this kind are *συνεχομένη πυρετῷ μεγάλῳ* Luke iv. 38, *πυρετοῖς κ. δυσεντερίᾳ συνεχόμενον*, Acts xxviii. 8: see also Luke viii. 43, 44,—Acts iii. 7, xii. 23, xiii. 11, and comp. Col. iv. 11.

11. It will be necessary to mention the various hypotheses which have substituted some other narrator for Luke in the parts of the Acts where the first person is used, or have merged his personality in that of some other companion of Paul: and, irrespective of the above arguments, to deal with them on their own merits. (a) Bleek and De Wette hold *TIMOTHEUS, and not Luke, to have been the companion of Paul and the narrator in the first person,—and Luke to have inserted those portions from a journal kept by Timotheus, and without alteration.*—But this is not consistent with ch. xx. 4, 5: where, when the companions of Paul have been named, and Timotheus among them, it is said *οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι*: the escape from this objection attempted by making *οὗτοι* refer to Tychicus and Trophimus only, being on all ordinary rules of construction, inadmissible. This reason is to my mind, sufficient: those who wish to see others brought out, and the supports of the hypothesis (which are entirely negative and inferential)

invalidated, may consult Dr. Davidson's Introduction to the N. T., vol. ii. pp. 9 ff.

(β) *SILAS was the narrator in the first person, and indeed the author of the latter part of the book, beginning with xv. 13, in the form of personal memoirs, which then were worked up.* This hypothesis, which has not any thing resembling evidence to support it, is sufficiently refuted by the way in which the mention of Silas is introduced ch. xv. 22 (included by the hyp. in *his own work*) as being a 'chief man among the brethren.' If it be answered that this notice of him was inserted by Luke,—Is it, I would ask, likely, that an author who was at no more pains in his work than to have the *first person* standing in the narrative of another which he used, would have added to the mention of new individuals notices of this kind?

(γ) More ingenious, and admitting of more plausible defence, is the hypothesis, which *identifies Luke himself with Silas.* The latest and ablest vindication of this view is contained in an article by the Author of the literary history of the N. T., in Kitto's Journal of Sacred Lit. for Oct. 1850. The chief arguments by which he supports it are these:—

(1) "The author of the Acts appears, in the early part of his history, to have been well acquainted with the acts and sayings of Peter, as he was afterwards with those of Paul. Now the only persons whom this description would fit, are *Silvanus* (or Silas), and *Mark* (see 1 Pet. v. 12, 13). That Mark did not after Acts xv. travel with Paul, we know: but Silas did, and from that time we find greater precision in the narrative as regards the history of that Apostle."

But to this it may be answered,—that the difference between the kind of acquaintance which the historian possesses with Peter and his sayings and doings, and that with Paul and his history, is very observable even to a cursory reader. No where in the first part of the book does he use the first person: and no where, although the testimony has plainly come in many parts from autoptic authority, does the narrator himself appear as the eyewitness. In fact, all that the above argument insists on, is easily and naturally satisfied, by the long and intimate companionship of Luke and Silvanus as fellow-travellers with Paul, during which time Luke may have gathered, if Silvanus must be considered as his authority, all that we now find in the former parts of our history¹.

¹ I do not notice in the text the untenableness of the author's hypothesis that Silvanus accompanied Peter from Jerusalem into the East, and became the bearer of his first Epistle to the Christians of Asia Minor, *before* the commencement of his own connexion with Paul: i. e. before the gospel had ever been preached to many of those addressed by Peter, which it *had already been*,—see 1 Pet. i. 12, 25, and remark the aorists in both places. This extraordinary hyp. is not necessary to his theory of the identity of Luke and

(2) "Luke and Silvanus (Silas) are no where mentioned *together*. Luke is never mentioned in the Acts: Silas is never coupled with Luke in the addresses or salutations of the Epistles. And the two names, Silvanus from *silva*, and Lucanus from *lucus*, are so cognate that they might well be the appellations of one and the same person."

This ingenious argument, if well weighed, will be found to have but little force. As to Luke not being named in the Acts, the fact itself goes for nothing. If it have any *prima facie* weight, it would be against the hypothesis. That one who was careful to insert an explanatory notice respecting one so well known as Σαῦλος ὁ καὶ Παῦλος, should take no notice at all of the fact hereafter likely to occasion so much confusion, —that he who was named Silas in the history, was known by Paul, and mentioned in his Epistles, as Lucas,—is hardly probable. But let us observe the occasions on which Silvanus and Lucas have been mentioned by Paul. In 1 Thess. i. 1, and 2 Thess. i. 1, we have Silvanus joined with Paul and Timotheus. In 2 Cor. i. 19, we have an allusion to the preaching of Christ at Corinth by Paul, Silvanus, and Timotheus. Accordingly in Acts xviii. 5, we find that Silas and Timotheus came from Macedonia and joined Paul at Corinth: this occurring in a part of the history when (I am speaking according to the ordinary and *prima facie* inference, from the disuse of the first person since xvi. 17) the author was *absent* from Paul. Now let us turn to Col. iv. 14, Philem. 24². These Epistles belong to a time when we know by the latter chapters of the Acts, that the writer of the history *was with Paul*. Accordingly I find *Lucas* mentioned in both places. So far at least is in remarkable accordance with the common view that Silas and Lucas were not one, but two persons, and that the latter was the author of the Acts, and not the former.—It may be said that Paul called the same person Lucas whom he had previously called Silvanus: and this may be supported by his variations between Peter and Cephas. But (1) I conceive that the case of Peter was too exceptional an one (both names having apparently been given him and used by our Lord Himself) to found an analogy upon: and (2) Peter's names are forms of the same meaning in two different languages, not words of similar meaning in the same language.

But the principal argument in my mind against this hypothesis (over and above that from ch. xv. 22) is, that it would introduce unaccountable confusion into the form and expression of a history, which on the common view is lucid and accountable enough. Imagine Silas to be the speaker in ch. xvi., and Luke to be merged in Silas. Then 'we,' from

Silas: indeed that theory is better without it, as then the silence of the Acts on Peter's proceedings after Acts xii. is accountable, which on that hyp. it would not be.

² I omit at present 2 Tim. iv. 11.

ver. 10 to ver. 18, = Silas and Timotheus. In ver. 19, it would be natural to desert the first person, in order to express what happened to Paul and Silas, and not to Timotheus. The same specification of Paul and Silas might for the same reason, be continued during the stay at Philippi, i. e. to the end of that chapter. But is it conceivable, that the 'we' should not be resumed when the journey begins again ch. xvii. 1, —that it should not be used ch. xviii. 11, seeing that from 2 Cor. i. 19 it was Paul, Silvanus, and Timotheus who were preaching during that time at Corinth—in fact, that it should never be resumed till ch. xx. 5, at the very place (Philippi) where it was dropped before?

The argument from the similarity of *silva* and *lucus* is too unsubstantial to deserve serious attention. And that built on the assumption that the author of the third Gospel and the Acts must have held a place of greater honour than we find assigned to Lucas, is purely arbitrary, and sufficiently answered by observing that he is ranked with Marcus, apparently his fellow Evangelist, in Philem. 24. Rather would it seem probable, that the men of *word* and *action*, in those times of the living energy of the Spirit, would take the highest place; and that the work of securing to future generations the word of God would not be fully honoured, till from necessity, it became duly valued.

12. I shall now endeavour to sketch out the personal history of the author of the Acts, as far as it can be gathered, during the events which he relates.

The first direct intimation of his being in the company of Paul, occurs ch. xvi. 10, at Troas, when Paul was endeavouring (looking for a ship) to sail into Macedonia. Now at this time, Paul had been apparently detained in Galatia by sickness, and had just passed through (preaching as he went, see ch. xviii. 23) that country and Phrygia. It is hardly probable that he had visited Colossæ, as it lay far out of his route, but he *may*, in the then uncertainty of his destination, have done so. (See Col. ii. 1 and note.) I say this, because it is remarkable that in sending Luke's salutation to the Colossians (Col. iv. 14), he calls him *ὁ ἰατρὸς ὁ ἀγαπῆτός*. This designation might recal to their minds the relation in which Luke had stood to Paul when in their country; or more probably may have been an effusion of the warm heart of Paul, on recollection of the services rendered to him on that journey by his loving care. At all events such a designation, occurring in such a place, is not inconsistent with the idea that Luke about that time became Paul's companion on account of the weak state of his health. Further to establish this is impossible: but what follows is not inconsistent with it. We find him in the Apostle's company no further than to Philippi, the object perhaps of his attendance on him having been then fulfilled².

² He may have been put in charge with the church at Philippi, but the conjecture is not very probable.

13. If we seek for any trace of *previous* connexion between Luke and Paul, we find nothing but the very slightest hint, and that perhaps hardly to be taken as such. In ch. xiv. 21 we read, that Paul, after the stoning at Lystra, departed with Barnabas to Derbe, and returned through Lystra and Iconium and Antioch (in Pisidia), confirming the souls of the disciples, exhorting them to remain in the faith, *καὶ διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τ. βασιλείαν τοῦ θεοῦ*. This *ἡμᾶς* may be, as commonly understood, spoken by the writer as a Christian, and of *all* Christians: but it *may also be indicative of the writer's presence*: and I cannot help connecting it with the tradition that Luke was a native of *Antioch*⁴: though Antioch in Syria is there meant. Certainly, in the account (ch. xiii.) of the events at Antioch in Pisidia, there is remarkable particularity. Paul's speech is fully reported: the account of its effect vv. 44—49 given with much earnestness of feeling:—and one little notice is added after the departure of Paul and Barnabas, ver. 52, which looks very like the testimony of one who was left behind at Antioch. Whether this may have been the place of Luke's own conversion, we know not; but a peculiar interest evidently hangs about this preaching at Antioch in the mind of the narrator, be he who he may: and Mark had departed, who might have supplied the *Cyprian* events (see ver. 13).

14. After the second junction with Paul and his company, ch. xx. 5, we find him remaining with the Apostle to the end of our history. It would not be necessary to suppose this second attachment to him to have had the same occasion as the first. That which weakness of body at first made advisable, affection may subsequently have renewed. And we have reason to suppose that this was really the case. Not only the epithet *ἀγαπητός*, Col. iv. 14, but the fact, that very late in the life of the Apostle (see Prolegg. to the Pastoral Epp.) when "all in Asia were turned away from him" (2 Tim. i. 15), and Demas, Crescens, and Titus had for various reasons left him, the faithful Luke still remained (2 Tim. iv. 11), bespeaks an ardent and steady attachment to the person of him who in all probability was his father in the faith.

15. Of the subsequent history and death of Luke nothing is known.

⁴ That the two places of that name would thus be confounded, is nothing surprising to those who are familiar with tradition. The usual ground assigned for this idea, viz. the mention of Lucius (of Cyrene!) as being at Antioch, ch. xiii. 1, is certainly far from satisfactory.

SECTION II.

ITS SOURCES.

1. The principal enquiry respecting the sources of the narrative in the Acts relates to the first part as far as chap. xiii. After that, the history follows the Apostle Paul, of whom its writer was subsequently the constant companion. From *him* therefore the incidents might be derived, where the writer himself was not present. I shall before the end of this section enquire how far the appearances warrant our supposing that his testimony *has* furnished such portions.

2. I proceed to enquire into the probable sources of the first part of our history. And here something will depend on our answer to another question,—*When* is it probable that Luke was engaged in drawing up the book? I shall endeavour to support in another section my firm conviction that its *publication* took place at the end of the two years mentioned in ch. xviii. 30, 31. It may be convenient for me at present to assume that to have been the case, but my argument does not altogether depend on that assumption. I proceed on the hardly deniable inference, that of the last voyage and shipwreck a *regular journal* was kept by Luke—probably set down during the winter months at Malta. It must then be evident, that *at this time* the purpose of writing a δεύτερος λόγος was ripened in his mind. But *how long* had this purpose been in his mind? Am I altogether beside the mark in supposing, that it was with this purpose among others that he became one of Paul's company on the return to Asia in ch. xx. 4, 5? Whether (see Prolegg. to Luke, § 14) the Gospel was written for the most part during the interval between Luke being left at Philippi in ch. xvi. and his being taken up at the same place in ch. xx., or afterwards in Palestine,—on either supposition it is not improbable that the writing of the Acts was at this time already designed,—either as a sequel to the Gospel already finished, or simultaneously with the Gospel, as its future sequel.

3. It is very possible that the design may have grown under his hands, or more properly speaking have been by little and little suggested by the direction of the Spirit of God. He may have intended, on leaving Philippi with Paul (ch. xx. 4, 5), only to draw up a δῆγησις of his own travels in company with that Apostle, to serve as a record of *his* acts and sayings in founding the churches in Europe and Asia. However this may have been, we find him recording minutely every circumstance of this voyage, which I take to have been the first written portion of the book. At any time during that or subsequent travels, or during the two years at Rome, he may have filled in these parts of the narrative

which occurred during his absence from Paul,—by the oral dictation of the Apostle.

4. Let us now suppose Paul already in custody at Cæsarea. The narrative has been brought down to that time. The circumstances of his apprehension,—his defence before the Jews,—their conspiracy,—his rescue from them and transmission to Felix,—all this has been duly and minutely recorded,—even the letter of Claudius Lysias having been obtained, probably by acquaintance with some one about Felix. An intention similar to that announced in *παρηκολουθηκούτι πᾶσιν ἀκριβῶς* (Luke i. 3) is here evidently shewn.

5. But now Providence interposes, and lays aside the great Apostle for two years. During all this time Luke appears to have been not far from his neighbourhood, watching the turn of events, ready to accompany him to Rome, according to the Divine announcement of ch. xviii. 11. But “they also serve, who only stand and wait.” What so natural, as that he should avail himself of this important interval to obtain, from Cæsarea and Jerusalem, and perhaps from other parts of Palestine, information by which he might complete his hitherto fragmentary notices? That accurate following up of every thing, or rather tracing down of every thing from its source,—what time so appropriate for it as this, when among the brethren in Judæa he might find many eyewitnesses and ministers of the word, and might avail himself of the *διηγήσεις* which of all places would be most likely to abound there where the events themselves had happened? During this interval therefore I suppose Luke to have been employed in collecting materials, *perhaps* for his Gospel, but certainly for the first part of the Acts.

6. His main source of information would be the church at Jerusalem. There, from James, or from some apostolic men who had been on the spot from the first, he would learn the second and fuller account of the Ascension,—the weighty events of the day of Pentecost, the following acts and discourses. In the fulness of the outpouring of the Holy Ghost on the apostles and elders at this time, which raised them above ordinary men in power of spirit and utterance, it would be merely an inference from analogy, that their remembrance of the words uttered at remarkable crises of the apostolic history should be something surpassing mere human recollection: that these hallowed words of the Spirit’s own prompting should have abode with the church for its comfort and instruction, and finally have been committed to writing for all subsequent ages.

7. But if analogy would *a priori* suggest this, the phenomena of our history confirm it. The references (which have been on that account a singularly interesting labour) will shew to the attentive student in those speeches, quite enough peculiarities to identify them as the sentiments and diction of the great Apostle of the circumcision, while at the same.

time there is enough of Luke's own style and expression to shew that the whole material has been carefully worked over and *gracised* by his hand.

8. It has been much disputed whether Luke *used written documents* in constructing this part of the Acts⁵. It may have been so. Detailed memoirs of some of the most important events may have been drawn up. If so, chap. ii. would in all probability be such a memoir. The *letters*, ch. xv. 23—29 (xxiii. 26—30), must have been of this kind: some of the discourses, as that of Peter ch. xi. 5—17, containing expressions unknown to Luke's style (see reff.): more or less, the other speeches of Peter, containing many striking points of similarity to (*both*) his Epistles,—see reff. At the same time, from the similarity of ending of the earlier sections (comp. ch. ii. 46, 47; iii. 32, ff.; iv. 42; ix. 31; xii. 24), from the occurrence of words and phrases peculiar to Luke in the midst of such speeches as those noticed above (e. g. *σπαθίον* ch. xi. 13, and see Dr. Davidson p. 30 for a list, which I have incorporated in the reff.) the inference must be (as in the last paragraph) that such documents were not adopted until their language had been revised, where thought necessary, by the author himself. The very minute and careful detail of ch. xii., evidently intended to give the highest authority to the narrative of Peter's miraculous deliverance,—so that the house itself of Mary the mother of John Mark is specified, the name of the female servant who went to the door, her remarks and the answer made to her, are all given,—has apparently been the result of diligent enquiry on the spot, from the parties concerned. We can hardly resist the inference that the very same persons who fifteen years before had been witnesses of the deliverance, now gave the details of an occurrence which they could never forget, and described their own feelings on it.

9. Whether Luke at this time can have fallen in with Peter personally, is very questionable. That Apostle certainly does not appear to have been at Jerusalem when Paul visited it: and from the omission of all mention of him after ch. xv., the natural inference is, that he was not there during any part of Paul's imprisonment. (See note on Gal. ii. 11, and Prolegg. to 1 Pet.)

10. But one very important section of the first part of the Acts is concerned with events which happened at Cæsarea,—and derived from information obtained there. There dwelt Philip the Evangelist, one of the seven (ch. xxi. 8): a most important authority for the contents of ch. vi. and viii.⁶, if not also for some events previous to ch. vi. There

⁵ See the question discussed by Dr. Davidson, pp. 21 ff.

⁶ De Wette (*Exeget. Handb. Apostg.* p. 6) objects that Philip could hardly have imparted ch. viii. 39 in its present form. At first sight, it seems so: but the next verse *ἐπηγγέλιζεν τοὺς πόλεις πάσας, κ.τ.λ.* can on the other hand hardly have been imparted by any *but* Philip: and this leads us to think whether subsequent enquiry respecting the

too, we may well believe, still dwelt, if not Cornelius himself⁷, yet some of the *συνεληλυθότες πολλοί* of ch. x. 27,—the persons perhaps who had gone to fetch Peter from Joppa,—at all events plenty who could narrate the occurrences of that memorable day, and the words which formed the great proem of the Gentile Gospel.

11. Connected with the Cæsarean part of our history, is one minute touch of truth and accuracy, which is interesting as pointing to careful research and information of the most trustworthy kind. The awful death of Herod Agrippa I. had happened on a great public occasion. It appears that the celebration of a festival in honour of Cæsar had also been selected as the time of audience for an embassy of the inhabitants of Tyre and Sidon, and during this audience, after making an oration to the embassy, Herod was struck by the hand of God. Now of this latter particular, the Sidonian embassy, the Jewish historian knows nothing. (See the passage quoted, ad loc. ch. xii. 21.) But Luke, who had made careful enquiries on the spot, who had *spent a week at Tyre*, ch. xxi. 4—7, —and Paul, who *had friends at Sidon*, ch. xxvii. 3, were better acquainted with the facts of the occurrence than to overlook, as Josephus did, the minute details in the general character of the festival.

12. One or two sections in the former part of the Acts require separate consideration.

(a) The *apology of Stephen*, from its length and peculiar characteristics, naturally suggests an enquiry as to the source whence it may probably have been obtained by Luke. And here I should feel little hesitation in ascribing a principal share in the report to him who was so deeply implicated in Stephen's martyrdom,—who shews by his own reference (ch. xxii. 20) to the part taken by him on that occasion, how indelibly it was fixed in his memory,—and who in more than one place of his recorded speeches and writings, seems to reproduce the very thoughts and expressions of Stephen. At the same time, it would be improbable that the church at Jerusalem should have preserved no memorial of so important a speech as that of her first martyr before his judges. So that, however we may be inclined to attribute much of its particularity and copiousness to information derived from Paul, it must be classed, as to its general form, among those contributions to the history obtained by Luke at Jerusalem.

(β) The *narrative of the conversion of Saul* in ch. ix. can hardly fail

eunuch (who as he had before come to Jerusalem to worship at the feast, so would again) may not have enabled Philip to add this particular *ἵππεύετο γὰρ τ. δόδον αὐτοῦ χαίρων*, over and above what he could know at the time.

⁷ It seems probable that the Roman forces never left Cæsarea during the whole period from Augustus to Vespasian. The territory during that time (see chronological table) was alternately part of the province of Syria, and a dependant kingdom: but the garrisons do not appear to have been changed in such cases.

to have been derived from himself. I have shewn in the notes that there are no discrepancies between this and the two other relations of the same event, but such as may easily be accounted for by the peculiar circumstances under which each is given, and the necessarily varying expressions of narratives which were afterwards not reduced into harmony with each other, but written faithfully down as delivered.

13. Agreeable with the above suppositions is the fact, that the former part of the book presents more traces of Hebraistic idiom, not only in speeches, but in the form of the historical narrative *.

14. I proceed now to an enquiry promised in par. 1 of this section : *How far we have indications of the lacunæ in the author's personal testimony in the latter part having been filled in by that of Paul.*

Perhaps one of the best sections for the purpose of this examination will be that from ch. xvii. 16—xviii. 5, which relates to a time when Paul was *left alone*. Do we discover in the narrative or speech the traces of *an unusual hand*, and if so, *whose is it*? That *some unusual hand* has been here employed, is evident: for in the six verses 16—21 inclusive, we have no fewer than eleven expressions foreign to Luke's style⁹, or no where else occurring: and in the speech itself, no fewer than twenty¹. Now of these thirty-one expressions, five are either peculiar to, or employed principally by Paul²; besides that we find the phrase *τὸ πνεῦμα αὐτοῦ*, so frequently (see reff.) used by him of his own spirit or feelings. That the *ἀπαξ λεγόμενα* in the speech exceed in number the expressions indicative of his style, may fairly be accounted for by the peculiar nature of the occasion on which he spoke. Here I think we can hardly fail to trace the hand of the Apostle by quite as many indications as we might expect to find. That Luke should, as in every other case, have wrought in the section into his work, and given it the general form of his own narrative, would only be natural, and we find it has been so³.

15. It may be instructive to carry on the examination of this part of

* See ch. i. 15. 23: the connexion by *καὶ* ch. ii. 1—4: *ἀπὸ προσώπου τ. συνεδρ.*, v. 41: *ἠκούσθη ὁ λόγος εἰς τὰ ὅσα τ. ἐκκλησίας*, xi. 22: *παῖς θεοῦ* (of Christ) ch. iii. 13. 26; iv. 27. 30; (of David) iv. 25:—*διὰ στόματος Δαυὶδ* or *τῶν προφ.*, i. 16,—iii. 18. 21,—iv. 25:—*οἱ υἱοὶ Ἰσρ.*, v. 21:—*ἡ γερουσία*, ib.:—*ὁ ἱερεὺς*, v. 24, &c.

⁹ *ἐδεχομένον, παρωξύνετο, κατείδωλον, παρατυγχάνοντας, συνίβαλλον, σπερμολόγος, ξίνων* (bis), *καταγγεῖν, ἐνίζοντα, εἰσφέρεις, ἡκαίρουν*.

¹ *διδασκαλιότατους, ἀναθεωρῶν, σιβάσματα, βωμόν, ἐπιγεγράφτο, (ἀγνώστῳ,) εἰσεβίβετε, ἀνθρωπίνων, (θεραπεύεται,) προσεδόκιμος, προσεταγμένους, ὁροθεσίας, κατοικίας, (ζητεῖν,) χαράγματι, (τίχνης,) ἐνθυμήσις, τὸ θεῖον, ὑπεριδὼν, ἔστησεν*.

² *ἐδεχομαι, παροξύνω, εὐκαιρίω, σίβασμα, ἀνθρώπινος*.—*καταγγίλλω, ὀρίζω, εἰς ἕκαστος* with gen. partitive, are peculiar to Luke and Paul: *ἀγνοῶ* is a favourite word in the Epp. of Paul.

³ We have the characteristic *διαλέγετο, ἐπιλαμβάνομαι, εἰς τὰς ἀκοάς* (Luke vii. 1), *σταθεῖς, διρχόμενος, καθότι*.

the history somewhat further. At xviii. 5, Silas and Timotheus joined Paul at Corinth. One at least of these, Timotheus, was afterwards for a considerable time in the company of Luke in the journey from Philippi to Jerusalem. But on his arrival at Corinth, no alteration in the style of the narrative is perceptible. It still remains the mixed diction of Paul and Luke: the ἀπ. λεγγ. are fewer, while we have some remarkable traces of Paul's hand⁴. Again, in vv. 24—28 of the same chapter, we have a description of what took place with regard to Apollos at Ephesus, when Paul himself was absent. This portion it would be natural to suppose might have been furnished by Apollos himself, were it not for the laudatory description of ver. 24. If not by Apollos, then by Aquila and Priscilla to Paul on his return to Ephesus. And so it seems to have been. The general form is Luke's: the peculiarities are mostly Paul's⁵.

16. The examination of these sections may serve to shew that the great Apostle appears to have borne a principal part in informing Luke with regard to such parts of his history: the traces of this his share in the work being visible by the occurrence of words and phrases peculiar to *him*, in the midst of the ordinary narrative from Luke's own pen. These he preserved, casting the *merely narrative* matter into the form in which he usually wrote.

17. It yet remains, before terminating this section, to say something of the *speeches* reported in the latter part of the Acts. Are they *Paul's own words*, or has Luke in this case also gone over the matter, and left the impression of his style on it?

These speeches are, (α) the discourse to the Ephesian elders in ch. xx. 18—35,—(β) the apology before the Jews, ch. xxii. 1—22,—(γ) the apology before Felix, ch. xxiv. 10—21,—(δ) the apology before Agrippa and Festus, ch. xxvi. 1—29.

(α) The *discourse to the Ephesian elders* is a rich storehouse of phrases and sentiments peculiar to Paul. These are so numerous, and so remarkable, that nothing short of a complete study of the passage, with the references, will put the reader in full possession of them. Very faint traces are found of the hand of Luke⁶. Of those mentioned in

⁴ συνέιχετο, ver. 5—καθαρὸς ἰγώ, 6,—παρὰ τὸν νόμον, 13,—ἀδικημα, 14 (see ch. xxiv. 20), ῥαδιούργημα, ib. (see ch. xiii. 10), ἡνισχόμεν ὑμῶν, ib., λόγον, 15,—&c.

⁵ καταχημένος, ἀκριβῶς, ἤρξατο παρρησιάζεσθαι, ἐξίθετο, διελθεῖν, ἀποδείξασθαι, παραγενόμενος, εὐτόνως διακατηλέγχετο (an ἀπλ. but in Luke's manner of using long compounds), belong to Luke's style: ζῶν τῷ πνύματι, δημοσίᾳ (ch. xvi. 37; xviii. 28, only), to that of Paul.

⁶ Among these may perhaps be counted the opening words ὑμεῖς ἐπίστασθε (comp. ch. x. 28. 37)—ἐπίβην εἰς τ. Ἄσ. (ch. xxi. 4),—διῆλθον (ver. 25),—προσέχετε ἑαυτοῖς (ver. 28),—ἀναστήσοντες (ver. 30),—ὑπιδεῖξα (ver. 35). But most of these are such that we can only say Paul *has not* used the expressions, or not in the same sense: that he *would not* have done so, if occasion had offered, we cannot affirm.

the note, scarcely any are decisive, whereas hardly a line of the whole is without unmistakeable evidences that we have here the words of Paul. In the Prolegomena to the Pastoral Epp., I hope to shew the importance of this discourse, as bearing on the very difficult question of the diction and date of those precious and to my mind indubitable relics of the great Apostle.

(β) The *apology before the Jews* (ch. xxii. 1—32) was *spoken in Hebrew* (Syro-Chaldaic). Another interesting question is therefore here involved, *Did Luke understand Hebrew?* The answer to the two questions will be one and the same. We may find the diction of this translation either so completely Luke's, as to render it probable that he was the translator;—or it may bear traces, as usual, of Paul's own phraseology set down and worked up by Luke. In the former case, we may confidently infer that he must have understood Hebrew: in the latter, we may (but not with equal confidence, for Paul may by preference have given *his own version* of his own speech) conclude that that language was unknown to him. If again the speech is full of Hebraisms, it may lead us to infer that Paul himself was not the translator into Greek, but one who felt himself more strictly bound to a literal rendering than the speaker himself, who would be likely to give his own thoughts and meaning a freer and more Grecian dress.—Now we *do find*, (1) that the speech is *full of Hebraisms*: (2) that while it contains several expressions occurring *no where but in the writings of Luke*¹, *not one* is found in it peculiar to Paul, or even strikingly in his manner. Our inference then is that *Luke himself has rendered this speech, from having heard it delivered*;—and consequently, that he *was acquainted with Hebrew*.

(γ) The short *apology before Felix* (ch. xxiv. 10—21) contains some traces of Paul's manner², but still they are scanty, and the evidences of Luke's hand predominate, as may be seen from the reff. Its very compendious character makes it probable that it may have been drawn up by Luke from Paul's *own report of the substance of what he said*.

(δ) The important *apology before Agrippa and Festus* (ch. xxvi. 1—29), is full of Paul's peculiar expressions³. It was spoken in Greek, and taken down very nearly as spoken. Some phrases however occur in it

¹ σύνιμι, ἐλαβής, αὐτῇ τῇ ᾠρᾷ, ἑστασίς, are peculiar to Luke: ἐπιστάς is a favourite word with him: and very many other expressions, as may be seen by reff., are in the common manner of his writings.

² ἀπρόσκοπος, —συνειδήσις, —δι' ἑωὺν, —and perhaps ἀδίχημα.

³ ἡγήμαι (in this sense never used by Luke, but by Paul 11 times), δντα σε (acc pendens, see reff.), —διό, —μακροθύμως (only used here, but the cognate words are very favourite ones with Paul), —προγιγνώσκοντες, —θρησκεία, —ἐπ' ἰλπίδι, κ.τ.λ., —νόκτα κ. ἡμέραν (see reff.), —καταντῆσαι (see reff.), —κρίνεται παρ' ὑμῖν, —ἰδοῦσα, —ἰναντία (comp. ch. xxviii. 17), —ἀγίων (in Acts, only ch. ix. 13, of Paul, —and in the section ch. ix. 32—43, but in Epp. passim), —τιμωρῶν, —τάς ἐξω πόλεις, —ὑπὲρ τ. λαμπ., —εληρον

which seem to belong to Luke¹; just enough to shew the hand which has committed the speech to writing. We must remember however that several of these are expressive of meanings not elsewhere occurring in Paul's composition, which therefore he may well, in uttering, have thus expressed.

18. Our conclusion from this examination may be thus stated: (1) *That in all cases the diction of the speeches was more or less modified by Luke's hand.* (2) *That they are not in any case (as some have supposed) composed by him for the speaker, but were really in substance, and for the most part in very words, uttered as written.* (3) *That the differences apparent in the greater or less amount of editorial diction in different speeches, remarkably correspond to the alleged occasions and modes of their delivery:*—where Paul spoke Hebrew, hardly any traces of his own style being discernible,—as also where a short compendium only of his speech is given; while on the other hand speeches manifestly reported at length and which were spoken in Greek originally, are full of the characteristic peculiarities of Paul himself.

19. For many other interesting particulars connected with the sources of the narrative in the Acts, I refer the student to Dr. Davidson's Introduction to the N. T., vol. ii.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The *Gospel* of Luke commences with a preface, in which he declares his object with sufficient precision. Dedicating it to his friend Theophilus, he describes it as a record of τὰ ἐν ἡμῖν πεπληροφορημένα πράγματα,—and asserts his purpose in writing it to be, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. Now there can be little question that both these descriptions apply to the Acts also. That book is introduced without preface, as a *second part* following on the former treatise; a δεύτερος λόγος to the Gospel.

2. I have stated with regard to the *Gospel*, that we can hardly suppose Luke's design to have confined itself to Theophilus, but must believe that he followed the common practice of dedicating his work to some one person of rank or influence, and describing it as written for him. The same applies also to the Acts: and the class of readers for

ἐν τοῖς ἡγιασμένοις,—μετανοεῖν (absol.),—ἐκτός,—πρῶτος ἐξ ἀναστ.,—σωφροσύνη,—ἐν ὀλίγῳ,—ὀποῖος,—παρεκτός.

¹ ἐν φυλακαῖς κατέλειπα,—ἐξουσίαν λαβών,—ἀναιρουμένων (never used by Paul),—περιλάμβαν,—καταπεσόντων,—συλλαβόμενοι,—διαχιρῖσασθαι,—ἀποφθίγγομαι.

whom Luke wrote is the same as before; viz. *Christians, whether Jews or Gentiles.*

3. If a further specification of his object in writing be required, it can only be furnished by an unprejudiced examination of the contents of the book. These are found to be, *The fulfilment of the promise of the Father by the descent of the Holy Spirit: the results of that out-pouring, by the dispersion of the Gospel among Jews and Gentiles.* Under these leading heads, all the personal and subordinate details may be ranged. Immediately after the ascension, Peter, the first of the twelve, the Rock on whom the Church was to be built, the holder of the keys of the Kingdom, becomes the great Actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x.) is his office, and by him, in the Lord's own time, is accomplished. But none of the existing twelve were (humanly speaking) fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly educated and zealous Pharisees. The preparation of this instrument for the work to be done,—the progress in his hand of that work—his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.

4. Nor can we attribute this with any probability to a *set design of a comparison between the two great Apostles*, or of an apology for Paul by exhibiting him as acting in consonance with the principles which regulated Peter. All such hypothesis is in the highest degree unnatural and forced. The circumstances before the narrator's view would, without any such design, have led to the arrangement of the book as we now find it. The writer was the companion of Paul;—and in the land which had been the cradle of the Church he gathered materials for the portion which might join his Gospel to the narrative with which Paul's history begun. In that interval, Peter was the chief actor: Peter was the acknowledged 'chosen vessel' in the first days of the Gospel. But Luke does not confine himself to Peter's acts. He gives at length the mission of Philip to the Gaza road and the conversion of the Ethiopian Eunuch, with which Peter had no connexion whatever. He gives at length the history of Stephen—the origin of the office which he held,—his apology,—his martyrdom,—how naturally, as leading to the narrative of the conversion of him who took so conspicuous a part in the transactions of that day².

² Schneckenburger, who (as well as Griesbach and Baur) holds the theory against which this paragraph is directed, is obliged to suppose that Stephen was *purposely* introduced to be exhibited as the prototype and forerunner of Paul; That Stephen *was so*, in some

5. Any view which attributes *ulterior design* to the writer, beyond that of faithfully recording such facts as seemed important in the history of the Gospel, is, I am persuaded, mistaken. Many ends *are* answered by the book in the course of this narration, but they are the designs of Providence, not the studied purposes of the writer. E. g., the sedulous offer of the Gospel to the Jewish people,—their continual rejection of it,—the as continual turning to the Gentiles,—how strikingly does this come out before the reader as we advance,—and how easily might this be alleged as the design,—supported as the view would be by the final interview of Paul with the Jews at Rome, and his solemn application of prophecy to their unbelief and hardness of heart. Again, in the course of the book, more and more strongly does it appear that God's purpose was to gather a people out of the Gentiles to His name: so that by Michaelis *this* is assigned as one of two great objects of the book. And so we might pass on through the whole cycle of progress of the faith of Christ, and hypotheses might be raised, as each great purpose of Providence is seen unfolding, that *to narrate it* was the object of the work.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. I see no reason for departing from the opinion already expressed in the Prolegomena to Luke's Gospel (vol. i. Prol., p. 40) that the Acts *was completed and published at the expiration of the two years described in the last verse of chap. xxviii.* No reason can be assigned, why, had any considerable change in the circumstances of Paul taken place, it should not have been mentioned by Luke. The same will hold still more strongly of the *death* of the Apostle.

2. The prevalent opinion of recent critics in Germany has been, that the book was written *much later than this*. But this opinion is for the most part to be traced to their subjective leanings on the prophetic announcement of Luke xxi. 24. For those who hold that there is *no such thing as prophecy* (and this unhappily is the case with many of the modern German critics), it becomes necessary to maintain that that verse was written *after the destruction of Jerusalem*. Hence, as the Acts is the *sequel to the Gospel*, much more must the Acts have been written after that event. To us in England, who receive the verse in question as a truthful account of the words spoken by our Lord, and

sense, is true enough: but the assimilation of Paul to Stephen is a result springing naturally out of the narrative, not brought about by the writer of the history. Supposing the facts to have been as related, it was most natural that Paul should earnestly desire the whole particulars respecting Stephen to be minutely recorded: and so we find them.

see in them a weighty prophetic declaration which is even now not wholly fulfilled, this argument at least has no weight.

3. The last-mentioned view (which is that of De Wette) differs from that of Meyer, who sees in ch. viii. 26 (*αὐτὴ ἐστὶν ἑρμῆς*) a *terminus a quo*, and in the omission of all mention of the destruction of Jerusalem, a *terminus ad quem*, for the publication of the history; which he would therefore place at the beginning of the Jewish war, after the destruction of Gaza by the revolutionary bands of the Jews, and before the destruction of Jerusalem. But the notice of viii. 26 cannot fairly be thus taken: see note there, in which I have endeavoured to give the true meaning of *ἑρμῆς* as applying to *ὁδός* and not to Gaza, and as spoken by the angel, not added by the Evangelist. Meyer's latter *terminus*, and the argument by which he fixes it, I hold to be sound. It would be beside all probability, that so great, and for Christianity so important an event, as the overthrow of the Jewish city, temple, and nation, should have passed without even an allusion in a book in which that city, temple, and nation, bear so conspicuous a part.

4. Meyer also (Einl. p. 6) endeavours to render a reason why the subsequent proceedings of Paul in Rome should not have been noticed. They were, he imagines, well known to Theophilus, an Italian himself, if not a Roman. But this is the merest caprice of conjecture. What convincing evidence have we that Theophilus was a Roman, or an Italian? And this view would hardly (though Meyer labours to make it do so) account for the narration of what *did* take place in Rome,—especially for the last verse of the book.

5. De Wette attempts to account for the history ending where it does, because the words of our Lord in ch. i. 8 had been accomplished, and so the object of the history fulfilled. But how were they more accomplished at that particular time than before? Rome *had not been specified* in that command: and *he who now preached at Rome was not formally addressed in those words*. Rather, if the object of the writer had been merely to trace these words to their fulfilment, should he have followed *the actual Apostles to whom they were spoken*, many of whom we have reason to believe much more literally preached *ἕως ἑσχαίου τῆς γῆς*, than Paul. But no such design, or none such in so formal a shape, was in the mind of our Evangelist. That the Lord commanded and his Apostles obeyed, would be the obvious course of history; but that the mere bringing of one of those Apostles to the head of the civilized world should have been thought to exhaust that command, is inconceivable as a ground for breaking off the narration.

6. Still more futile is the view that it was broken off because the promise of ch. xxiii. 11 was now fulfilled (*οὕτως αὖτε καὶ εἰς Ῥώμην μαρτυρήσας*). For on this view, the *being brought before Cæsar* ought to have been *expressly narrated*: another promise having been given to

Paul, ch. xxvii. 24, *μὴ φοβοῦ, Παῦλε, Καίσαρι σε δεῖ παραστήναι*.—Indeed this very argument tells forcibly in favour of the date commonly assigned. Without attributing it as an object in the mind of the writer, to relate the fulfilment of every divine promise recorded by him, we may at least regard it as probable, that *had he been able* to chronicle the fulfilment of this promise, he *would have done so*, seeing that the apology before Cæsar was so weighty an event, and that three former apologies, those before the Jews, before Felix, and before Festus and Agrippa, had been inserted.

7. If we look at the probabilities of the matter, we shall find that the time commonly assigned was by very far the most likely for the publication of the book. The arrival at Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause: a large amount of historic material was collected:—or perhaps, taking another view, Nero was beginning 'in pejus mutari:' none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which now the Christians enjoyed be exchanged for bitter persecution. If such terrors loomed in the prospect of even those who judged from worldly probabilities, there would surely be in the church at Rome prophets and teachers, who might tell them by the Holy Ghost of the storm which was gathering, and might warn them that the words lying ready for publication must be given to the faithful before its outbreak, or never. It is true that such *a priori* considerations would weigh little *against* presumptive evidence furnished by the book itself: but when arrayed in aid of such evidence, they carry with them no small weight: when we find that the time naturally and fairly indicated in the book itself for its publication, is that one of all others when we should conceive that publication most likely.

8. We thus get A.D. 63 (see the following table) for the date of the publication.

9. The same arguments which establish the date, also fix the place. At Rome, among the Christians there, was this history first made public, which has since then in all parts and ages of the church formed a recognized and important part of the canon of Scripture.

10. As regards the *title* of the book, it is evident from the numerous variations in the MSS, that it proceeded not from the author, but from the transcribers. It represents the estimate, not of one culling these out of more copious materials, but of an age when these were *all* the Acts of the Apostles *extant*.

SECTION V.

GENUINENESS, AND STATE OF THE TEXT.

1. Eusebius (H. E. iii. 25), recounting the *ὁμολογούμεναι θεῖαι γραφαί*, says, *τακτέον ἐν πρώτοις τὴν ἀγίαν τῶν εὐαγγελίων τετρακτὺν οἷς ἔπεται ἡ τῶν πράξεων τῶν ἀποστόλων γραφή*. And in iii. 11,—*Λουκᾶς τὸ μὲν γένος ὦν τῶν ἀπ' Ἀντιοχείας, τὴν δὲ ἐπιστήμην ἱατρὸς, τὰ πλεῖστα συγγεγονῶς τῷ Παύλῳ, καὶ τοῖς λοιποῖς δὲ οὐ περιέργως τῶν ἀποστόλων ὠμιληκῶς, ἥς ἀπὸ τούτων προσεκτήσατο ψυχῶν θεραπευτικῆς ἐν δυσὶν ἡμῖν ὑποδείγματα θεοπνεύστοις καταλέλοιπε βιβλίοις· τῷ τε εὐαγγελίῳ . . . καὶ ταῖς τῶν ἀποστόλων πράξεσιν, ἃς οὐκέτι δι' ἀκουῆς, ὀφθαλμοῖς δὲ αὐτοῖς παραλαβὼν συνετάξατο*. And many earlier fathers, either by citation or by allusion, have sufficiently shewn that the book was esteemed by them part of the canon of Scripture.

(α) Papias (see Euseb. H. E. iii. 39) does not mention nor refer to the Acts. He speaks indeed of Philip, and his daughters, but mistakes him (?) for Philip the Apostle: and of Justus surnamed Barsabas. Nor are there any references in Justin Martyr which, fairly considered, belong to this book. Such as are sometimes quoted may be seen in Lardner, Vol. I. p. 122. The same may be said of Clement of Rome. Ignatius is supposed to allude to it (*μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν*. Smyrn. § 3. Comp. Acts x. 41): so also Polycarp (*ὃν ἔγειρεν ὁ θεὸς, λύσας τὰς ὠδῖνας τοῦ ἔθους*. Phil. § 1. Comp. Acts ii. 24).

(β) The first direct quotation occurs in the Epistle of the Churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) given in Euseb. H. E. v. 2. Speaking of the martyrs, they say, *ὑπὲρ τῶν τὰ δεινὰ διατιθέντων ἡύχοντο, καθάπερ Στέφανος ὁ τέλειος μάρτυς· κύριε, μὴ στήσης αὐτοῖς τὴν ἀμαρτίαν ταύτην*.

(γ) Irenæus frequently and expressly quotes this book: and in book iii. ch. 14 he gives a summary of the latter part of the Acts, attributing it to Luke as its writer.

(δ) Clement of Alexandria quotes it often, and as the work of Luke: e.g. *καθὸ καὶ ὁ Λουκᾶς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀπομνημονεύει τὸν Παῦλον λέγοντα· Ἄνδρες Ἀθηναῖοι, κ.τ.λ.* (see Acts xvii. 22, 23.) Strom. v. p. 588 B.

(ε) Tertullian often quotes it expressly: e.g.: *'Adeo postea in Actis apostolorum invenimus, quoniam qui Joannis baptismum habebant, non acceperant Spiritum Sanctum, quem ne auditu quidem noverant.'* (comp. Acts xix. 1—3) De baptismo, c. 10. And again: *'cum in eodem commentario Lucæ, et tertia hora orationis demonstratur, sub qua Spiritu Sancto initiati pro ebriis habebantur, et sexta, qua Petrus ascendit in superiora,' &c.* De jejuniis, c. 10.

2. (α) The Marcionites (cent. iii.) and the Manichæans (cent. iv.) rejected the Acts as contradicting some of their notions. "*Cur Acta respuatis jam apparet, ut deum scilicet non alium prædicantia quam creatorem, nec Christum alterius quam creatoris, quando nec promissio Spiritus sancti aliunde probetur exhibita, quam de instrumento Actorum.*" Tertull. adv. Marcion. lib. v. § 2. And of the Manichæans, Augustine says, "*Manichæi canonicum librum cujus titulus est Actus Apostolorum repudiant. Timent enim evidentissimam veritatem, ubi apparet, Sanctum Spiritum missum qui est a Domino Jesu Christo evangelica virtute præditus.*" Epist. 237. 2.

(β) Some modern critics in Germany, especially Baur, have made use of the hypothesis, that the Acts is an apology for Paul (see above, § iii. 4), to throw discredit on the book, and to bring down its publication to the second century. But with the hypothesis will also fall that which is built on it; and from the reasoning of the preceding sections it may be seen how utterly impracticable it would have been for an imitator to draw up narratives and speeches which should present the phenomena, in relation to the facts underlying them, which these do.

3. The text of the Acts, in D and E of the leading MSS, and their cognates in the mss and versions, is varied by many interpolations of considerable length. It may suffice to point out a few of these, referring the student to the various readings to examine them in detail :

chap. x. 25; xi. 2, 17, 25, 27, 28; xii. 10; xiv. 2, 7, 18, 19; xv. 2, 12, 20; xvi. 10, 30, 35, 39, 40; xvii. 15; xviii. 4, 27; xix. 1; xx. 3; xxiii. 24; xxiv. 24; xxv. 24; xxvii. 1; xxviii. 31.

Of these, some are remarkable as bearing considerable appearance of genuineness, e. g. those in ch. xii. 10, xvi. 10: some are unmeaning and absurd, as those in ch. xiv. 19, xvi. 39. Considerable uncertainty hangs over the whole question respecting these insertions. A critic of eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by the hand of correctors; and he has published an edition on this principle.

4. The great abundance of various readings in the Acts, and the extent of space consequently devoted to them, will be observed by every reader. In no book of the N. T., with the exception of the Apocalypse, is the text so full of variations as in this. To this result several reasons may have contributed. In the many backward references to the Gospel history, and anticipations of statements and expressions occurring in the Epistles, temptations were found inducing the corrector to try his hand at assimilating, and as he thought reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the church in after times. Where the narrative simply related facts,—any act or word apparently unworthy of the apostolic agent was modified for the sake of

decorum. Where St. Paul relates over again to different audiences the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. These circumstances render the critical arrangement of the text in this book a task more than usually difficult. I have endeavoured to conduct it according to the principles which I need not here specify, as they will be found fully enunciated below, in chap. v. § 1, "On the arrangement of the text in this edition."

SECTION VI.

CHRONOLOGY.

1. The chronology of the Acts has been the subject of many learned disquisitions both in ancient and modern times. It must suffice here (a) to point out to the reader those recent works where he will find the whole matter thoroughly discussed, and the results of older enquiries stated and criticised: and (β) to furnish a table arranged according to years, in which the contemporary sacred and profane history may be placed side by side, according to the conclusions which I myself have been led to form.

(a) The treatise of Anger, *de temporum in Actis Apostolorum ratione*, Lips. 1833, was by far the best complete discussion of the chronology which had appeared up to that time; and the student who masters this not very voluminous work, will be in entire possession of the state of the enquiry when it was published.

(β) But the ground has since been again gone over, and Anger's results somewhat shaken, by Wieseler, *Chronologie des apostolischen Zeitalters*, Göttingen, 1848, which is now the best and most important work on the subject. I have been led in several places to differ from Wieseler, but I do not on that account underrate the value of his researches. His work, as well as that of Anger, should be in the hands of every student who wishes to master the chronology of the apostolic period.

(γ) A work often referred to in these Prolegomena, Dr. Davidson's *Introduction to the New Testament*, will be found by the English reader to contain a very useful resumé of the views and arguments of other writers as well as his own conclusions; and is accompanied with the table usual in the German writers, giving at one glance the various dates assigned by different chronologists for the events in the apostolic history.

2. I proceed to give the chronological table above promised. It will be observed that *the chronology of the Acts takes us only to the end of the second year of St. Paul's [first?] imprisonment at Rome*. With the important and difficult question respecting a *second* imprisonment, *we are here in no way concerned*. It will come before us for full discussion in the Prolegomena to the Pastoral Epistles.

A.D.	YEARS, ETC.	U.C.	HIGH PRIESTS.	GOVERNORS OF JUDEA, ETC.	EVENTS RELATED IN THE ACTS.
30	(TIBERIUS [sole] Emperor from Aug. 19, A.D. 14.)	783	CAIAPHAS, appointed by Valerius Gratus procurator of Judea, A.D. 25. (Jos. Ant. xviii. 2, 2.)	PONTIUS PILATUS, from A.D. 26, or early in 27 (Jos. Ant. xviii. 4, 2: see below, A.D. 36). (Vitellius, Prefect of Syria, A.D. 34.) Pilate is sent to Rome (to answer for his conduct) by Vitellius, late in 36: for (Ant. xviii. 4, 2) Tiberius died before his arrival there.	THE ASCENSION (May 18, Wieseler). PENTECOST (May 27). Effusion of the Holy Spirit, A.D. 30—37, the events related Acts ii. 42—vi. 8. Prosperous progress of the faith in Jerusalem.
36	TO	789	displaced by Vitellius at the Passover. JONATHAN, son of Ananias (Ant. xviii. 4, 3). displaced by Vitellius at Pentecost (Ant. xviii. 5, 3). THEOPHILUS, son of Ananias (Ant. ib.)	Marcellus, appointed by Vitellius <i>ἐπίτροπος</i> of Judea (Ant. ib.). MARCVS sent by Caligula to Judea as High-parch (Ant. xviii. 6, 10). (Herod Agrippa I. appointed by Caligula, a few days after his accession, king of the tetrarchy of Philip, i. e. Batanea, Trachonitis, and Auranitis [Ant. xviii. 6, 10].) (His brother Herod made king of Chalcis.)	Martyrdom of Stephen (vii. 59).—Dispersion of the disciples (viii. 4).—Philip, and afterwards Peter and John, at Samaria (viii. 5—25).—Philip converts the Ethiopian eunuch, and preaches from Azotus to Caesarea (viii. 26—40).—Conversion of Saul (late in the year) (ix. 1—19).
38	(CALIGULA Emperor from March 16 [Tacit. Ann. vi. 50].)	791		(On Aretas being in possession of Damascus, see note, Acts ix. 24, 25.) (P. Petronius Turpilianus, Prefect of Syria, A.D. 39.) (Agrippa returns from Rome to his new kingdom, in the 2nd year of Caligula [Ant. xviii. 6, 11].) (Antipas goes to Rome to solicit the title of king, but is banished to Lyons, and his tetrarchy given to Agrippa [Ant. xviii. 7, 2] A.D. 39—40. See Ant. xix. 8, 2.)	Peace of the Churches (ix. 31).—Circuit of Peter (ix. 32—43).—He preaches to Cornelius and his Gentile friends at Caesarea (x. 1—48).—Gives an account of the same to the Church at Jerusalem (xi. 1—18).—After spending three years in Arabia and Damascus (Gal. i. 15—18), Saul goes up to Jerusalem (First visit) and meets Peter (ix. 26—29 Gal. i. 18): remains fifteen days, then being in danger of his life is sent by the brethren to Tarsus.
40	TO	793		(Agrippa appointed by Claudius king over the whole dominions of Herod the Great his grandfather [Ant. xix. 5, 1].) HEROD AGRIPPA, King of Judæa: comes to his kingdom in 42, in the 2nd consulship of Claudius (Ant. xix. 5, 3—5, 1). (Vibius Marsus, Prefect of Syria, A.D. 42.)	Meantime the Gospel had been preached to Gentiles at Antioch (xi. 19, 20). Barnabas is sent thither by the Church at Jerusalem, rejoices at what had taken place, and fetches Saul from Tarsus. They remain a year at Antioch (xi. 26).—The disciples are first called Christians (ib.).—Agabus prophesies a famine (xi. 28): supplies sent to the brethren in Judæa by the hands of Barnabas and Saul (Second visit) (xi. 30).—perhaps after Herod's death.
41	(CLAUDIUS Emperor from Jan. 24 [Suet. Calig. 58].)	794	removed by Agrippa, Ant. xix. 6, 2. SIMON son of Boëthius, surnamed Canthæras: removed by Agrippa in the same year, A.D. 42. MATTHIAS son of Annas. removed by Agrippa in 43. ELIONÆUS son of Canthæras.		
43	TO	796			

A.D. YEARS, ETC. U.C.	HIGH PRIESTS.	GOVERNORS OF JUDEA, ETC.	EVENTS RELATED IN THE ACTS.
44.....797		(Death of Herod Agrippa [Antt. xix. 8. 2].) CURPIUS FADIUS, Procurator of Judea, the younger Agrippa being retained at Rome [Antt. xix. 11. 2]. (<i>C. Quentus Longinus</i> , Prefect of Syria. Antt. xx. 1. 1.)	Martyrdom of James the brother of John (or perhaps late in the preceding year) (xii. 2).—Imprisonment (at the Passover) and miraculous escape of Peter (xii. 3—17). DEATH OF HEROD AGRIPPA, very soon after, at Caesarea (xii. 23).
45.....798	removed by Herod King of Chalcis (Antt. xx. 1. 3). JOSEPH son of Cami, ib.	(Herod king of Chalcis obtains from Claudius the power of appointing the High Priests and the custody of the temple and the sacred trea- sure [Antt. xx. 1. 3].)	First missionary journey of Barnabas and Saul (henceforward PAUL), (xiii. 1—xiv. 28), to Cyprus and Asia Minor (46 or 47).
46.....799	removed by Herod King of Chalcis, prob. in 47 (Antt. xx. 5. 2). ANANIAS son of Nebedæus, ib.	TIBERIUS ALEXANDER, Procurator of Judea (Antt. xx. 5. 2). The great famine is raging in Judea (ibid.). VENTIDIUS CUMANUS, Procurator of Judea, Antt. xx. 5. 2. (About the same time, "in the eighth year of Claudius" [Antt. ibid.], Herod k. of Chalcis, dies [See also Bell. Jud. ii. 12. 1].)	This journey hardly occupies more than a year: they consequently return to Antioch in 47 or 48. After their return, they remain a long time at Antioch with the disciples (xiv. 28).
48.....801		(Agrippa the younger appointed king of Chalcis [B. J. ii. 12. 1].) (<i>Titus Ummidius Quadratus</i> , Prefect of Syria, Antt. xx. 6. 2; B. J. ii. 12. 5.)	
49.....802			
50.....803	sent to Rome in 52 by Quad- ratus, in consec. of a dispute with the Samaritana, — to- gether with Cumanus the Procurator (Antt. xx. 6. 2); but appears not to have lost his office (see note, Acts xxiii. 2).	(Cumanus deposed at Rome, see preceding column.) FELIX, Procurator of Judea (A.D. 53) (Antt. xx. 7. 1). (Agrippa II. promoted from Chalcis to be king of Batanea, Trachonitis, Gaulanitis, &c. [B. J. ii. 12. 8].)	Dispute respecting the obligation of circumcision &c. (xv. 1).—Paul and Barnabas go up to Jerusalem (Third visit) on the matter (xv. 2, 3; Gal. ii. 1 ff.: fourteen years inclusive from Paul's conversion).— They return, and tarry in Antioch, teaching and preaching (xv. 35).—Interview with Peter at Antioch (Gal. ii. 11 ff.).—Dispute and separation between Paul and Barnabas.—Second missionary journey of Paul, accompanied by Silas (xv. 40), and Timothy (xvi. 3). —perhaps not before the autumn of 51.—through Asia Minor to Macedonia and Threace (xvi. xvii.).—He spends a year and a half (xviii. 11) at Corinth (First
54.....807	TO		

NERO, Emperor from October 13. (Tac. Ann. xii. 69; Suet. Claud. 45; Dio lx. 34.)	55 808	(Nero presents Agrippa II. with parts of Galilee and Peraea [Antt. xx. 8, 4].) (The Egyptian, alluded to Acts xxi. 33, leads a multitude into the wilderness. His followers are routed by Felix, but himself escapes [Antt. xx. 8, 6, B. J. ii. 13, 5].)	and Second Epistle to the Thessalonians), sets sail for the Pentecost at Jerusalem in the spring of 54, and after it (Fourth visit) returns to Antioch (xvii. 22).—In the autumn, apparently, he travels through τὰ ἀστυναικὰ ἀγῶν to Ephesus. Meantime, Apollos is preaching at Corinth (xix. 1).
56 809	57 810	Paul at Ephesus till Pentecost, 57 (τριστίαν, xx. 31 : compare 1 Cor. xvi. 8, 9 and note). Here he writes (Ep. to Galatians?) and the First Ep. to the Corinthians not long before his departure (1 Cor. xvi. 8). We must place in this interval an unre- corded journey to Corinth : see below, ch. iii. § 5. About Pentecost (57), after the tumult of xix. 23—41, 2 Cor. ii. 12, 13, where he writes the Second Ep. to the Corinthians (2 Cor. ix. 2 al.)—and thence to Greece, where he winters (xx. 2) and writes (from Corinth, Rom. xvi. 1, 23), the Epistle to the Romans (in the beginning of 58) (and Ep. to Galatians?).—Soon after, he sets out by land for Jerusalem,—spends Easter at Philippi, whence he sails April 5.—touching at Troas, Miletus, Patara, Tyre, and Ptolemais, to Cesarea,—arriving at Jerusalem (Fifth visit) a few days before Pentecost (xx. 1—xxi. 16. Cf. xx. 16). He is seized by the Asiatic Jews in the temple, brought before Ananias and the Sanhedrim, rescued by the tribune Lysias from the plots of the Jews, and sent to Cesarea to Felix, where he is accused by Ananias and the Sanhedrim, and kept in prison by Felix (xxi. 27—xxiii. 25).	
59 812	60 813	Paul in prison at Cesarea. Being accused before Festus by the Jews, and in danger of being taken to be tried at Jerusalem, he appeals to Cesar (xxv. 1—12)—is heard before Agrippa and Festus (xxv. 13—xxvi. 32),—and sent off by sea to Rome late in the autumn.—Is shipwrecked at Malta, where he winters (xxvii. 1—xxviii. 11).	
61 814	62 815	Paul arrives in Rome (in February) : and being kept in custodia militaris, dwells and preaches two years in his own hired house (xxviii. 11—31). At the end of this time probably the publication of the Acts takes place, and all beyond is tradition or conjecture. During the two years (probably) he writes the Epp. to the Ephesians, Colossians, and Philemon : and perhaps that to the Philippians (but qu.?).	
63 816		Death of Festus, prob. in summer 62. On the news arriving at Rome, ALBINUS is sent as his successor (Antt. xx. 9, 1).	
		ISHMAEL son of Phabi ap- pointed H. P. by Agrippa II. (Antt. xx. 8, 8),.....	
		having gone to Rome to peti- tion against Agrippa, is dis- placed by him (in 61), and JOSEPH CABI appointed (Antt. xx. 8, 11)..... displaced by Agr. (61 or 62), and ANANUS appointed, Antt. xx. 9, 1..... displaced in three months by Agr. (62), and Jesus son of Damæus appointed (Antt. ibid.).	

NOTES TO THE CHRONOLOGICAL TABLE.

I. *On the Identity of the Journey to Jerusalem related in Acts xv., with that referred to Gal. ii. 1 ff.*

FIVE visits of St. Paul to Jerusalem are related in the Acts. Now the visit of Gal. ii. 1 ff. must be either (α) one *distinct from all these*, or (β) *identical with one or other of them*.

(α) This hypothesis should not be resorted to, till every attempt to identify the visit with one of those recorded can be shewn to fail. Then only may we endeavour, as in the case of the unrecorded visit to Corinth, (see below, Chap. III. § 5.) to imagine some probable place for the insertion of such a visit. So that the legitimacy of this hypothesis must be tried by the results arrived at in the discussion of the other. The maintainers of it are Beza, Paley (hesitatingly; Hor. Paul., p. 71, Birks's edn.), Schrader (der Apostel Paulus, i. 74 ff.), and Tate.

(β) The visit in question is identical with one or other of those recorded in the Acts.

1. *It is not the first visit.* The identity of the visits of Acts ix. 26—29 and Gal. i. 18 being assumed (and it is hardly possible to doubt it), this follows as a matter of course.

2. *It is not the second visit* (Acts xi. 29, 30). For we read, Gal. ii. 7, that Paul was already recognized as intrusted with the Gospel of the uncircumcision, and as having preached vv. 8, 9 together with Barnabas among the Gentiles. Now the commission of Paul and Barnabas to preach to the Gentiles dates from Acts xiii. 1, *after the second visit*.

Also, at the time of the second visit, it is wholly improbable that Paul should have held a place of such high estimation in comparison with Peter, as we find him filling in Gal. ii. 8 ff.

Again, on this hypothesis, either the first visit, or his conversion, was *fourteen years* inclusive *before this*, which took place certainly before 46 A. D.: for then the famine was raging, and this relief was sent up by prophetic anticipation. This would bring, either the first visit, or his conversion itself, to A. D. 32: a date wholly improbable, whichever way we take the fourteen years of Gal. ii. 1.

3. The question of identity with the third visit is discussed below.

4. *It is not the fourth visit.* For in Gal. ii. 1, we read that *Barnabas went up with Paul*: but in Acts xv. 39, we find Paul and Barnabas separated, nor do we ever read of their travelling together afterwards,—and evidently Barnabas was not with him when he visited Jerusalem Acts xviii. 18—22. Besides, the whole character of the fourth visit as there related, is against the idea that any weighty matters were then transacted. The expression merely is *ἀναβὰς καὶ ἀσπασόμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν*. Again, if we assume the identity of the visit in question with *the fourth visit*, the Apostle can hardly be acquitted of omitting, in his statement of his conferences with the principal Apostles in Gal. ii., an intermediate occasion when the matters arranged between them had been of the most solemn and important kind. This would hardly be ingenuous, considering the object which he had in Gal. ii.

5. *It is not the fifth visit.* For after this visit Paul did not return to Antioch, which he did after that in question, Gal. ii. 11.

6. It remains therefore, that it can only, if identical with any of the five, be *the third visit*. Is this probable?

(a) The *dates* agree. See the Chronological Table, and notes on Gal. ii. 1.

(b) The *occasions* agree. Both times, the important question relative to the obligation of Christians to the Mosaic law was discussed: both times, the work of Paul and Barnabas among the Gentiles was recognized. What need was there for this to be

twice done? It is of no import whatever to the matter, that in Acts, the result is a public decree,—whereas in Gal., no mention of such a decree is made: the *history* relates that which was important for the church,—the *Epistle*, that which cleared the Apostle personally from the charge of dependence on man: all mention of the decree would in Gal. have been irrelevant. Similarly we may deal with the objection that in Acts, a public council is summoned, whereas in Gal., it is expressly said that Paul laid forth to them the Gospel which he preached to the Gentiles, but *κατ' ἰδίαν τοῖς ἐκκοῦσιν*. This entirely agrees with Acts xv. 12, where Paul and Barnabas related to the *multitude*, not the nature of the doctrine which they preached, but only the patent proofs of its being from God,—*ὅσα ἐποίησεν ὁ θεὸς σημεῖα κ. τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν*.

(c) Nor is it any objection to the identity, that in Gal. ii. 2, Paul went up *κατ' ἀποκάλυψιν*,—whereas in Acts xv. 2, the brethren *ἔραξαν* that P. and B. should go up, in consequence of the trouble given by the Judaizers. How do we know that this revelation was not made to the church, and so directed their appointment? Or if it be understood that the revelation was made to Paul himself, who can say whether the determination of the brethren was not a consequence of it? Who can say again, whether Paul may not have been *reluctant* to go up, rather willing not to confer with flesh and blood on such a matter, and may have been *commanded by a vision* to do so? We have here again only the public and the private side of the same occurrence: the one, suitable to the ecclesiastical narrative: the other, to the vindication of his office by the Apostle.

(d) The result is strikingly put by Mr. Howson, *Life and Epp. of S. Paul*, vol. i. p. 250,—“The *Galatian visit* could not have happened *before* the third visit: because, if so, the App. at Jerusalem had already granted to Paul and Barnabas (Gal. ii. 3—6) the liberty which was sought for the *εὐαγγέλιον τῆς ἀκροβυστίας*: therefore there would have been no need for the church to send them again to Jerusalem upon the same cause. Again, the *Galatian visit* could not have occurred *after* the third visit: because, almost immediately after that period, Paul and Barnabas ceased to work together as missionaries to the Gentiles: whereas, up to the time of the *Galatian visit*, they had been working together.

(γ) It seems then to follow, that the Galatian visit is identical with that recorded in Acts xv.

Those who wish to see the whole question dealt with more in detail, and the names and arguments of the champions of each view recounted, may refer to Mr. Howson's note at the conclusion of ch. vii. of Conybeare and Howson's *Life of St. Paul*: or to Dr. Davidson's *Introd.* vol. ii. pp. 112 ff.

II. On the discrepancy of Tacitus and Josephus regarding Felix.

Tacitus, *Ann.* xii. 54, has generally been supposed to be in error in stating that Cumanus and Felix were joint procurators before the condemnation of the former. His account is very circumstantial, but seems to shew an imperfect acquaintance with Jewish matters: whereas it is probable that Josephus was best informed in the affairs of his own country. The discrepancy is a very wide one, and if Tacitus is wrong, he has the whole history of the outbreak in Judæa circumstantially misstated to correspond. See Wieseler, *Chron. des Apost. Zeitalters*, p. 67, note.

CHAPTER II.

OF THE EPISTLE TO THE ROMANS.

SECTION I.

ITS AUTHORSHIP, AND INTEGRITY.

1. This Epistle has been universally believed to be the genuine production of the Apostle Paul. Neither the Judaizing sects of old, who rejected the Pauline Epp., nor the sceptical critics of modern Germany, have doubted this. Some of the earliest testimonies are :

(α) Irenæus, *adv. Hær.* iii. 16. 3 (ed. Stieren) ; Hoc ipsum interpretatus est Paulus scribens ad Romanos : "Paulus apostolus Jesu Christi, &c." (Rom. i. 1) :—et iterum ad Romanos scribens de Israel dicit, "Quorum patres, et ex quibus Christus, &c." Rom. ix. 5¹.

(β) Clem. Alex., *Pædag.* i. p. 140 (§ 70) ;—*ἴδε οὖν, φησὶν ὁ Παῦλος, χρηστότητα κ. ἀποτομίαν θεοῦ κ.τ.λ.* (Rom. xi. 22.) See also p. 109, § 19. And the same, *Strom.* iii. p. 544, § 75. *ὁμοίως δὲ καὶ ὁ Παῦλος ἐν τῇ πρὸς Ῥωμαίους ἐπ. γράφει· οἵτινες ἀπεθάναμεν τῇ ἁμαρτίᾳ, κ.τ.λ.* (Rom. vi. 2.) See also p. 545, § 76 ; and al freq.

(γ) Tertullian, *adv. Praxeam*, § xiii. ;—Deos omnino nec dicam nec dominos, sed apostolum sequar, ut, si pariter nominandi fuerint Pater et Filius, Deum Patrem appellem, et Jesum Christum Dominum nominem (Rom. i. 7). Solum autem Christum potero deum dicere, sicut idem apostolus : ex quibus Christus, qui est, inquit, Deus super omnia benedictus in ævum omne (Rom. ix. 5).

More instances need not be given : the stream of evidence is continuous and unanimous.

2. But critics have not been so well agreed as to the INTEGRITY of the present Epistle. The last two chapters have been rejected by some : by others, parts of these chapters. Marcion rejected them, but on doctrinal, not on critical grounds. Heumann imagined ch. xii—xv to be a later written Epistle, and ch. xvi to be a conclusion to ch. xi. Semler views ch. xv as a private memorandum, not addressed to the Romans, but written to be communicated by the bearers of the Ep. to those whom they visited on the way,—and ch. xvi, as a register of persons to be saluted, also on the way. Schulz imagines that ch. xvi was written

¹ See also the same chapter, § 9, where there are six express citations from the Epistle.

from Rome to the Ephesians, and Schott fancied it to be fragments of a smaller Ep. written by Paul in Corinth to some Asiatic church. But these notions, as Tholuck remarks (from whom these particulars are for the most part taken) remain the exclusive property of their originators. He himself recognizes the genuineness of the portion, as also Neander, Credner, De Wette, and Olshausen. The more recent objections of Baur are mentioned and refuted, in part by De Wette, *Comm. juxta finem*,—Tholuck *Comm.* pp. 2, 3,—Olsh. *Comm.* iii. 34, 35, and fully, by Kling, *theol. Stud. u. Krit.* 1837, p. 308 ff.

3. Still more discrepancy of opinion has existed respecting the doxology at the end of the Epistle. I have summarily stated and discussed the evidence, external and internal, in the var. readings and notes in loc.: and a fuller statement may be found in Dr. Davidson's *Introd.* ii. 188 ff. Tholuck, *Einleitung*, pp. 4—6. De Wette in loc.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. The Epistle itself plainly declares (ch. i. 7) that it was addressed *to the saints who were at Rome*. The omission of the words ἐν Ῥώμῃ by some MSS is to be traced to a desire to *catholicize* the Epistles of Paul;—see Wieseler, *Chron. des Apostol. Zeitalters*, p. 438.

With regard to *the Church at Rome*, some interesting questions present themselves.

2. BY WHOM WAS IT FOUNDED? Here our enquiries are enwrapped in uncertainty. But some few landmarks stand forth to guide us, and may at least prevent us from adopting a wrong conclusion, however unable we may still be to find the right one.

(α) *It was certainly not founded by an Apostle*. For in that case, the fact of Paul addressing it by letter, and expressing his intention of visiting it personally, would be inconsistent with his own declared resolution in ch. xv. 20, of not working where another had previously laid the foundation.

(β) This same resolution may guide us to an approximation at least to the object of our search. Had the Roman church been founded by the individual exertions of any preacher of the word, or had it owed its existence to the confluence of the converts of any other preacher than Paul, he would hardly have expressed himself as he has done in this Epistle. We may fairly infer from ch. xv. 20, that *he* had, proximately, laid the foundation of the Roman church: that is to say, it was originated by those to whom he had preached, who had been attracted to the metropolis of the world by various causes,—who had there laboured

in the ministry with success, and gathered round them an important Christian community.

Of this community, though not his own immediate offspring in the faith, Paul takes charge as being the Apostle of the Gentiles. He longs to impart to them some χάρισμα (ch. i. 11): he excuses his having written to them *τολμηρότερον ἀπὸ μέρου*, by the dignity of that office, in which as a priest, he was to offer the Gentiles, an acceptable and sanctified offering, to God.

(γ) The character given in ch. i. 8 of the Roman Christians, that *their faith was spoken of in all the world*, has been taken as pointing to a far earlier origin than the preaching of Paul. But, even granting that some among the Roman Jews may have carried the faith of Christ thither soon after the Ascension (see Acts ii. 10, and ch. xvi. 7, where Andronicus and Junias are stated to *have been in Christ before the Ap.*),—such a concession is not necessary to explain Rom. i. 8. What-ever happened at *Rome* is likely to have been very soon announced in the provinces, and to have had *more reporters*, wherever the journeys of the Apostle led him, than events occurring elsewhere. He could hardly fail to meet in every considerable city which he had visited for the second time, in Judæa, Asia, Macedonia, and Greece (see Acts xviii. 22, 23; xix. 1; xx. 1, 2) believers who had received tidings of the increase and flourishing state of the Roman church. This occurrence of good news respecting them in all the cities might well suggest the expression, *ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ*.

3. The above considerations lead me to the conclusion, that the Roman Church owed its origin, partly perhaps to believing Jews, who had returned or been attracted thither in the first days of Christianity, but mainly to persons converted under Paul's own preaching. This conclusion is strengthened by the long list of salutations in ch. xvi. to Christian brethren and sisters with whose previous course in many cases he had been acquainted.

4. It is not within the province of these Prolegomena to discuss the question respecting the presence, preaching, and martyrdom of Peter at Rome. That he did not *found* the Roman church, is plain from the above considerations, and is conceded by many of the ablest among the modern Romanists¹. Nor have we any ground to suppose that he *was at Rome* up to, or at the date of this Epistle. No mention is made of him,—no salutation sent to him. At present therefore we may dismiss the question as not pertinent. In the prolegg. to the Epistles of Peter, it will recur, and require full discussion.

¹ Tholuck, Einl. § 2, mentions Valesius, Pagi, Baluz, Hug, Klee: and an article in the Tübingen Theological Quarterly for 1824 (written according to Dr. Davidson by Feilmoser) which concludes that though Peter taught and suffered martyrdom in Rome, his stay there could not have much exceeded one year.

5. That the Roman church was composed of *Jews and Gentiles*, is manifest from several passages in our Epistle. In ch. ii. 17, iv. 1, 12, Jews are addressed, or implied: in ch. i. 13,—in the similitude of engrafting in ch. xi., and in xv. 15, 16,—Gentiles are addressed. In what proportion these elements coexisted, can only be determined from indications furnished by the Epistle itself. And from it the general impression is, that *it is addressed to Gentiles*, as the greater and more important part of its readers. Among them would be mostly found the ‘strong’ of ch. xiv., to whom principally the precepts and cautions concerning forbearance are written. To them certainly the expression τὰ ἔθνη in ch. i. 5, 13, xv. 15, 16, is to be applied, in the strict sense; and in those places it represents the persons to whom the Ep. is mainly addressed. The same may be said of ch. xi. 13, 14, where ὑμεῖς τὰ ἔθνη are evidently the majority of the readers, as contrasted with the *τινὲς ἐξ αὐτῶν*, the Jewish believers.

6. It may be interesting to add testimonies from profane writers which are connected with the spread of Christianity at Rome.

That the *Jews* were found in great numbers there, is evident.

(a) Josephus, Antt. xvii. 11. 1, mentioning an embassy which came to Rome from Judæa under Varus, in the time of Augustus, says, καὶ ἦσαν οἱ μὲν πρέσβεις οἱ ἀποσταλέντες γνώμῃ τοῦ ἔθνους πεντήκοντα, συνίσταντο δὲ αὐτοῖς τῶν ἐπὶ Ῥώμης Ἰουδαίων ὑπὲρ ὀκτακισχιλίους.

(β) Philo leg. ad Caium, p. 1014, in a passage too long for citation, states that Augustus gave them the free exercise of their religion, and a quarter beyond the Tiber for their habitation.

(γ) Dio Cassius, xxxvii. 17, καὶ ἔστι καὶ παρὰ τοῖς Ῥωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλάκις, ἀβηθὲν δὲ ἐπὶ πλείστον, ὥστε καὶ ἐς παρβησίαν τῆς νομίσεως ἐκνικῆσαι.

(δ) So far relates to Judaism proper: in the following it is impossible to say how far Christianity may have been ignorantly confounded with it.

Augustine, de Civ. Dei vi. 11, cites from Seneca, ‘in eo libro quem contra superstitiones condidit,’—De illis sane Judæis cum loqueretur, ait:—‘Cum interim usque eo sceleratissimæ gentis consuetudo convaluit, ut per omnes jam terras recepta sit: victi victoribus leges dederunt.’

(ε) Tacitus, in the same place where he relates the persecution of the Christians by Nero on occasion of the fire at Rome, adds, repressaque in præsens exitiabilis superstitio rursus erumpebat, non modo per Judæam, originem ejus mali, sed per urbem etiam . . .

(ζ) Juvenal describes the judaizing Romans at a later period in a strain of bitter satire, Sat. xiv. 96 ff.

(η) On the passages in Sueton. Claud. 25, and Dio Cass. lx. 6, relating to the expulsion or coercion of the Jews at Rome, see note on Acts xviii. 2.

7. It yet remains to consider the supposed discrepancy between our Epistle, and the state of the Christian church at Rome implied some years subsequent to it in Acts xxviii. This discrepancy has been made the most of by Dr. Baur, and by him pronounced irreconcilable. The flourishing state of the Roman church set forth in this Epistle seems to him to be inconsistent with the tone used by the Jews in their speech to Paul, Acts xx. 22; ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται. Olshausen and Tholuck have been at much pains to give a solution of the difficulty: the former referring the circumstance to the entire severance between Christians and Jews at Rome made necessary by Claudius's persecutions of the Jews,—the latter, following many other commentators, to an affected ignorance of the Christian sect on the part of the Jews.

On this I will remark,—that the difficulty itself does not seem to me so serious as the German writers generally have regarded it. The answer of the Jews was to a speech of Paul in which he had given a remarkable instance of his becoming to the Jews as a Jew. He represents, that he had no real quarrel with his nation: that in fact he was a prisoner for the hope of Israel. This hope they certainly knew, either from previous acquaintance with his name and character, or from his own lips in words which have not been recorded, to be bound up with belief in Jesus as the Messiah. They had received (see note in loc.) no message respecting him from Judæa laying any thing *πονηρόν* to his charge: and they were anxious to have an account *from himself* of his opinions and their ground: for as for this sect, they were well aware that every where it was a thing *ἀντιλεγόμενον*: the very word, be it observed, used in ver. 19 and ch. xiii. 45, respecting the opposition raised by the Jews to Paul. Now we may avail ourselves of both Olshausen's and Tholuck's suppositions. On the one hand it was very likely that the intercourse between Jews and Christians at Rome would be exceedingly small. The Christian church, consisting mostly of Gentiles, would absorb into itself the Jews who joined it, and who would, for the reason assigned by Olshausen, studiously separate themselves from their unbelieving countrymen. Again, it would not be likely that the Roman Jews, in their speech to Paul, would enter into any particulars respecting the sect,—only informing him, since he had professed himself in heart at peace with his nation and bound on behalf of their hope, that they were well aware of the general unpopularity among Jews of the sect to which he had attached himself, and wished from him an explanation on this head. Something also must be allowed for the restraint with which they spoke to one under the special custody, as a state prisoner, of the highest power in Rome, and in the presence of a representative of that power.

Thus the difficulty is much lessened: and it belongs indeed to that class, the occurrence of which in the sacred text is to be regarded far rather as a confirmation of our faith, by shewing us how simple and veracious is the narrative of things said and done, than as a hindrance to it by setting one statement against another.

With respect to that part of it which concerns the notoriety of the Roman church,—I may remark that its praise for faith in all the world, being a matter reported by Christians to Christians, and probably unknown to ‘those without,’ need not enter as a disturbing element into our consideration.

8. For a judicious and clear statement of the subsequent history of the early Roman church, I cannot do better than refer my readers to the former part of the recently published work of Mr. Shepherd, “The History of the Church of Rome.”

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. In answering this question, critics have been divided between the claims of the unquestionably most important doctrinal portion of the Epistle, and the particular matters treated in the parenthetical section (ch. ix.—xi.) and the conclusion (ch. xiv.—xvi.). It has not enough been borne in mind, that the *occasion of writing* an Epistle is *one thing*,—the *great object* of the Epistle itself, *another*. The ill-adjusted questions between the Jewish and Gentile believers, of which St. Paul had doubtless heard from Rome, may have prompted him originally to write to them: but when this resolve was once formed,—the importance of Rome as the centre of the Gentile world would naturally lead him to lay forth in this more than in any other Epistle the statement of the divine dealings with regard to Jew and Gentile, now one in Christ. I will therefore speak separately of the prompting occasion, and the main object, of the Epistle.

2. The eulogy of the faith of the Roman Christians, which Paul met with in all his travels, could hardly fail to be accompanied with notices respecting their peculiar difficulties. These might soon have been set at rest by his presence and oral teaching: and he had accordingly resolved long since to visit them (ch. i. 10—18). Hindrances however had occurred: and that advice which he was not as yet permitted to give by word of mouth, he was prompted to send to them in a letter.

3. The contents of that letter plainly shew what their difficulties were. Mixed as the church was of Jew and Gentile, the relative position in God’s favour of each of these would, in defect of solid and broad views of the universality of man’s guilt and God’s grace, furnish a sub-

ject of continual jealousy and irritation. And if we assume that the Gentile believers much preponderated in numbers, we shall readily infer that the religious scruples of the Jews as to times and meats would be likely to be with too little consideration overborne.

4. From such circumstances we may well conceive that, under divine guidance, the present form of the Epistle was suggested to the Apostle. The main security for a proper estimate being formed of both Jew and Gentile, would be, the possession of right and adequate convictions of the universality of man's guilt and God's free justifying grace. This accordingly it was Paul's great object to furnish; and on it he expends by far the greatest portion of his labour and space. But while so doing, we may trace his continued anxiety to steer his way cautiously among the strong feelings and prejudices which beset the path on either hand. If by a vivid description of the depravity of Heathendom he might be likely to minister to the pride of the Jew, he forthwith turns to him and abases him before God equally with the others. But when this is accomplished, lest he should seem to have lost sight of the pre-eminence of God's chosen people, and to have exposed the privileges of the Jew to the slight of the Gentile, he enumerates those privileges, and dwells on the true nature of that pre-eminence. Again when the great argument is brought to a close in ch. viii., by the completion of the bringing in of life by Christ Jesus, and the absolute union in time and after time of every believer with Him,—for fear he should seem amidst the glories of redemption to have forgotten his own people, now as a nation rejected, he devotes three weighty chapters to an earnest and affectionate consideration of their case—to a deprecation of all triumph over them on the part of the Gentile, and a clear setting forth of the real mutual position of the two great classes of his readers. Then, after binding them all together again, in ch. xii. xiii., by precepts respecting Christian life, conduct towards their civil superiors, and mutual love, he proceeds in ch. xiv. to adjust those peculiar matters of doubt,—now rendered comparatively easy after the settlement of the great principle involving them,—respecting which they were divided. He recommends forbearance towards the weak and scrupulous,—at the same time classing himself among the strong, and manifestly implying on which side his own apostolic judgment lay. Having done this, he again places before them their mutual position as co-heirs of the divine promises and mercy (ch. xv. 1—13), and concludes the Epistle with matters of personal import to himself and them, and with salutations in the Lord. And probably on re-perusing his work, either at the time, or as the altered style seems to import, in after years at Rome, he subjoins the fervid and characteristic doxology with which it closes.

5. There seems quite enough in the circumstances of the Roman Church to have led naturally to such an Epistle, without supposing with

some critics, that an elaborate plan of written doctrinal teaching, to supply the want of oral, was present to the mind of the Apostle. We must not forget to whom he was writing, nor fail to allow for the greater importance naturally attaching to an Epistle which would be the cherished possession and exemplar of the greatest of the Gentile churches. It was an Epistle to all Gentiles, from the Apostle of the Gentiles: ὑμῖν λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω. It had for its end the settlement, on the broad principles of God's truth and love, of the mutual relations, and union in Christ, of God's ancient people, and the recently engrafted world. What wonder then, if it be found to contain an exposition of man's unworthiness and God's redeeming love, such as not even Holy Scripture itself elsewhere furnishes.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. This is more plainly pointed out in our Epistle than in most of the others. The Apostle was about to set out for Jerusalem with a contribution from the churches of Macedonia and Achaia. To make this contribution he had exhorted the Corinthian church 1 Cor. xvi. 1 ff., and hinted the possibility of his carrying it to Jerusalem in person, after wintering with them. And again in 2 Cor. viii. ix. he recurs to the subject, blames the tardiness of the Corinthians in preparing the contribution, and (ch. xiii. 1) describes himself as coming to them immediately. Comparing these notices with Acts xx. 1 ff., we find that Paul left Ephesus (after Pentecost, see notes there) for Macedonia, wintered at Corinth, and thence went to Jerusalem accompanied by several brethren, bearing (ch. xxiv. 17) alms to his nation and offerings.

2. Thus far it would appear that it was written close upon, or during, his journey to bear alms to Jerusalem. But the very place is pointed out by evidence which can hardly be misapplied. We have a special commendation of Phœbe, a deaconess of the church at *Kenchrea*, to the kindness and attention of the Roman Christians: such a commendation as could hardly have been sent, had she not been, as generally believed, the bearer of the letter. Again, greetings are sent (xvi. 23) from Gaius, evidently a *resident*, for he is called ὁ ξένος μου καὶ τῆς ἐκκλησίας δῆς. But on comparing 1 Cor. i. 14, we find Paul telling the Corinthians that he baptized among them one Gaius. These persons can hardly but be one and the same. Again, Erastus is mentioned as steward of the city. Therefore, as Tholuck remarks, of some city well known to the Romans, and one in which he must have been some time

resident, so to speak of it. I may add, that after the mention of Kenchrea, ἡ πόλις can be no other than Corinth: just as, if the Peiræus had been mentioned, ἡ πόλις would necessarily mean Athens. (An Erastus is said to have remained at Corinth, 2 Tim. iv. 20, but the identity is too uncertain for the notice to be more than a *possible* corroboration.)

3. From the above evidence it is placed almost beyond question that the Epistle was written *from Corinth*, at the close of the three months' residence there of Acts xx. 3,—the παραχειμασία of 1 Cor. xvi. 6,—when Paul was just about to depart (νυνὶ δὲ πορεύομαι, ch. xv. 25) for Jerusalem on his errand of charity.

4. From the chronological table appended to the Prolegg. to the Acts, it will be seen that I place this visit in the winter of A.D. 57–58. The Epistle accordingly was sent in the spring of A.D. 58, the fourth of the reign of Nero.

SECTION V.

LANGUAGE, AND STYLE.

1. It might perhaps have been expected, that an Epistle to Romans would have been written in Latin. But Greek had become so far the general learned language of the world, that there is no ground for surprise in the Apostle having employed it. Not to cite at length the passages in the classics (Tacit. de Orator. c. 29: Martial Epig. xiv. 56: Juvenal Sat. vi. 184–189) which point to the universal adoption of Greek habits and language at Rome, we have the similar instances of Ignatius, Dionysius of Corinth, and Irenæus, all of whom wrote to the Roman Christians in Greek. Clement, bishop of Rome, wrote in Greek. Justin Martyr addressed his apologies to the Roman Emperors in Greek. And if it be objected, that the greater number of the Christian converts would belong to the lower classes, we may answer, that a great proportion of these were native Greeks: see Juvenal Sat. iii. 60–80.

2. In speaking of the *style of the Epistle*, the following general remarks on the style of the Apostle Paul, taken from Tholuck's Introduction to his Commentary on the Ep. to the Romans, p. 26 ff., are of considerable interest: "As in general we can best apprehend and estimate the *style* of a writer in connexion with his *character*, so is it with the Apostle Paul. The attributes which especially characterize the originality of Paul as an Author, are, *Power*, *Fulness*, and *Warmth*. If to these attributes is added *Perspicuity* of unfolding thought, we have all united, which ennobles an orator. But fulness of ideas and warmth of feelings often bring with them a certain informality of expression:

the very wealth of the productive power does not always leave time, to *educate* (as Hamann expresses it) the thoughts which are born into the light,—to arrange and select the feelings. Together with the excellences above-mentioned, something of this defect is found in the style of the great Apostle of the Gentiles. Something of that which Dionysius of Halicarnassus de Comp. Verb. c. xx. says of ‘*compositio austera*,’ is applicable to the Apostle’s method of expression. οὐτε πάρισα βούλεται τὰ κῶλα ἀλλήλοις εἶναι, οὐτε παρόμοια, οὐτε ἀναγκαίᾳ δουλεύοντα ἀκολουθίᾳ, ἀλλ’ εὐγενῆ κ. ἀπλᾶ κ. ἐλεύθερα· φύσει γ’ ἰοκέναι μᾶλλον αὐτὰ βούλεται, ἢ τέχνη, κ. κατὰ πάθος λέγεσθαι μᾶλλον, ἢ κατ’ ἥθος. περιύδους δὲ συντιθέναι συναρτιζούσας τὸν νοῦν τὰ πολλὰ μὲν οὐτε βούλεται· εἰ δέ ποτε αὐτομάτως ἐπὶ τοῦτο κατενεχθείη, τὸ ἀνεπιτήδευτον ἐμφαίνειν ἐθέλει καὶ ἀφελές, κ.τ.λ. The high claims of Paul to the reputation of eloquence were acknowledged by remote Christian antiquity. Nay, we have in all probability an honourable testimony to the same effect from one of the most celebrated critics of heathen Rome,—that namely of the fragment of Longinus, where he ranks Paul with the first orators of ancient times, adding however the remark, that he appears more to persuade than to demonstrate³. From Christian antiquity we will adduce the testimony of Jerome, Ep. 48, ad Pammachiam, c. 13:—‘Paulum proferam, quem quotiescunque lego, videor mihi non verba audire, sed tonitrua . . . videntur quidem verba simplicia et quasi innocentis hominis ac rustici, et qui nec facere nec declinare noverit insidias, sed quocunque respexeris, fulmina sunt. Hæret in causa, capit omne quod tetigerit, tergum vertit, ut superet: fugam simulat, ut occidat.’—Add to this the words of Chrysostom de Sacerdotio iv. 7: ὥσπερ γὰρ τεῖχος ἐξ ἀδάμαντος κατασκευασθὲν, οὕτω τὰς πανταχοῦ τῆς οἰκουμένης ἐκκλησίας τὰ τούτου τειχίζει γράμματα· καὶ καθάπερ τις ἀριστεὺς γενναϊότατος ἔστηκε καὶ νῦν μέσος, αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ καθαίρων λογισμοὺς καὶ πᾶν ὕψωμα ἐκπαρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.”

3. After having stated, and visited with severe and deserved censure, the disparaging estimate formed by Rückert in his Commentary, and criticised in a friendly spirit the other extreme, taken by Rothe and Glückler, of regarding all ellipses, anakolouthons, and defects of style, only as so many hidden but intended excellences, Tholuck proceeds:

“We have then this question to ask ourselves: *with what ideas as to*

³ The genuineness of this fragment has been defended by Hug. Einl. ins N. T. ii. 334 (342 of Wait’s transl.), on grounds well worthy of consideration. [The passage runs thus: κορωνίς δ’ ἔστω λόγου παντὸς καὶ φρονήματος ‘Ελληνικοῦ Δημοσθένους, Λυσίας, Αἰσχίνους, Ὑπερίδους, Ἰσαῖος, Δεινάρχους (Δημοσθένους ὁ Κρίθινος), Ἰσοκράτης, Ἀντιφῶν· πρὸς τοῦτοις Παῦλος ὁ Ταρσεύς, ὅντινα καὶ πρῶτόν φημι προσιστάμενον δόγματος ἀναποδείκνυν.]

the ability of the Apostle as a writer ought the believing Christian to approach his works? And what is the result, when we examine in detail the Epistles of Paul in this bearing? The Fathers themselves frequently confess, that the whole character of Christianity forbids us from seeking classical elegance in the outward style of the New Testament:—as the SON OF GOD appeared in His life on earth in a state of humiliation, so also the *word of God*. In this sense, to cite one example out of many, Calvin says (on Rom. v. 15):—‘*Quum autem multoties discriminis mentionem repetat, nulla tamen est repetitio, in qua non sit ἀναρτισμός, vel saltem ellipsis aliqua: Quæ sunt quidem orationis vitia, sed quibus nihil majestati decedit celestis sapientiæ, quæ nobis per apostolum traditur. Quin potius singulari Dei providentia factum est, ut sub contemptibili verborum humilitate altissima hæc mysteria nobis traderentur; ut non humanæ eloquentiæ potentia, sed sola spiritus efficacia niteretur nostra fides.*’ But it must be borne in mind, that this our concession with regard to the formal perfection of the apostolic writings has its limits: for were we to concede that imperfection of form amounted to absolute *informality*, the *subject-matter itself* would be involved in the surrender. If the aim of the apostolic teaching is not to be altogether frustrated, we can hardly object to the assumption, that the divine ideas have been propounded in such a form, that by a correct use of the requisite means they may be discovered, and their full meaning recognized. Assuming this, it is impossible to form so low an estimate as Rückert’s of the style of the Apostle: while at the same time we cannot see that the believing Christian is entitled to assume in him an academic correctness of syllogistic form, a conscious and perfect appreciation of adequacy of expression, reaching to the use of every particle. If we are to require these excellences from an apostolic writer, why not also entire conformity to classical idiom of expression? And if we besides take into account the peculiarity of the Apostle’s character above pointed out, are we not obliged to confess, that so universal a *reflexion*, such a *calculation*, as Rothe’s theory supposes, is altogether inconsistent with that character,—that such a precisely measured style would be inexplicable from a spirit like that of the Apostle, except on the assumption of a *passive inspiration*? and as regards the point itself, I cannot see, that the writings of Paul, examined in detail, justify this prejudice in their favour, even according to the ingenious and minute exegesis of Rothe himself. (This he instances by examining Rothe’s account of the defective constructions in Rom. v. 12 f.) * * * * That the great Apostle was no ordinary thinker,—that he did not, after the manner of enthusiasts, carried away by warmth of feeling, write down what he himself did not understand, is beyond question:—but that all which hitherto has been accounted in him negligence or inaccuracy of expression, proceeded from conscious

intention of the writer,—can neither be justly assumed *a priori*, nor convincingly shewn *a posteriori*.”

4. To these general remarks of Tholuck I may add some notice of the peculiarities of the argumentative style of the Apostle, with which we are so much concerned in this Epistle.

(α) It is his constant habit to *insulate* the one matter which he is considering, and regard it irrespective of any qualifications of which it may admit, or objections to which it lies open,—up to a certain point. Much of the difficulty in ch. v. vi. vii. has arisen from not bearing this in mind.

(β) After thus treating the subject till the main result is gained, he *then* takes into account the qualifications and objections, but in a manner peculiar to himself; introducing them by putting the overstrained use, or the abuse, of the proposition just proved, in an interrogative form, and answering the question just asked. On a superficial view of these passages, they assume a sort of dramatic character, and have led many commentators to suppose *an objector* to be present in the mind of the Apostle, to whom such questions are to be ascribed. But a further and deeper acquaintance with St. Paul's argumentative style removes this impression, and with it, much of the obscurity arising from supposing, or not knowing when to suppose, an interchange of speakers in the argument. We find that it is the Apostle himself speaking throughout, and in his vivid rhetorical manner proposing the fallacies which might be derived from his conclusions as matters of parenthetical enquiry.

(γ) Perhaps one of the most wonderful phenomena of St. Paul's arguments, is the manner in which all such parenthetical enquiries are interwoven into the great subject; in which while he pursues and annihilates the off-branching fallacy, at the same time he has been advancing in the main path,—whereas in most human arguments each digression must have its definite termination, and we must resume the thesis where we left it. A notable instance of this is seen in ch. vi. of our Epistle; in which while the mischievous fallacy of ver. 1 is discussed and annihilated, the great subject of the introduction of Life by Christ is carried on through another step—viz. the establishment of that life as one of *sanctification*.

Among the minor characteristics of the Apostle's style, may be enumerated

(δ) *Frequent and complicated antitheses*, requiring great caution and discrimination in exegesis. For often the different members of the antitheses are not to be taken in the same extent of meaning; sometimes the literal and metaphorical significations are interchanged in a curious and intricate manner, so that perhaps in the first member of two antithetical clauses, the subject may be literal and the predicate meta-

phorical, and in the second, vice versa, the subject metaphorical and the predicate literal. Sometimes again, the terms of one member are to be amplified to their fullest possible, almost to an exaggerated meaning: whereas those of the second are to be reduced down to their least possible, almost to a depreciated meaning. To retain such antitheses in a version or exegesis is of course, generally speaking, impossible: the appropriateness of the terms depends very much on their conventional value in the original language. Then comes the difficult task of breaking up the sentence, and expressing neither more nor less than the real meaning under a different grammatical form: an attempt almost always sure to fail even in the ablest hands.

(ε) *Frequent plays upon words*, or rather perhaps, choice of words from their similarity of sound. Much of the terseness and force of the Apostle's expressions is necessarily lost in rendering them into another language, owing to the impossibility of expressing these paronomasiæ; and *without them*, it becomes exceedingly difficult to ascertain the real weight of the expression itself: to be sure that we do not give more than due importance in the context to a clause whose *aptness* was perhaps its chief characteristic, and on the other hand to take care that we do not overlook the real importance of clauses whose value is not their mere aptness, but a deep insight into the philosophy of the cognate words made use of, as exponents of lines of human thought ultimately convergent.

(ζ) *Accumulation of prepositions*, often with the same or very slightly differing meanings. That this is a characteristic of St. Paul's style there can be no doubt: and the difficulty created by it is easily obviated if this be borne in mind. The temptation of an expositor is to endeavour to give precise meaning and separate force to each preposition, thereby exceeding the intention of the sentence, and distorting the context by elevating into importance clauses of comparative indifference.

(η) *The frequency and peculiarity of his parenthetical passages*. The difficulty presented by this characteristic is, in few words, that of disentangling with precision such clauses and passages. The danger is twofold: 1. lest we too hastily assume an irregular construction, not perceiving the parenthetical interruption: 2. lest we err on the other hand, which has more commonly been the case, in assuming the existence of parenthetical clauses where none exist. St. Paul's parentheses are generally well marked to the careful observer; and it must be remembered that the instances of anakolouthon and irregular construction are at least as frequent: so that we are not, for the sake of clearing up a construction, to throw in parentheses, as is often done, to the detriment of the sense.

The peculiarity of his parentheses consists in this, that owing to the

fervency and rapidity of his composition he frequently deserts, in a clause apparently intended to be parenthetical, the construction of the main sentence, and instead of resuming it again, proceeds with the parenthesis as if it were the main sentence.

Instances of almost all these characteristic difficulties will be found in chap. v. of this Epistle, where, so to speak, they reach their culminating point.

5. Two cautions are necessary, on account of the lax renderings of our authorized version, by which the details of the argument of this and other Epp. have been so disguised that it is almost impossible for the mere English student intelligently to apprehend them.

(a) *The emphatic position of words* is of the highest importance. Pages might be filled with an account of misrenderings of versions and commentators from disregard to the rules of emphasis. The student will continually find such instances alleged and criticised in these notes; and will be surprised that so momentous a matter should have been generally overlooked.

(b) *The distinction between the aorist and perfect tenses* is in our authorized version very commonly disregarded, and thereby the point of the sentence altogether missed. Instances are continually occurring in the Epistles: and it has been my endeavour in the notes to draw the student's attention to them with a view to their correction.

6. For much interesting matter on this subject the student is referred to Tholuck, Römerbrief, Einleitung: and to Dr. Davidson, Introd. Vol. II. p. 144 ff.

CHAPTER III.

THE FIRST EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP, AND INTEGRITY.

1. As far as I am aware, the first of these has never been doubted by any critic of note. Indeed he who would do so, must be prepared to dispute the historical truth of the character of St. Paul. For no more complete transcript of that character, as we find it set forth to us in the Acts, can be imagined than that which we find in this and the second Epistle. Of this I shall speak further below (§ vii.).

2. But external testimonies to the Authorship are by no means wanting.

(α) Clement of Rome, in his Epistle to this very Church of Corinth, says, c. 47:—ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου. τί πρῶτον ὑμῖν ἐν ἀρχῇ εὐαγγελίου ἔγραψεν; ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν, περὶ αὐτοῦ τε καὶ Κηφᾶ καὶ Ἀπολλῶ, διὰ τὸ καὶ τότε προσκλίσαις ὑμᾶς πεποιῆσθαι¹.

(β) Polycarp, ad Philippenses, c. 11:—"Qui autem ignorant iudicium Domini? An nescimus, quia sancti mundum iudicabunt"? sicut Paulus docet."

(γ) Irenæus adv. Hær. iv. 27. (45) 3:—"Et hoc autem apostolum in epistola quæ est ad Corinthios manifestissime ostendisse, dicentem: Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt² &c." And almost in the same words Cyprian, Testim. i. 4, citing the same passage.

(δ) Athenagoras, de resurrect. mort. p. 61:—εὐδὴλον παντὶ τὸ λειπόμεινον, ὅτι δεῖ, κατὰ τὸν ἀπόστολον, τὸ φθαρτὸν τοῦτο καὶ διασκεδαστὸν ἐνδύσασθαι ἀφθαρσίαν, ἵνα κ.τ.λ.

(ε) Clement of Alexandria cites this epistle very frequently and explicitly: e. g. Pædag. i. 33:—σαφέστατα γοῦν ὁ μακάριος Παῦλος ἀπῆλλαξεν ἡμᾶς τῆς ζητήσεως ἐν τῇ προτέρᾳ πρὸς Κορινθίους ᾧδε πως γράφων Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν κ.τ.λ.³—And he proceeds to quote also 1 Cor. xiii. 11, with πάλιν ὁ Παῦλος λέγει.

(ζ) Tertullian de Præscript. adv. Hær. c. 33:—"Paulus in prima ad Corinthios notat negatores et dubitatores resurrectionis."

See Lardner: and Davidson's Introd. vol. ii. p. 253 f. where more testimonies are given.

3. The integrity of this Epistle has not been disputed. The whole of it springs naturally out of the circumstances, and there are no difficulties arising from discontinuousness or change of style, as in some passages of the Ep. to the Romans.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. "CORINTH (formerly Ephyre, Apollod. i. 9,—which afterwards was its poetic name, Ovid, Met. ii. 240. Virg. Georg. ii. 264. Propert. ii. 5. 1 al.) was a renowned, wealthy (Il. ii. 570. Hor. ii. 16. Dio Chrysost. xxxvii. p. 464), and beautiful commercial city (Thuc. i. 13. Cic. rep. ii. 4), and in the Roman times the capital of Achaia propria (Apul. Met. x. p. 239, Bipont), situated on the isthmus of the Peloponnese between the Ionian and Ægean seas (hence *bimaris*, Ovid, Met. v. 407, Hor.

¹ 1 Cor. i. 10 f.

² 1 Cor. vi. 2.

³ 1 Cor. x. 1 f.

⁴ 1 Cor. xiv. 20.

Od. i. 7. 2,—*ἀμφιθάλασσος, διθάλασσος*) and at the foot of a rock which bore the fortress Acrocorinthus (Strabo, viii. 379; Plut. vit. Arat. 16; Liv. xlv. 28),—forty stadia in circumf. It had two ports, of which the western (twelve stadd. distant) was called Lechæon (*Λέχαιον*, Lechæum, Lechæ Plin. iv. 5), the eastern (seventy stadd. distant) Kenchreæ (Strabo, viii. 380; Paus. ii. 2, 3; Liv. xxxii. 17; al.). The former was for the Italian, the latter for the Oriental commerce: so Strabo, l. c.: *Κεγχρεαὶ κώμη καὶ λιμὴν ἀπέχων τῆς πόλεως ὅσον ἐβδόμηκοντα σταδία. τούτῳ μὲν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ.* Arts and sciences flourished notably in Corinth (Pindar, Ol. xiii. 21; Herod. ii. 167; Plin. xxxiv. 3. xxxv. 5; Cic. Verr. ii. 19; Suet. Tiber. 34). The Corinthian plate was especially celebrated. But these advantages were accompanied by much wantonness, luxury, and gross corruption of morals (Athenæus, vii. 281. xiii. 543; Alciph. iii. 60; Strabo, viii. 378; Eustath. Iliad. ii. p. 220). (These vices were increased by the periodical influx of visitors owing to the Isthmian games, and by the abandoned and unclean worship of Aphrodite, to whose temple more than a thousand priestesses of loose character were attached. See testimonies in Wetst.) The city (lumen totius Græciæ, Cic. Manil. 5) was taken, pillaged and destroyed by L. Mummius (Flor. ii. 16; Liv. Epitome lii.) in A.U.C. 608, 146 B.C. (cf. Plin. xxxiv. 8),—but re-established (as the colony *Julia Corinthus*) by Julius Cæsar, A.U.C. 710, B.C. 44,—and soon recovered its former splendour (Aristid. Or. 3. p. 23, ed. Jebb), and was accordingly in St. Paul's time the seat of the Roman proconsul of Achaia (Acts xviii. 18). See, on the whole, Strabo, viii. 378 ff.; Paus. ii. 1 ff." Winer, Realwörterbuch.—An interesting description of the present remains of Corinth will be found in Leake's Morea, vol. iii. ch. xxviii.

2. The Christian church at Corinth was founded by St. Paul on his first visit, related in Acts xviii. (1—17.) He spent there a year and a half, and his labours seem to have been rewarded with considerable success. His converts were for the most part Gentiles (1 Cor. xii. 2), but comprised also many Jews (Acts xviii. 8: see too ver. 5, and note); both however, though the Christian body at Corinth was numerous (Acts ib. 4, 8, 10) were principally from the poorer class (1 Cor. i. 26 ff.). To this Crispus the ruler of the synagogue (Acts xviii. 8; 1 Cor. i. 14) formed an exception, as also Erastus the chamberlain (*οἰκονόμος*) of the city (Rom. xvi. 23) and Gaius, whom the Ap. calls *ὁ ξένος μου κ. τῆς ἐκκλησίας ὅλης*. And we find traces of a considerable mixture of classes of society in the agapæ (1 Cor. xi. 22).

3. The method of the Apostle in preaching at Corinth is described by himself, 1 Cor. ii. 1 ff. He used great simplicity, declaring to them only the Cross of Christ, without any adventitious helps of rhetoric or worldly wisdom. The opposition of the Jews had been to him a source

of no ordinary anxiety: see the remarkable expression, Acts xviii. 5, and note there. The situation likewise of his Gentile converts was full of danger. Surrounded by habits of gross immorality and intellectual pride, they were liable to be corrupted in their conduct, or tempted to despise the simplicity of their first teacher.

4. Of this latter there was the more risk, since the Apostle had been followed by one whose teaching might make his appear in their eyes meagre and scanty. Apollos is described in Acts xviii. 24 ff. as a learned Hellenist of Alexandria, mighty in the Scriptures, and fervent in zeal. And though by the honourable testimony there given⁵ to his work at Corinth it is evident that his doctrine was essentially the same with that of Paul, yet there is reason to think that there was difference enough in the outward character and expression of the two⁶ to provoke comparison to the Apostle's disadvantage, and attract the lovers of eloquence and philosophy rather to Apollos.

5. We discover very plain signs of an influence antagonistic to the Apostle having been at work in Corinth. Teachers had come, of Jewish extraction (2 Cor. xi. 22), bringing with them letters of recommendation from other churches (2 Cor. iii. 1), and had built on the foundation laid by Paul (1 Cor. iii. 10—18: 2 Cor. x. 13—18) a worthless building, on which they prided themselves. These teachers gave out themselves for Apostles (2 Cor. xi. 5, 13), rejecting the apostleship of Paul (1 Cor. ix. 2: 2 Cor. x. 7, 8); encouraging disobedience to his commands (2 Cor. x. 1, 6), and disparaging in every way his character, and work for the Gospel (see for the former, 2 Cor. iv. 1, 2 ff.: v. 11 ff., and notes in both places: for the latter, 2 Cor. xi. 16—xii. 12). It is probable, as De Wette suggests, that these persons were excited to greater rage against Paul, by the contents of the first Epistle; for we find the plainest mention of them in the second. But their practices had commenced before, and traces of them are very evident in ch. ix. of this Epistle.

6. The ground taken by these persons, as regarded their Jewish position, is evident from these Epistles. They did not, as the false teachers among the Galatians, insist on circumcision and keeping the law: for not a word occurs on that question, nor a hint which can be construed as pointing to it. Some think that they kept back this point in a church consisting principally of Gentiles, and contented themselves with first setting aside the authority and influence of Paul. But I should rather believe them to have looked on this question as closed, and to have carried on more a negative than a positive warfare with the Apostle, upholding, as against him, the authority of the regularly con-

⁵ ὃς παραγεγόμενος συνελάβετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος, ver. 27. See also 1 Cor. iii. 6.

⁶ See esp. 1 Cor. xvi. 12, and note.

stituted Twelve and of Peter as the apostle of the circumcision, and impugning Paul as an interloper and innovator, and no autoptic witness of the events of the Gospel history: as not daring to prove his apostleship by claiming sustenance from the Christian churches, or by leading about a wife, as the other Apostles, and the brethren of the Lord, and Cephas. What their positive teaching had been, it is difficult to decide, except that, although founded on a recognition of Jesus the Christ, it was of an inconsistent and unsubstantial kind, and such as would not stand in the coming day of fiery trial (1 Cor. iii. 11 ff.).

7. That some of these teachers may have described themselves as *peculiarly belonging to Christ*, is a priori very probable. St. Paul had had no connexion with our Lord while He lived and taught on earth. His Christian life and apostolic calling begun at so late a period, that those who had seen the Lord on earth might claim a superiority over him. And this is all that seems to be meant by the *ἐγὼ δὲ χριστοῦ* of 1 Cor. i. 12, especially if we compare it with 2 Cor. x. 7 ff., the only other passage where the expression is alluded to. There certainly persons are pointed out, who boasted themselves in some peculiar connexion with Christ which, it was presumed, Paul had not; and were ignorant that the weapons of the apostolic warfare were not carnal, but spiritual.

8. It would also be natural that some should avow themselves *the followers of Paul himself*, and set perhaps an undue value on him as God's appointed minister among them, forgetting that all ministers were but God's servants for their benefit.

9. It will be seen from the foregoing remarks, as well as from the notes, that I do not believe these tendencies to have developed themselves into *distinctly marked parties*, either before the writing of our Epistle or at any other time. In the Epistle of Clement of Rome, written some years after, we find the same contentious spirit blamed (c. 47), but it appears that by that time its ground was altogether different: we have no traces of the Paul-party, or Apollos-party, or Cephas-party, or Christ-party: ecclesiastical insubordination and ambition were then the faults of the Corinthian church.

10. Much ingenuity and labour has been spent in Germany on the four supposed distinct parties at Corinth, and the most eminent theologians have endeavoured, with very different results, to allot to each its definite place in tenets and practice. I refer the student for a complete account of the principal theories, to Dr. Davidson's Introduction, Vol. II. p. 224 ff., and Conybeare and Howson's Life of St. Paul, Vol. I. chap. xiii.:—and for separate expositions, to Neander, Pfl. u. Leit., 4th edn. pp. 375—397: Olshausen, Bibl. Comm. iii. 475 ff.: Schaff, Gesch. d. christlichen Kirche, § 64.

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. The object of writing this Ep. was twofold. The Apostle had been applied to by the Corinthians to advise them on matters connected with their *practice in the relations of life* (ch. vii. 1), and with their liberty of action as regarded *meats offered to idols* (ch. viii.—x.); they had apparently also referred to him the question whether their *women* should be *veiled in the public assemblies* of the church (ch. xi. 3—16): and had laid before him some difficulties respecting the *exercise of spiritual gifts* (ch. xii.—xiv.). He had enjoined them to make a *collection for the poor saints at Jerusalem*: and they had requested directions, how this might best be done (ch. xvi. 1 ff.).

2. These enquiries would have elicited at all events an answer from St. Paul. But there were other and even more weighty reasons why an Epistle should be sent to them just now from their father in the faith. Intelligence had been brought him by the family of Chloe (ch. i. 11) of their *contentious spirit*. From the same, or from other sources, he had learned the occurrence among them of a *gross case of incest*, in which the delinquent was upheld in impunity by the church (ch. v. 1 ff.).—He had further understood that the Christian brethren were in the habit of carrying their disputes before heathen tribunals (ch. vi. 1 ff.). And it had been represented to him that there were *irregularities* requiring reprehension *in their manner of celebrating the Agapæ*, which indeed they had so abused that they could now be no longer called the Supper of the Lord. Such were their weighty errors in practice: and among these it would have been hardly possible that Christian doctrine should remain sound. So far was this from being the case, that some among them had even gone to the length of denying the Resurrection itself. Against these he triumphantly argues in ch. xv.

3. It has been questioned whether St. Paul had the *defence of his own apostolic authority* in view in this Epistle. The answer must certainly be in the affirmative. We cannot read chapp. iv. and ix. without perceiving this. At the same time, it is most probable that the hostility of the false teachers had not yet assumed the definite force of personal slander and disparagement,—or not so prominently and notoriously as afterwards. That which is the primary subject of the 2nd Epistle, is but incidentally touched on here. But we plainly see that his authority had been already impugned (see esp. ch. iv. 17—21), and his apostleship questioned (ch. ix. 1, 2).

SECTION IV.

OF THE NUMBER OF EPISTLES WRITTEN BY PAUL TO THE CORINTHIANS.

1. If we were left to infer *a priori*, it would be exceedingly probable that an Epistle had been sent to the Corinthians before this, which we call the first. It appears from ch. xvi. 1 that they wanted some directions as to the method of making "*the collection for the saints.*" We may ask,—*when enjoined and how?* If by the Ap. in person, the directions would doubtless have been asked for and given at the time. It would seem then to follow, that a command to make the collection had been sent them either by some messenger, or in an epistle.

2. The uncertainty, however, which would rest upon this inference, is removed by the express words of the Ap. himself. In ch. v. 9 he says, *ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις.* In my note on those words I have endeavoured to shew that the only meaning which in their context they will legitimately bear, is, that this command, not to associate with fornicators, was contained in a previous Epistle to them, which has not been preserved to us. Those who maintain that the reference is to the present Epistle, have never been able to produce a passage bearing the slightest resemblance to the command mentioned⁷.

3. The opinions of Commentators on this point have been strangely warped by a notion conceived *a priori*, that it would be wrong to suppose any apostolic Epistle to have been lost. Those who regard, not preconceived theories, but the facts and analogies of the case, will rather come to the conclusion that *very many* have been lost. The Epistle to Philemon, for example, is the only one remaining to us of a class, which, if we take into account the affectionate disposition of St. Paul and the frequency of intercourse between the metropolis and the provinces, must have been numerous during his captivity in Rome. We find him also declaring, 1 Cor. xvi. 3 (see note there), his intention of giving commendatory letters, if necessary, to the bearers of the collection from Corinth to Jerusalem: from which proposal we may safely infer that on other occasions, he was in the habit of writing such Epistles to individuals or to churches. To imagine that *every writing* of an inspired Apostle *must necessarily have been preserved to us*, is as absurd as

⁷ Perhaps the most extraordinary theory ever propounded by one who has evidently spent some pains on his subject, is that of Mr. Paget, in his "Unity and Order of the Epistles of St. Paul," in which, on account of a fancied resemblance of this command to that in Heb. xii. 16 (which if examined proves to be *no* resemblance), he maintains ἡ ἐπιστολή here to be the Ep. to the Hebrews, which he imagines to have been a sort of general circular epistle to all the churches, written previously to those addressed to particular congregations. I need hardly remind the student, how entirely all the data of every kind furnished by that Epistle are against such a supposition.

it would be to imagine that all his *sayings* must necessarily have been recorded. The Providence of God, which has preserved so many precious portions both of one and the other, has also allowed many, perhaps equally precious, of both, to pass into oblivion.

4. The time of writing this lost Epistle is fixed by the history between Paul's leaving Corinth Acts xviii. 18, and the sending of our present Epistle. But we shall be able to approximate nearer, when we have discussed the question of the Ap.'s visits to Corinth*.

5. Its contents may be in some measure surmised from the data furnished in our two canonical Epp.

He had in it given them a command, *μη συναναμίγνυσθαι πόρνοις*, which being taken by them in too strict and literal a sense, and on that account perhaps overlooked as impossible to be observed, is explained in its true sense by him 1 Cor. v. 9—12.

It also contained, in all probability, an announcement of a plan of visiting them on his way to Macedonia, and again on his return from Macedonia (2 Cor. i. 15, 16) which he changed in consequence of the news heard from Chloe's household (1 Cor. xvi. 5—7), for which alteration he was accused of lightness of purpose (*ελαφρία*, 2 Cor. i. 17).

We may safely say also (see above) that it contained a command to make a collection for the poor saints at Jerusalem. Further than this we cannot with any safety surmise.

It was evidently a short letter, containing perhaps little or nothing more than the above announcement and injunctions, given probably in the pithy and sententious manner so common with the Apostle*.

SECTION V.

OF THE NUMBER OF VISITS MADE BY PAUL TO THE CORINTHIANS.

1. The controversy on this point will be cut very short, if the interpretation given in the notes of 2 Cor. xii. 14, xiii. 1, be assumed as correct;—and, as I have there maintained, I believe that neither the words nor the context will admit any other. The Apostle had paid *two visits* to Corinth before the sending of *that*, and consequently of *this* Epistle.

2. The difficulty in this inference, which has led Commentators to adopt an unnatural rendering of the above passages, is, that *but one visit* is recorded, viz. that in Acts xviii. 1 ff. For both Epp. were written before the second in Acts xx. 2, 3. (Comp. Acts xix. with 1 Cor. xvi. 8, and 2 Cor. ix. 2 with Acts xx. 1, 2.)

3. But manifestly, the history of St. Paul's apostolic career in the

* See below, § v.

* See Rom. xii. 9 ff.; 1 Thess. v. 16 ff.

Acts is very fragmentary and imperfect. Long and important journeys are dismissed in a few words¹: some, e. g. that to Arabia, and the missionary tour in Syria and Cilicia, Gal. i. 21 ff., not being even mentioned. No notice is taken of the foundation of the churches of Galatia, unless the cursory mention of Acts xvi. 6, be taken as such;—and of the copious catalogue of perils undergone by him in 2 Cor. xi. 24 ff., but few can be identified in the history. That a journey to Corinth should have escaped mention, where more extensive journeys and more important events have been omitted or slightly touched on, would not be at all improbable.

4. Such a journey must of course be inserted between Acts xviii. 18, when his first visit to Corinth ended, and xx. 2, when the second Ep. was sent from Macedonia. But these limits are further narrowed by the history itself. From xviii. 18 to xix. 9, when we find the Ap. established at Ephesus, is evidently a continuous narrative. And as plainly, no visit took place between the sending of the first and second Epistle, as is decisively proved by 2 Cor. i. 15—23. Now the first Ep. was sent from Ephesus, in the early part of the year in which he left that city, 1 Cor. xvi. 8. So that our terminus a quo is the settling at Ephesus, Acts xix. 10, and our terminus ad quem the spring preceding the departure from Ephesus, Acts xx. 1. During this time, a visit to Corinth took place.

5. Let us see whether any hints of his own throw light on this necessary inference. In 2 Cor. xi. 25 we read τῶν ἀναδύγησα, and this in a description of his *apostolic* labours: so that we must not go back beyond his conversion for any of these shipwrecks. Now his recorded voyages are these: (1) From Cæsarea to Tarsus, Acts ix. 30. (2) Possibly, from Tarsus to Antioch, xi. 25: but more probably this was a land-journey. (3) From Seleucia to Cyprus, xiii. 4. (4) From Paphos to Perga, xiii. 13. (5) From Attalia to Antioch, xiv. 26. (6) From Troas to Philippi, xvi. 11, 12. (7) From Macedonia to Athens, xvii. 14, 15. (8) From Kenchræ to Ephesus, xviii. 18, 19. (9) From Ephesus to Cæsarea, ib. 21, 22. (10) From Ephesus to Macedonia, xx. 1. Of these, it is certain that no shipwreck took place during (6), for it is minutely detailed: it is extremely improbable that any took place during (3), (4), and (5), as the account of the first missionary tour is circumstantial and precise. The same may be said of (7), in which the words οἱ δὲ καθιστῶντες τὸν Παῦλον ἡγαγον αὐτὸν ἕως Ἀθηνῶν will scarcely admit of such an interruption. It is hardly probable that any shipwreck took place in those voyages the purpose of which is described as being at once attained, to which class belong (8) and (9), and if it is to be counted as a voyage (2). The two left, of which we

¹ e. g., ch. xv. 41, xvi. 6, xviii. 23, xix. 1, xx. 2, 3.

have absolutely *no* account given, are (1) and (10). It is quite possible that he may have been shipwrecked on both these occasions, and such an assumption with regard to (10) would suggest another interpretation of the difficult allusion, 2 Cor. i. 8—10. But even assuming this, more voyages seem to be required to account for three shipwrecks. It is true that the evidence thus acquired is very slight—but however trifling, it is at least in favour of, and not against, the hypothesis of an unrecorded visit to Corinth.

6. The nature of the visit may be gathered in some measure from extant hints. It was one made ἐν λύπῃ, 2 Cor. ii. 1, where see note: why, we might well suppose, but are not left to conjecture: for he tells them (2 Cor. xiii. 2 and note) that during it he warned them, that *if he came again, he would not spare* (the sinners among them); and 2 Cor. xii. 21, there is a hint given that God had on this occasion, *humbled him among them*. It was a visit unpleasant in the process and in recollection: perhaps very short, and as sad as short: in which he seems merely to have thrown out solemn warnings of the consequences of a future visit of apostolic severity if the abuses were persisted in,—and perhaps to have received insult from some among them on account of such warnings.

7. If we enquire what *sort* of sin had occasioned the visit, the answer seems to be furnished by 2 Cor. xii. 21, μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου πρὸς ὑμᾶς, καὶ πειθήσω πολλοὺς τῶν προσημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν. It was probably on account of these, the besetting sins of the place, that his second visit had been made in grief; it was to abstain from these sins and the company of those who committed them, that he had enjoined them in his lost Epistle: and accordingly, while we find in our first Epistle detailed notice of the special case of sin which he had recently heard of as occurring among them, the subject of πορνεία is alluded to (vi. 12—20) only in a summary way, and in one which shews that he is rather replying to an excuse set up after rebuke in the matter, than introducing it for the first time.

SECTION VI.

AT WHAT PLACE AND TIME THIS EPISTLE WAS WRITTEN.

1. The place of writing it is pointed out in ch. xvi. 8,—ἐπιμενῶ δὲ ἐν Ἐφέσῃ ἕως τῆς πεντηκοστῆς, to have been ΕΡΗΣΥΕ.

A mistaken rendering of the words (ib. ver. 5) Μακεδονίαν γὰρ διέρχομαι, as if they signified ‘for I *am passing through* Macedonia,’—led probably to the subscription in the rec. and our English Bibles, ἐγράφη ἀπὸ Φιλίππων. But the idea has never been seriously entertained.

2. The above notice from ch. xvi. 8 also shews, that at the time of

writing, the Ap. intended to quit Ephesus after Pentecost of that year. And on connecting this with Acts xix., xx., it appears (see notes, and chronological table in prolegg. to Acts) that he really did leave Ephesus about Pentecost in the year 57. We may assume therefore (as we have no ground for supposing that he referred to a previous year and afterwards changed his purpose) that *the Epistle was written in the former part of the year 57.*

3. It will be seen by my notes on 1 Cor. v. 7, that I cannot see in the words καθὼς ἔστε ἀζύμοι any allusion to the fact of the days of unleavened bread being then present. I have endeavoured to shew that external probability, as well as spiritual analogy, is against the idea that St. Paul would have so expressed himself. But *there still is no reason, why the nearness or presence of that season may not have suggested to him the whole train of thought there occurring,—especially when we know independently that he was writing during the former part of the year.*

4. It is almost certain then that the Ep. was written *before Pentecost, A.D. 57:* and probable, that *somewhat about Easter* was the exact time.

5. The Ap. had at this time already sent off Timotheus and Erastus to Macedonia (cf. Acts xix. 22, and 1 Cor. iv. 17), the latter (1 Cor. ib.) with the intention of his proceeding on to Corinth, if possible (1 Cor. xvi. 10), and preparing the way for his own apostolic visit (iv. 17). Possibly also his mission had reference to the collection for the saints at Jerusalem (see 2 Cor. viii., and xii. 18); but the language used is ambiguous, and we cannot pronounce positively that Timotheus reached Corinth on this journey. (See below, ch. iv. § 2, 4.)

6. The Epistle is addressed in the name of Sosthenes ὁ ἀδελφός, as well as in that of the Apostle. It is hardly possible that this Sosthenes should be the same as the person of that name mentioned Acts xviii. 17²: see note there. The conjectures respecting him I have given on 1 Cor. i. 1. He bears no part in the Epistle itself, any more than Timotheus in 2 Cor.: the Ap., after mentioning him, immediately proceeds εὐχαριστῶ τῷ θεῷ μου.

7. It is uncertain, who were the *bearers* of the Epistle: but perhaps the common subscription is right in assigning that office to Stephanus, Fortunatus, and Achaius. For they are mentioned as being present with the Apostle (1 Cor. xvi. 17) from Corinth: and as an injunction is given (ib. 18) that they should be honourably regarded by the Corr., it is highly probable that they were intending to return.

² Unless indeed, as Mr. Birks supposes, Hore Apostolicæ, p. 215 f., he was converted subsequently to that occurrence.

SECTION VII.

MATTER AND STYLE.

1. As might have been expected from the occasion of writing, the matter of this epistle is very various. It is admirably characterized by Mr. Howson, in *Conybeare and Howson's Life and Epistles of St. Paul*, vol. ii. p. 24:

"This letter is, in its contents, the most diversified of all St. Paul's Epistles: and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced as it were behind the scenes of the apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation as it met for worship in some upper chamber, such as the house of Aquila or of Gaius could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement: yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God: we hear the fervent thanksgiving echoed by the unanimous Amen: we see the administration of the Holy Communion terminating the feast of love. Again, we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty: we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain: and we learn to appreciate more fully the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, 'the care of all the churches.'

"But while we rejoice that so many details of the deepest historical interest have been preserved to us by this Epistle, let us not forget to thank God, who so inspired His Apostle, that in his answers to questions of transitory interest he has laid down principles of eternal obligation. Let us trace with gratitude the providence of Him, who 'out of darkness calls up light;' by whose mercy it was provided that the unchastity of the Corinthians should occasion the sacred laws of moral purity to be established for ever through the Christian world:—that their denial of the resurrection should cause those words to be recorded whereon reposes, as upon a rock that cannot be shaken, our sure and certain hope of immortality."

2. In style, this Epistle ranks perhaps the foremost of all as to sub-

limity, and earnest and impassioned eloquence. Of the former, the description of the simplicity of the Gospel in ch. ii.,—the concluding apostrophe of ch. iii. (ver. 16—end),—the same in ch. vi. (ver. 9—end),—the reminiscence of the shortness of the time, ch. vii. 29—31,—the whole argument in ch. xv.,—are examples unsurpassed in Scripture itself: and of the latter, ch. iv. 8—15, and the whole of ch. ix.: while the panegyric of Love, in ch. xiii., stands, a pure and perfect gem, perhaps the noblest assemblage of beautiful thoughts in beautiful language extant in this our world.—About the whole Epistle there is a character of lofty and sustained solemnity,—an absence of tortuousness of construction, and an apologetic plainness, which contrast remarkably with the personal portions of the second Epistle.

3. No Epistle raises in us a higher estimate of the varied and wonderful gifts with which God was pleased to endow the man whom He selected for the Apostle of the Gentile world: or shews us how large a portion of the Spirit, who worketh in each man severally as He will, was given to him for our edification. The depths of the spiritual, the moral, the intellectual, the physical world are open to him. He summons to his aid the analogies of nature. He enters minutely into the varieties of human infirmity and prejudice. He draws warning from the history of the chosen people: example, from the Isthmian foot-race. He refers an apparently trifling question of costume to the first great proprieties and relations of Creation and Redemption. He praises, reproves, exhorts, and teaches. Where he strikes, he heals. His large heart holding all, where he has grieved any, he grieves likewise; where it is in his power to give joy, he first overflows with joy himself. We may form some idea from this Epistle better perhaps than from any one other, because this embraces the widest range of topics, what marvellous power such a man must have had to persuade, to rebuke, to attract and fasten the affections of men.

CHAPTER IV.

THE SECOND EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP, AND INTEGRITY.

1. The former of these is undoubted. No Epistle more clearly marks itself out as the work of the Author whose name it bears. It is inseparably connected with the First, following it up, and only differing

from it as circumstances since occurring had affected the mind of the writer. See this more dwelt on, when I speak of its style and matter, below, § iii.

2. The external testimonies are,

(a) Irenæus, Hær. iii. 7. 1:

Quod autem dicunt, aperte Paulum in secunda ad Corinthios dixisse: In quibus Deus sæculi hujus excæcavit mentes infidelium.

(β) Athenagoras, de resurr. mort:

εὐδελον παντὶ τὸ λειπόμενον . . . ἕκαστος κομίσσεται δικαίως & διὰ τοῦ σώματος ἔπραξεν, εἴτε ἀγαθὰ εἴτε κακά.

(γ) Clement of Alexandria very frequently cites our epistle: e. g., Strom. iii. § 94,

αὐτίκα βιάζεται τὸν Παῦλον ἐκ τῆς ἀπάτης τὴν γένεσιν συνιστάναι. λέγειν διὰ τούτων φοβοῦμαι δὲ μὴ, ὡς ὁ ὄφις Εὐάν ἐξηπάτησεν, κ.τ.λ. (2 Cor. xi. 3.)

And again, Strom. iv. § 101,

ὁ ἀπόστολος (specified as Παῦλος previously) . . . εἶρηκεν ἐν τῇ δευτέρᾳ πρὸς τοὺς Κορινθίους· ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει.

(δ) Tertullian, de Pudicitia, ch. 13 init.: Novimus plane et hic suspiciones eorum. Revera enim suspicantur apostolum Paulum in secunda ad Corinthios eidem fornicatori veniam dedisse, quem in prima dedendum Satanæ in interitum carnis pronuntiarit, &c. He then cites 2 Cor. ii. 5—11.

See more testimonies in Davidson, Vol. II. p. 279.

3. The *integrity* of this Epistle has not however been unquestioned. Semler (in 1767) imagined it to consist of three separate epistles,—(1) chapp. i. to viii. + Rom. xvi. 1 to 20 + ch. xiii. 11 to 13. This he supposes to have been the letter which Titus bore on his second mission to Corinth. (2) On receiving intelligence of the effect produced at Corinth, the Ap. writes a second Ep. in justification of himself, chapp. x. 1 to xiii. 10. (3) An Epistle sent to the other churches in Achaia on the subject of the collection for the saints at Jerusalem, ch. ix.—To this curious theory a convincing refutation was furnished by Gabler (De capp. ult. ix—xiii poster. ep. P. ad Corr. ab eadem haud separandis, Gotting. 1782).—Weber again (de numero Epp. P. ad Corr. rectius constituendo, 1798) thought, it had been originally *two* Epistles, (1) chapp. i. to ix. + xiii. 11 to 13,—(2) chapp. x. 1 to xiii. 10.—But Meyer (from whom the foregoing particulars are taken) quotes respecting all such fanciful discussions a good remark of Hug (Einl. ii. p. 376), that it would be just as reasonable to suppose the *περὶ στεφάνου* of Demosthenes to be two orations, because in the former part the orator defends himself calmly and in detail, and in the latter breaks out into fierce and bitter invective.—Certainly, on the principle which these critics have adopted, the first Ep. to the Corr. might be divided into at least eight separate epistles, marked off by the successive changes of subject.

SECTION II.

CIRCUMSTANCES, PLACE, AND TIME OF WRITING.

1. At the time of writing this Epistle, Paul had recently left Asia (2 Cor. i. 8) : in doing so had come by Troas (ii. 12) : and thence had sailed to Macedonia (ibid ; cf. Acts xx. 1, 2), where he still was (ch. viii. 1 ; ix. 2, where notice esp. the *present* *καυχῶμαι*,—ix. 4). In Asia, he had undergone some great peril of his life (2 Cor. i. 8, 9), which (see note there) can hardly be referred to the tumult at Ephesus (Acts xix. 23—41)³,—but from the nature of his expressions was probably a grievous sickness, not unaccompanied with deep and wearing anxiety. At Troas, he had expected to meet Titus (2 Cor. ii. 18), with intelligence respecting the effect produced at Corinth by the first Epistle. In this he was disappointed (ii. 18), but the meeting took place in Macedonia (vii. 5, 6), where the expected tidings were announced to him (vii. 7—16). They were for the most part favourable, but not altogether. All who were well disposed had been humbled by his reproofs : but evidently his adversaries had been further embittered. He wished to express to them the comfort which the news of their submission had brought to him, and at the same time to defend his apostolic efficiency and personal character against the impugnors of both. Under these circumstances, and with these objects, he wrote this Epistle, and sent it before him to break the severity with which he contemplated having to act against the rebellious (ch. xiii. 10), by winning them over if possible before his arrival.

2. The *place* of writing is no where clearly pointed out. There is no ground for supposing it to have been Philippi, as commonly imagined⁴. Nay such a supposition is of itself improbable. In ch. viii. 1 he announces to the Corr. the generosity which had been the result of God's grace given *ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας*. It is hardly likely that he would make such announcement, if he had hitherto been stationary at Philippi, the *first* of those churches on his way from Asia. All that we can say is, that the Epistle was written at one of the Macedonian churches ; more probably at the last which he visited than at the first. The principal of those churches were at Philippi, Thessalonica, and Berea. We know from 1 Thess. ii. 17, 18, how anxious the Ap. was again to visit the Thessalonian church : and in the absence of all detail

³ I cannot help being surprised that any one who has studied the character and history of the Apostle should still refer this passage to that tumult. The supposition lays to his charge a meanness of spirit and cowardice, which certainly never characterized him, and to avow which would have been in the highest degree out of place in an Epistle, one object of which was to vindicate his apostolic efficiency.

⁴ The common subscription assigns Philippi : but whether from tradition, or mere hasty inference, is quite uncertain.

respecting this journey in Acts xx. 1, 2, we may well believe that he would have spent some time at Thessalonica. If then Philippi from its situation is improbable, it would seem likely that Thessalonica was the place. But all is conjecture, beyond the fact that it was written from Macedonia.

3. The *time* of writing is fixed within very narrow limits. About Pentecost A.D. 57 (see chronological table in Prolegg. to Acts) Paul left Ephesus for Troas: there he stayed some little time: thence went to Macedonia; and sufficient time had elapsed for him to have ascertained the mind of the Macedonian churches and made the collection. Here falls in our Epistle: after which (Acts xx. 2) he came into Greece (Corinth) and abode there three months: and then is found, after travelling by land through Macedonia, at Philippi on his return at Easter, 58. So that the Epistle was written in the summer, or autumn of 57.

4. Two questions belong to this part of our subject, which it is not very easy to answer. From 1 Cor. iv. 17, we learn that Timotheus had been sent to Corinth by Paul (see also Acts xix. 22, where he is said to have been sent with Erastus to Macedonia) to prepare the Corr. for his own coming by reminding them of his ways and teaching. And in 1 Cor. xvi. 10, 11, we find directions given to them for their reception of Timotheus and speeding his return: "for," adds the Ap., "I expect him with the brethren." Here, however, some little uncertainty is expressed as to his visiting them, the words being *ἐὰν δὲ ἔλθῃ Τιμόθεος*. Now at the time of writing this second Epistle, we find Timotheus with Paul in Macedonia (2 Cor. i. 1), without any hint given of his having been at Corinth, or of any tidings respecting the church there having come through him. Nay there is an apparent presumption that he had not been at Corinth: for in 2 Cor. xii. 18 where speaking of those whom he had sent to Corinth he mentions Titus by name, no allusion is made to Timotheus. Had he been at Corinth, or not?

I believe, in spite of these apparent obstacles to the view, that he *had* been there. The purpose of his mission, as stated in 1 Cor. iv. 17, is too plain and precise to have been lightly given up. And, as Meyer suggests, the relinquishing of the intended journey of Timotheus as well as that of the Apostle, would have furnished to the adversaries another ground for the charge of fickleness of purpose, which they would not fail to use against him. Had therefore the journey been abandoned, some notice and apology would probably have been found in this Epistle. That Timotheus is not mentioned in this Ep. as having gone to them, is easily accounted for by the circumstance that he is associated with the Ap. in the writing of the Epistle.

Meyer believes that tidings had been brought by him from Corinth of an unfavourable kind respecting the effect of the first Epistle; and that the state of the Apostle's mind described in 2 Cor. ii. 12, vii. 5, is to be

traced to the reception of these tidings, not merely to the anxiety of suspense.

5. The second question regards the *mission of Titus* to Corinth, which took place subsequently to our first Epistle, and on the return from which he brought to the Apostle the further tidings of the effect of that letter, referred to 2 Cor. vii. 6. The most natural supposition is that he was sent to ascertain this matter: and this is the view of De Wette and others. Bleek however, with whom agree Credner, Olshausen, and Neander, makes a totally different hypothesis, which is thus expressed by the latter, Pfl. u. Leit. p. 437: "Timotheus had brought to the Apostle painful tidings which excited his anxiety, especially respecting the agitation caused by one individual, who insolently set himself against Paul and endeavoured to oppose his apostolic authority. (This latter view he defends by explaining 2 Cor. ii. 5, vii. 12, not of the incestuous person of 1 Cor. v. but of some adversary of the Apostle.) On this account Paul sent Timothy to Corinth with a letter (now lost) in which he expressed himself very strongly on these circumstances; so that after Titus had set out, his heart, full as it was of paternal love towards the Corinthian church, was distressed with fear lest he had written somewhat too harshly, and been too severe upon them." This ingenious conjecture, while it might serve to clear up some expressions in 2 Cor. ii. 1—4, which seem too strong for the first Epistle, can perhaps hardly be admitted in the absence of any allusion whatever of a clearer character. All we can say is, it *may* have been so: and after all that has been written on the visits of Timotheus and Titus, we shall hardly arrive nearer the truth than a happy conjecture.

SECTION III.

MATTER, AND STYLE.

1. In no other Epistle are these so various, and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice. Meyer remarks: "The excitement and interchange of the affections, and probably also the haste, under which Paul wrote this Epistle, certainly render the expressions often obscure and the constructions difficult: but serve only to exalt our admiration of the great oratorical delicacy, art, and power, with which this outpouring of Paul's spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length in the sequel its billows completely overflow the opposition of the adversaries. Erasmus strikingly says, Paraphr. Dedicat.,—'Sudatur ab eruditissimis viris in explicandis poetarum ac rhetorum consiliis, at in hoc rhetore longe plus sudoris est, ut depre-

hendas quid agat, quo tendat, quid vetet: adeo stropharum plenus est undique, absit invidia verbis. Tanta vafrities est, non credas eundem hominem loqui. Nunc ut limpidus quidam fons sensim ebullit, mox torrentis in morem ingenti fragore devolvitur, multa obiter secum rapiens, nunc placide leniterque fluit, nunc late, velut in lacum diffusus, exspatiatur. Bursum alicubi se condit, ac diverso loco subitus emicat, cum visum est, miris mæandris nunc has nunc illas lambit ripas, aliquoties procul digressus, reciprocato flexu in sese redit.' We may also apply to our Epistle the words in which Dionys. Hal. de admiranda vi dicendi in Demosthene, c. 8, designates the style of that orator μεγαλοπρεπῆ, λιτήν· περιττήν, ἀπέριττον· ἐξηλλαγμένην, συνήθη· πανηγυρικὴν, ἀληθινήν· αὐστηράν, ἁπλάν· σύντομον, ἀνειμένην· ἡδέϊαν, πικράν· ἠθικὴν, παθητικὴν."

2. The matter of the Epistle divides itself naturally into three parts:

1. i. to vii. 16. Here he *sets forth to them his apostolic walk and character*, not only with regard to *them*, though he frequently refers to this, but *in general*.

2. viii. 1 to ix. 15. He *reminds them of their duty to complete the collection for the poor saints at Jerusalem*.

3. x. 1 to xiii. 10. *Polemical justification of his apostolic dignity and efficiency against his disparagers*.

CHAPTER V.

SECTION I.

OF THE ARRANGEMENT OF THE TEXT IN THIS VOLUME.

1. For an account of what has been previously done with regard to the criticism of the text of the New Testament, see the Prolegg. to Vol. I. ch. vi. § 1, paragraphs 1—8.

2. In that volume, a text was adopted, resting on purely diplomatic authority, as a provisional compromise for use in this country, between the received text, and one which should be based on a thorough critical examination of evidence both external and internal.

3. The adoption of that text was, I do not hesitate to confess, a *great mistake*. It proceeded on altogether too high an estimate of the authority of the most ancient existing MSS as determining a reading, and too low an one of the importance of internal evidence. Besides, it overlooked many variations of reading of hardly less importance than those which were noticed. The *arrangement of words in the sentences* was by me at the time of editing the text of that volume (now nearly eight years ago) esteemed a *matter which might be passed over*; to

which were added many other variations (see the list in chap. vi. § II. of the Prolegomena) which I now consider as of great interest.

4. In the present volume, *it has been attempted to construct the text on more worthy principles*, and to bring to bear on it *both the testimony of MSS, and those critical maxims which appear to furnish sound criteria of a spurious or genuine reading.*

5. With regard to MSS testimony, it has been my endeavour to *combine*, as far as possible, that furnished by the *later* MSS with that of the more ancient, and to give them, as well as the others, due weight in the determination of readings. The great thing required, in weighing the testimony of MSS, is a knowledge of the habits of various classes of correctors and transcribers. Long before the date of our earliest MS, a systematic course of correction had begun, and there existed errors of transcription of considerable standing. The earlier those corrections or errors originated, the more extensively would they be spread among our present families of manuscripts, and the more likely are they to have found their way into the generally received text. Also, I need hardly say, the more difficult are they of detection. The only sure way to detect them, is by intimate acquaintance with the general phenomena of manuscripts, the cursive as well as the uncial. Such acquaintance will enable us at once to pronounce a reading to be spurious, which yet has a vast array of MS authority in its favour—just because we know that it furnishes an instance of a correction or of an error commonly found in other places. Thus, for instance, we can hardly conceive a reading more strongly attested by MSS, than the celebrated *ἐχόμεν* of Rom. v. 1; and consequently some very able critics adopt and defend it. But when we come to search into the habits of MSS, and find that many clauses declaratory of Christian privilege or the like are *turned into hortatory sentences*, the inference becomes obvious, that a reading so repugnant to the course of the Apostle's argument as every one must feel this *ἐχόμεν* to be, owes its introduction to the same mistaken *desire to edify* on the part of the transcribers, and was not the original word, but a correction very early introduced.

6. The object of course is, in each case, *to mount up, if possible, to the original reading from which all the variations sprung*: in other words, *to discover some word or some arrangement which shall account for the variations*, but for which none of the variations will account.

7. The carrying out of this primary object will lead to several critical maxims, applicable under varying circumstances. These have been for the most part so well detailed long ago by Griesbach, that I shall need no apology for transferring to my pages his important paragraphs on the subject:—

1) *Brevior lectio, nisi testium vetustorum et gravium auctoritate penitus destituitur, præferenda est verbosiori.* Librarii enim multo

proniore ad addendum fuerunt, quam ad omittendum. Consulto vix unquam prætermiserunt quicquam, addiderunt quam plurima: casu vero nonnulla quidem exciderunt, sed haud pauca etiam oculorum, aurium, memoriæ, phantasie ac iudicii errore a scribis admissio, adjecta sunt textui. In primis vero brevior lectio, etiamsi testium auctoritate inferior sit altera, præferenda est,

- a) si simul durior, obscurior, ambigua, elliptica, hebraizans aut solæca est,
- b) si eadem res variis phrasibus in diversis codicibus expressa legitur,
- c) si vocabulorum ordo inconstans est et instabilis,
- d) in pericoparum ⁵ initiis,
- e) si plenior lectio glossam seu interpretamentum sapit, vel parallelis locis ad verbum consonat, vel e lectionariis immigrasse videtur.

Contra vero plenior lectionem breviori (nisi hanc multi et insignes tueantur testes) anteponimus,

- a) si omissioni occasionem præbere potuerit *ὁμοιοτέλευτον*,
- β) si id quod omisum est, librariis videri potuit obscurum, durum, superfluum, insolens, paradoxum, pias aures offendens, erroneum, aut locis parallelis repugnans,
- γ) si ea quæ absunt, salvo sensu salvaque verborum structura abesse poterant, e quo genere sunt propositiones, quod vocant, incidentes, præsertim breviores, et alia, quorum defectum librarius relegens quæ scripserat haud facile animadvertibat,
- δ) si ⁶ brevior lectio ingenio, stylo aut scopo auctoris minus conveniens est,
- ε) si ⁶ sensu prorsus caret,
- ζ) si e locis parallelis aut e lectionariis eam irrepsisse probabile est.

2) *Difficilior et obscurior lectio anteponenda est ei, in qua omnia tam plana sunt et extricata, ut librarius quisque facile intelligere ea potuerit.* Obscuritate vero et difficultate sua eæ potissimum indoctos librariorum vexarunt lectiones,

- a) quarum sensus absque penitioris græcismi, hebraismi, historiæ, archæologiæ, &c. cognitione perspicere non facile poterant,
- b) quibus admissis vel sententia, varii generis difficultatibus obstructa, verbis inesse, vel aptus membrorum orationis nexus dissolvi, vel argumentorum ab auctore ad confirmandam suam thesin prolatorum nervus incidi videbatur.

⁵ In the beginnings of the ecclesiastical portions we often find a word or a clause supplied,—the proper name of the agent or speaker, or the like.

⁶ Both these must be applied with caution: the first because it is quite possible that an intelligent librarian might correct to the well-known expression of his author: the second because that which on a mistaken conventional view of a passage, seems without sense, often acquires an admirable sense when the true context is discovered.

- 3) *Durior lectio præferatur ei, qua posita, oratio suaviter leniterque fluit.* Durior autem est lectio elliptica, hebraizans, solœca, a loquendi usu græcis consueto abhorrens aut verborum sono aures offendens.
- 4) *Insolentior lectio potior est ea, qua nil insoliti continetur.* Vocabula ergo rariora, aut hac saltem significatione, quæ eo de quo quæritur loco admittenda esset, rarius usurpata, phrasesque ac verborum constructiones usu minus tritæ, præferantur vulgatoribus. Pro exquisitiore enim librarii usitatio cupide arripere, et in illorum locum glossemata et interpretamenta (præsertim si margo aut loca parallela talia suppeditarent) substituere soliti sunt.
- 5) *Locutiones minus emphaticæ, nisi contextus et auctoris scopus emphasin postulent⁷, propius ad genuinam scripturam accedunt,* quam discrepantes ab ipsis lectiones quibus major vis inest aut inesse videtur. Erudituli enim librarii⁸, ut commentatores, emphases amabant ac captabant.
- 6) *Lectio, præ aliis sensum pietati* (præsertim monasticæ) *alendæ aptum fundens, suspecta est⁹.*
- 7) *Præferatur aliis lectio cui sensus subest apparenter quidem falsus,* qui vero re penitus examinata verus esse deprehenditur.
- 8) *Inter plures unius loci lectiones ea pro suspecta merito habetur, quæ orthodoxorum dogmatibus manifeste præ cæteris faciet.* Cum enim codices hodie superstites plerique, ne dicam omnes, exarati sint a monachis aliisque hominibus catholicorum partibus addictis, credibile non est, hos lectionem in codice, quem quisque exscriberet, obviam neglexisse ullam, qua catholicorum dogma aliquod luculenter confirmari aut hæresis fortiter jugulari posse videretur. Scimus enim, lectiones quascunque, etiam manifesto falsas, dummodo orthodoxorum placitis patrocinarerentur, inde a tertii sæculi initiis mordicus defensas seduloque propagatas, cæteras autem ejusdem loci lectiones, quæ dogmati ecclesiastico nil præsidii afferrent hæreticorum perfidiæ attributas temere fuisse¹.

⁷ But it is evident that this exception requires the utmost caution in its application.

⁸ Librarios enim dicimus, et hic et alibi criticos simul ac codicum possessores intelligi volumus, qui in suis libris, e quibus alii deinceps exscripti sunt, vel ipsum textum immutarunt, vel margini saltem qualescunque suas animadversiones et emendationes illeverunt. (not. Griesb.)

⁹ Thus, e. g., in Rom. xiv. 17 where the kingdom of God is said to be not meat and drink but δικαιοσύνη κ. εἰρήνη κ. χαρὰ ἐν πν. ἀγίῳ, the ms (4) inserts after δικαιοσύνη, καὶ ἀσκήσεις. In some portions, such interpolations and corrections abound. Cf. as an example 1 Cor. vii. with the var. readd.

¹ This rule, sound in the main, must be applied with the following discrimination:—If the passage is of such a nature, that, *whichever reading is adopted, the orthodox meaning is legitimate, but the adoption of the stronger orthodox reading is absolutely incompatible with the heretical meaning*,—then it is probable that *such stronger orthodox reading was the original*. For while the heretics would be certain to annul the expression offensive to them and substitute the weaker one, the orthodox, on the above hypothesis,

- 9) Cum scribæ proclives sint ad iterandas alieno loco vocabulorum et sententiarum terminationes easdem, quas modo scripsissent aut mox scribendas esse, præcurrentibus calamum oculis, præviderent, *lectiones ex ejusmodi rhythmi fallacia facillime explicandæ, nullius sunt pretii*².
- 10) Hisce ad peccandum illecebris similes sunt aliæ. Librarii, qui sententiam, antequam scribere eam inciperent, totam jam perlegissent, vel dum scriberent fugitivo oculo exemplum sibi propositum inspicerent, sæpe ex antecedentibus vel consequentibus literam, syllabam aut vocabulum perperam arripuerunt, novasque sic lectiones procuderunt. Si v. c. duo vocabula vicina ab eadem syllaba vel litera inciperent, accidit haud raro, ut vel prius plane omitteretur, vel posteriori temere tribueretur, quod priori esset peculiare. Ejusmodi hallucinationes vix vitabit, qui libello paullo verbosiori exscribendo operam dat, nisi toto animo in hoc negotium incumbat: id quod pauci librarii fecisse videntur. Lectiones ergo, quæ ex hoc errorum fonte promanarunt, quantumvis vetustæ ac consequenter in complures libros transfusæ sint, recte rejiciuntur, præsertim si codices cæteroqui cognati ab hujus labis contagio puriprehendantur³.
- 11) E pluribus ejusdem loci lectionibus *ea præstat, quæ velut mediâ inter cæteras interjacet*, hoc est ea, quæ reliquarum omnium quasi stamina ita continet, ut, hac tanquam primitiva admissa, facile appareat, quam ratione, seu potius quonam erroris genere, ex ipsa cæteræ omnes propullularint.
- 12) *Repudiantur lectiones glossam seu interpretamentum redolentes*, cujus generis interpolationes nullo negotio emunctioris naris criticus luteolfaciet.
- 13) *Rejiciendas esse lectiones, e Patrum commentariis aut scholiis vetustis in textum invectas*, magno consensu critici docent. (He proceeds at some length to caution against the promiscuous assumption of such corruptions in the earlier codices and versions from such sources.)

would have originally no motive for alteration.—A case in point is the celebrated *την ἐκκλησίαν τοῦ θεοῦ*, Acts xx. 28. Had *θεοῦ* been the original, it would have been certain to be altered by the heretics: had *ἐκκλησίαν* been the original, no reason can be assigned why the orthodox should have tampered with it. It is probable therefore, as far as *this* consideration is involved (see note in varr. readd.), that *θεοῦ* was the original word.

² See a curious instance, among many others, of mechanical repetition of a phrase from association, 1 Cor. xiv. 18: and Rom. viii. 1.

³ The vast number and extent of mistakes of this kind are only known to those who have carefully observed the phenomena of the later and usually less regarded mss. There is hardly an opportunity presented by similar endings of words, of which the fertile genius of error has not availed itself. And even in our most ancient MSS, these occur not unfrequently. A remarkable instance is found in A, 1 Cor. vi. 2—6, where because *ἐλαχίστων* ends ver. 2, and *ἀπλίστων* ends ver. 6, the whole lying between is omitted, the transcriber's eye having passed on from the first *-ίστων* to the second.

14) *Respuimus lectiones ortas primum in lectionariis*, quæ sæpissime in anagnosmatum initiis ac interdum in clausulis etiam atque in medio contextu claritatis causa addunt, quod ex orationis serie supplendum esset, resecantque vel immutant, quod, sejunctum ab antecedentibus aut consequentibus, vix satis recte intelligi posse videretur. (Similar cautions are here added against assuming this too promiscuously.)

15) *Damnandæ sunt lectiones e latina versione in græcos libros in- vectæ*. (Cautions are here also inserted against the practice of the earlier critics who if they found in the græcolation MSS or even in those of high antiquity and value, a solitary reading agreeing with the Latin, hastily condemned that codex as latinizing.)

8. Having reprinted for the use of students these excellent rules of Griesbach's, I must be contented to refer for their ampler illustration to the prefaces of his and other editions, especially that of the 2nd Leipzig edition of Tischendorf, pp. xii—xxviii.

9. I may just add that, recognizing in the main the three great families of MSS which Griesbach and others have marked out, I believe that he and those who follow him have applied this classification too arbitrarily, and carried it too far, and it has thus become a critical snare to them. No doubt on the whole there was in the Alexandrine transcribers a tendency to grammatical emendation, and in the Occidentals to exegetical elucidation. But the results of these attempts became very early combined in the MSS, and complicated with far more numerous faults common to all transcribers: so that, while the prevailing character of a MS is sometimes to be taken into account as a quorum of discrimination, the cases are of far more frequent occurrence, where all MSS are to be judged by the same rules⁴.

⁴ An exception to this may seem to occur in the strange idiosyncracies of the Codex Bezae and its cognates. And certainly no reading of this MS should ever be judged of without remembering whence it comes. The origin of the readings of this codex would form one of the most curious, as it is one of the most obscure chapters in the critical history of the New Testament.

The very interesting enquiry, how far it is probable that the original language of the N. T. was coincident with the Alexandrine dialect of the LXX, has never been satisfactorily gone into. Tischendorf, Prolegg. p. xxviii., has promised a contribution to it, in a forthcoming grammar of the LXX.

He gives his own opinion respecting the classes or families of MSS, *ibid.* pp. xxxi., xxxii., as follows:

"A ratione ipsorum documentorum omnium quæ ad nos pervenere si proficiamus, dubium nec illud est quasdam horum testium classes distinguendas esse, in evangelis quidem maxime, multo minus in apocalypsi quam in reliquis libris, magis etiam in epistolis Paulinis et in actibus quam in catholicis epistolis. Quas si alexandrinæ et latinæ, asiaticæ et byzantinæ nominibus insignire placet, ut non tam quatuor singulas quam duo paria ponamus, multa possunt ex testibus peti et jam sunt petita, quæ quam id recte fiat ostendant. Debebitur autem, ut quod sentio breviter dicam, alexandrinam dicere quæ inter Judæochristianos orientis celebrabatur, quorum ut ipsorum apostolorum sermo

It is in accordance with these rules that the text of this volume has been arranged. Every various reading has been judged with reference to external MSS authority and internal probability combined,—and that reading adopted, which on the whole seemed most likely to have stood in the original text. Such judgments are of course open to be questioned, and in many cases the reading will perhaps never be completely agreed on; but I do not know that this should deter successive editors from using all means in their power to arrive at a decision in each case, and conscientiously discharging their duty by the sacred text⁴.

The subject is one of great and increasing importance: one, which must, I am persuaded, engage the attention of the ordinary student very much more than it has hitherto done. We may reasonably hope to see the day when every student shall be required to give an account of the sources and rationale of the text which he adopts, and to have a competent knowledge of the state of the evidence for and against every important various reading.

græcus maxime pendebat a versione LXX interpretum; latinam porro quæ a Latinis adhibebatur, sive latina sive græca potissimum lingua utebantur; asiaticam quæ potissimum Græcis sive per Asiam sive in ipsa patria debebant probabatur; byzantinam denique quæ ab ecclesia per byzantinum regnum diffusa legebatur sensimque, quo arctiore sensim singulæ ecclesiæ partes vinculo conjungebantur, ad publicam quandam unitatem perducebatur. Quæ in re per se clarum est qui factum sit ut byzantina exemplaria asiaticam sive Græcorum maxime rationem reciperent; alexandrina vero et latina quo vinculo conjunctæ fuerint, ad ea judicari poterit quæ infra de latinis interpretationibus breviter diximus. Jam vero de origine harum classium difficillima quæstio est; nec enim satis est urgere diversitatem terrarum per quas textus propagabatur; hæc enim diversitas nequaquam tanta aut tam integra cogitari potest; accedit quod diserte relatum legimus in ipsa antiquitate alterius terræ codices in alteram transvectos esse, quemadmodum Constantinus Eusebio cæsareensi, Constans Athanasio alexandrino præceperunt ut exemplaria eleganter et accurate descripta ad Byzantinos mitterent; nec denique patres, quorum patriam novimus, talem classium rationem confirmant. Propterea cum diversitate regionum conjuncta poni debebunt certa textum emendandi studia, etsi quorum fuerint nunquam satis definiri poterit. Maximi vero momenti illud est, byzantinam quidem recensionem in recentiorum codicum Græcorum ingenti copia conspicuam esse, item latinam in latinis atque per evangelia actus epistolas Paulinas etiam in græco-latinis documentis, quamquam et ipsam magna lectionis varietate laborantem, alexandrinam vero et asiaticam unde inprimis petas pauca documenta superesse, unde illibatam sumas nulla. Nec temere est quod cum Griesbachio dixerunt, in antiquissimis aliquot testibus nostris, ut in codice alexandrino, alios libros ab aliis paulo diversam textus indolem referre. Quæ quum ita sint, sequitur exercenti rem criticam summa opus esse cautione in adhibenda classium sive recensionum distinctione; quam ut summam normam aut fundamentum ponere et temerarium et frustra est. In eo vero omnia quæ cum aliqua probabilitate doceri possunt conveniunt, in textu ad pristinam integritatem revocando primo loco testes habendos esse alexandrinus, qui iidem fere superstitionem antiquissimi sunt, ultimo byzantinos quippe qui textum ex antiquioribus classibus multifariam mixtum præ se ferant.”

⁴ In this part of my work I have found of especial service the critical notices prefixed to each chapter in Meyer's Commentary, and the similar discussions of readings in the text of that of De Wette: and have consulted whatever else I have been able to find on the more important and celebrated varieties of reading.

As regards the notes and marks used in the text, I have in this volume dropped those symbols by which variation from the received text was expressed in my first vol.: as also those indicating divided MSS authority and probable spuriousness. I have only retained the asterisk and brackets in those very few cases where, all things duly weighed, it has been found impossible to decide between two varying readings. The orthography of words in which the MSS vary, has been uniformly regulated by the consent, where such exists, of the most ancient among them. This consent is *almost unbroken* in some points usually neglected: e. g. the *uniform insertion*, in the inflexion of verbs and datives plural in *ι*, of the *final ν*, before consonants as well as vowels: also of the *final σ* in *οὐτως*. The same applies to the formation of the tenses of λαμβάνω in *μψ* and *μφθ* instead of *ψ* and *φθ*,—λήμψεται, ἀναλήμφθηται, &c.;—to *συνζητητής* and the like;—to *ἐνατος* and *ἐνενήκοντα*,—to *τεσσεράκοντα*, not *τεσσαρ.*,—and many others;—to the spelling of proper names, as *Δαυίδ*, *Καφαρναούμ*, &c.;—to unusual formations of tenses, *εἶπα*, *ἔπεια*, *ἤλθα*, &c.:—none of which are we at liberty to reduce to the ordinary standards of orthography, but must reproduce as we find them in the all but universal text of the earliest times⁶.

In punctuating, I have been anxious to make the stops, as far as may be, the exponents of the logical structure of the text. I quite agree with Lachmann in ridding the page of most of those numerous unmeaning commas by which the clauses are festooned off in so many of the recent editions. But he has carried his aversion of commas somewhat too far; and has made unnecessary breaks in the sense, by too frequent adoption of the period, where the colon would have served the purpose better. While I have consulted his punctuation throughout, and my own in the main coincides with it, I have not followed it implicitly, but have exercised my own judgment on the sentence in each case.

I have been urged to adopt the plan of numbering the verses in the margin, at the beginning of the line where the breaks occur. But those who, like myself, have been long employed in verifying scripture references, know how fertile a source of error this way of numbering the verses has proved. If for instance, 27 is seen at the head of the line, a word occurring in that line is set down as in ver. 27, though that verse may not begin till the last word of the line. About one-third of the erroneous citations in the modern Lexicons spring from this source. I have therefore retained the numbering as in Vol. I., printing the figures somewhat larger.

An addition has been made to the notice of the leading MSS containing the text, which I hope will be found important. It is, that of specifying where the *lacunæ* in those MSS begin and end. Thus in

⁶ See these treated of in detail in Tischendorf's Prolegomena to his 2nd Leipzig edn., pp. xx.—xxvii.

p. 1, C πνευματος . . . implies that C commences with the word πνευματος and continues onward; in p. 369, τεκνων E implies that E, which has hitherto contained the text, leaves off at τεκνων¹.

SECTION II.

OF THE VARIOUS READINGS.

1. In my former volume, many of the various readings, which at that time seemed to me of inferior importance, were excluded from notice in the digest. In the present volume, *all these are included*. I have made the account of them as complete as I could, by examination and combination of those already drawn up to our hands by former Editors.

2. The main foundation of the following digest is that contained in the 2nd Leipzig edition of Tischendorf. With this I have combined many notices of the readings of cursive mss, and versions, from Scholz, and readings of the ancient latin versions from Lachmann.

3. The *reason* for the adoption or rejection of any various reading *is given in every case*, in a parenthesis, and in italics.

4. The abbreviations remain for the most part as in Vol. I. Those which are new, either are explained below, under the list of versions and Fathers, or will be easily understood without explanation: e. g. vss for *versions*; ff for *Fathers*; gr-ff, lat-ff, gr-lat-ff, &c.: or are given in the note below².

SECTION III.

OF THE REFERENCES.

1. These are for the most part as in Vol. I., but more copious, and drawn up with a view to illustrate, among other things, the interesting questions arising respecting the diction of Luke and Paul, and Peter in the early part of the Acts.

2. For brevity's sake, I have used the letters LP to signify that a word is used only by Luke and Paul, and P occasionally when it is

¹ This improvement was suggested in an article on my first vol. in the Edinburgh Review. But I had previously adopted it.

² (α) MSS, mss, vss, imply, *all* MSS, *all* mss, *all* vss.

(β) The figures, 2, 3 &c. inserted *above* the line, to the right hand, imply a *second, third &c. hand* in a ms, or a *second, third &c. alternative* in a commentator: e. g. B². Th¹.

(γ) The same figures inserted *below* the line, imply *recurrence* of the reading 2, 3 &c. times in the author mentioned: e. g. Aug₁, Orig₁, Bas₁.

(δ) (e sil), implies, *e silentio collatorum*; thus B (e sil) means, that no collator has stated that B does *not* contain the reading. Such notice of course diminishes the value of the testimony, reducing it to mere matter of surmise.

(ε) For shortness, in the enumeration of cursive mss, 72. 77. 79 has been printed 72-7-9;—83. 84. 85. 86. has been printed 83 to 6, &c.

found in Paul only. The other abbreviations and symbols remain as in Vol. I.

3. It may be necessary (as I have received complaints on the subject) to repeat a direction given in Vol. I. that, when the references extend *below the text*, they are to be read *in single lines across the page*.

CHAPTER VI.

APPARATUS CRITICUS^o.

SECTION I.

MANUSCRIPTS OF THE ACTS OF THE APOSTLES (AND CATHOLIC EPISTLES ¹) REFERRED TO IN THIS EDITION.

1. *Manuscripts written in capital (uncial) letters.*

A. The ALEXANDRINE MS—see Prolegg. to Vol. I. chap. vii. § 1. It is entire.

B. The VATICAN MS—see as above. It also is entire.

C. The CODEX EPHREMI—see as above. It contains the following fragments :

from πνς, i. 2, to εις την, iv. 3.

„ ειπεν δε, v. 35, to και νεκρων, x. 42.

„ ος μαναην, xiii. 1, to εν ειρηνη, xvi. 36.

„ λων αυτου, xx. 10, to αι θυραι, xxi. 30.

„ και ειπεν, xxii. 21, to προς τον χιλιαρ. xxiii. 18.

„ πιδα εχων, xxiv. 15, to απειθης τη, xxvi. 19.

„ φης ην αραντες, xxvii. 16, to ουκ ειασεν, xxviii. 4.

D. The CODEX BEZÆ—see as above. It is deficient as follows :

from προσελθε, viii. 29, to εφαγον, x. 14.

„ επιβαντ., xxi. 2, to ιουδαιας, xxi. 10.

„ ιεροσολ., xxi. 17, to παντων, xxii. 10.

„ οι μελλοντες, xxii. 29, to end.

E. The CODEX LAUDIANUS (græco-latin: the latin being in the left hand column, the greek in the right hand) in the Bodleian library at Oxford. It was written, without accents, in rather clumsy uncial letters, by a Greek scholar, but among the Latins, in Sardinia, as is shewn by the preamble of an edict which is written at the end: Φλάνιος Παγκράτιος σὺν θεῷ ἀποεπάρχων δοῦξ Σαρδινίας δῆλα ποιῶ τὰ ὑποεταγμένα. The Duces of Sardinia were first con-

^o For the matter of this chapter, I am indebted to—1. The prolegomena to Tischendorf's 2nd Leipzig edition.—2. Michaelis's list of MSS in his Introd. to the N. T. vol. ii. part 1.—3. Scholz. Prolegomena, vol. ii.—4. Wetstein, Prolegg. vol. ii.

¹ For all particulars relating to the Catholic Epistles, see Prolegomena to Vol. III.

stituted by Justinian in 534 (Wetst.): and if, as Michaelis infers from the writing (see also Marsh's note), the MS is more ancient than this Dux Sardiniae, its date might be at the earliest the end of the fifth or beginning of the sixth century. But Bp. Marsh (note, as above) has shewn by the writing that it is more recent than the Codex Bezae: which circumstance, if the date now usually assigned to the Codex Bezae be correct (the middle of the sixth century), would bring it down about a century later. It was brought to England from Sardinia, became, it is supposed by Wetstein, the property of the Venerable Bede, as it, and no other Greek MS, contains the various readings which he has noted in his commentary in the Acts. It was lost sight of for a long time, till Abp. Laud became its possessor, and gave it to the Bodleian library. Michaelis characterizes it as a MS of the utmost importance, and ascribes to it the merit of having decided him against the notion that the græco-latin MSS have been corrupted from the latin. See Michaelis, Marsh's Ed. vol. ii. pt. 1, pp. 269—274: Horne's Introd. vol. ii. p. 119 where there is a fac-simile of the greek and latin of this MS. It was published by Hearne in 1715, but the edn. is very scarce, only 120 copies having been printed.

- F^a. In the scholia of a MS of part of the O. T. in the Benedictine library at St. Germain, Wetstein found Acts ix. 24, 25, written by the transcriber of the MS, i.e. in the beginning of the seventh century. To this discovery Tischendorf has added several more passages; ch. iv. 33, 34: x. 13, 15: xxii. 22, and some from the Gospels; see Prolegg. to vol. i. (2nd edition). The MS itself is called the Codex Coislinianus 1, from Coislin Bp. of Metz, its earliest known possessor. See Wetstein, Michaelis, and Tischendorf.
- G. The MS in the Angelican library of Augustinian monks at Rome, formerly the property of Cardinal Passionei. It contains the Acts, beginning viii. 10, *μὴ τοῦ θεοῦ*,—the Catholic Epistles, and the Epistles of Paul to Heb. xiii. 10. "It cannot have been written," says Tischendorf, "before the middle of the ninth century." This is the same MS which is noted as J in the epistles of Paul.
- H. "The Codex Mutinensis 196: of the ninth century. It begins ch. v. 28, *καὶ βουλευσθαι*: is deficient from *αἱ χῆραι*, ch. ix. 39, to *ἰδού*, ch. x. 19: from *ἰδία*, xiii. 36, to *τερὰτα*, xiv. 3.—From *κακειθεν*, xxvii. 4, to the end, is supplied in uncial letters by some hand of about the eleventh century. The other omissions have been supplied by a more recent hand, in the fifteenth or sixteenth century." It was collated by Scholz, and since then more completely by Tischendorf.

2. *Manuscripts written in small (cursive) letters.* For the use and importance of these, see remarks in the previous chapter.

The following Table exhibits, in column (1), the number by which the ms is designated in the Acts and Catholic Epp.: (2), (3), and (4), the corresponding number by which the same ms is known in the Gospels, Epp. of Paul, and Apocalypse respectively: (5), *supposed age* of the Codex: (6), its *name*. Any incidental remarks are thrown into the foot notes.

Acts and Cath. Epp.	Gospp.	Epp. Paul.	Apoc.	Cent.	Names of Codex.
1	1	1	—	X.	Basileensis B vi. 27.
2	—	2	—	?	Basileensis B ix. ult.
3	3	3	—	XII.	Corsendoncensis.
4	—	4	—	XV.	Basileensis B x. 20.
5	5	5	—	XII.	Regius 106.
6	6	6	—	XI.	Regius 112.
7	—	9	—	X.	Regius (2870) 102.
8	—	10	—	?	Stephani <i>id.</i>
9	—	11	—	XI.	Steph. <i>γ.</i> now Cantabr. Kk. vi. 4.
10	—	12	2	X.	Step. <i>it</i> (Regius 237).
11	—	140	—	X.	Regius (2872) 103.
12	—	16	4	X.?	Regius (1886) 219.
13	33	17	—	XI.?	Regius (1871) 14.
14	35	18	17	XI.	Coislinianus 199.
15	—	—	—	XI.	Coislinianus 25.
16	—	19	—	XI.	Coislinianus 26.
17	—	21	19	XI.	Coislinianus 205.
18	—	22	18	XIII.	Coislinianus 202.
19	38	—	23	XIV.?	Coislinianus 200.
20	—	25	—	XIV.	Westmonasteriensis 935.
21	—	26	—	XII.	Cantabr. Dd. xi. 90.
22	109	75	—	1326	Brit. Mus. 5116 (Meadii 3).
23	—	28	6	XII.?	Baroccianus 3.
24	—	29	—	XI.?	Cantabr. 2.
25	—	31	7	1087	Harleianus 5537 (Covellianus 2).
26	—	32	—	XII.	Harl. 5557 (Covell. 3).
27	—	33	—	XV.	Harl. 5620 Covell. 4).
28	—	34	8	XII.	Harl. 5778 (Cov. Sinaiticus).
29	—	35	—	XI.?	Genevensis 20.
30	—	36	9	XIII.	Bodleianus 131 (Huntingtonianus 1).
31	69	37	14	XIV.	Leicestrensis.
32	51	38	—	XIII.	Bodl. Laudianus (C. 715 63).
33	—	39	—	XI.	Lincolniensis (Oxf.).
34	61	40	—	XVI.?	Montfortianus (Dubl.).
35	57	41	—	XI.	Magdalenis 1 (Oxf.).
36	—	—	—	XIII.	Nov. Coll. Oxon. 2.
37	—	43	—	XIII.	Nov. Coll. Oxon. 1.
38	—	44	—	XIII.	Petavianus 1 (or Lugd. Bat. 77).
39	—	45	11	?	Petavianus 2.
40	—	46	12	XI.	(Pet. 3) Alexandrino-vaticanus 179.
41	175	194	20	XII.	Vaticanus 2080 (Basil. 119).
42	—	48	13	XI.	Biblioth. Francof. (on the Oder). (Seidelianus).
43	76	49	—	XI.	Cæsareus Vindobonensis L 29. N 114.
45	—	52	16	XV.	Uffenbachianus 2.
46	—	55	—	XI.	Monacensis 375 (Augustanus 6).
47	90	14	—	{ 1293 ; copied XVI. }	Joannis Fabri.
48	105	24	—	XII.	Ebnerianus (Bodl.).

Acts and Cath. Epp.	Gosp.	Epp. Paul.	Apoc.	Cent.	Names of Codex.
49	92	—	—	?	Andrew Feschii 1.
^a 50	—	8	—	?	Stephani 7.
51	—	134	52	XII.	Regius (2248) 56.
52	—	50	—	?	Rhodiensis.
53	—	30	—	XII.	Cantabr. 3 (Emm. Coll.).
54	43	129	—	XI.	Græcus 4 (Libr. Arsenal. Paris).
^b 55	—	—	—	?	(See note.)
56	—	227	—	?	Clarkii 4 in Bodl.
57	234	72	—	1278	Havniensis 1.
58	—	224	—	?	Clarkii 9 in Bodl.
59	—	62	—	XIII.	Harleianus 5588.
60	—	63	29	1407	Harl. 5613.
61	—	—	—	?	Margl notes in a copy of Mill in Bodl.
62	—	65	—	XIV.	Regius 60.
63	—	68	—	XIV.	Cæsareus Vindobonensis L 35.
64	—	69	—	XII.	Cæs-Vind. L 36. N 303.
65	218	57	33	XIII.	Cæs-Vind. 23 L 1.
66	—	67	34	XII.	Cæs-Vind. L 34. N 302.
67	—	70	—	1331	Cæs-Vind. L 37. N 221.
68	—	73	—	XII.	Upsalensis.
69	—	74	30	XIII. & XIV.	Guelpherbytanus xvi. 7.
70	131	77	66	XI.	Vaticanus 360.
71	133	78	—	XI.	Vaticanus 363.
72	—	79	37	XIII.	Vaticanus 366.
73	—	80	—	XI.	Vaticanus 367.
74	—	—	—	XII.	Vaticanus 760.
75	141	86	40	XIII.	Vaticanus 1160.
76	142	87	—	XI.	Vaticanus 1210.
77	149	88	25	XIV.	Palatino-vaticanus 171.
^c 78	—	89	—	XII.	Alexandrino-vaticanus 29.
79	—	90	—	XI.	Urbino-vaticanus 3.
80	—	91	42	XII.	Pio-vaticanus 50.
81	—	—	—	XI.	Barberinus 377.
82	180	92	44	XIII.	Propaganda 250.
83	—	93	—	X.	Borbonico-Neapolitanus (225) I. B 12.
84	—	94	—	X.	Laurentianus iv. 1.
85	—	95	—	XIII.	Laurentianus iv. 5.
86	—	96	—	XI.	Laurentianus iv. 20.
87	—	97	—	X.	Laurentianus iv. 29.
88	—	98	—	XI.	Laurentianus iv. 31.
89	—	99	45	1093	Laurentianus iv. 32.
90	197	—	—	XI.	Laurentianus viii. 14.
91	201	104	—	1359	701 in Libr. of friars of S. Mark at Florence.
92	204	105	—	XI.	Bononiensis 640.
93	205	106	88	XV.	S. Marc. Venet. 5.
94	206	107	—	XV.	S. Marc. Venet. 6.
95	209	108	46	XIV.?	Venet. 10.
^d 96	—	109	—	XI.	Venet. 11.
^e 97	—	241	—	XII.	Greptherbytanus Gudianus.
98	—	113	—	XI.	Mosquensis Mt a.

^a Its situation is now unknown : cited five times only in Acts and Cath. Epp.

^b A duplicate of the Ep. Jude contained in cod. 47.

^c Contains of Epp. Paul. only Rom., Corr. (deft. 2 Cor. xi. 15 to xii. 1), and Eph. i. 1—9.

^d Deficient Acts i. 1—12; xxv. 21 to xxvi. 18, and Ep. to Philemon.

^e Deft. Acts xvi. 39 to xviii. 18.

^f Contains lessons from the Acts with var. readd. and scholl : the text of the Epp. with do : lessons for the whole year from Acts and Epp.

Acts and Cath. Epp.	Gosp.	Epp. Paul.	Apoc.	Cent.	Names of Codex.
99	—	114	—	1445	Mosquensis c (5).
100	—	115	—	XI.	Mosquensis d (334).
101	—	116	—	XIII.	Mosquensis f (333).
§ 102	—	117	—	IX.	Mosquensis g (98).
103	—	118	—	XII.	Mosquensis h (193).
104	241	120	47	XI.	(Matthæi k) Dresdensis.
105	242	121	48	XII.	Matt. l. Mosq. 330.
106	—	122	—	XI.	Matt. m. Mosq. 328.
107	—	—	—	?	Dresdensis 252. Mtt. 19.
108	226	228	—	XI.	Escorialensis χ. iv. 17.
109	228	229	—	XIV.	Escorialensis χ. iv. 12.
h 110	—	—	—	—	(See note.)
111	440	221	—	?	Cantabr. Mm. 6. 9.
112	—	—	—	—	(See note.)
113	18	132	51	1364	Regius 189 (437).
114	—	134	—	XIII.	Regius 57 (1253).
115	—	135	—	—	Regius 58 (2398).
116	—	136	53	XVI.	Regius 59.
117	263	137	—	?	Regius 61.
118	—	138	55	XIII.	Regius 101 (2869).
119	—	139	56	{ X. Apoc XIII. }	Regius 102 A.
120	—	141	—	XI.	Regius 103 A.
121	—	142	—	XIII.	Regius 104.
k 122	—	143	—	XI.	Regius 105.
123	—	144	—	XIV.	Regius 106.
124	—	149	57	XVI.	Regius 124.
125	—	150	—	XIV.	Regius 125.
l 126	—	153	—	X.	Regius 216.
127	—	154	—	XI.	Regius 217.
128	—	155	—	XI.	Regius 218.
129	—	156	—	XIII.	Regius 220.
130	—	—	—	XII.	Regius 221.
131	—	—	—	XII.	Regius 223.
132	330	131	—	XI.	Coislinianus 196.
133	—	166	—	XIII.	Taurinensis 285.
134	—	167	—	XI.	Taurinensis 315 (19).
135	339	170	83	XIII.	Taurinensis 302.
136	—	169	—	XII.	Taurinensis 328 (1).
m 137	—	176	—	XI.	Ambrosianus 97.
138	—	173	—	XIV.	Ambrosianus 102.
139	—	174	—	1434	Ambrosianus 104.
140	—	215	74	XI-XIII.	Venetus 546.
141	189	239	—	XII.	Laurentianus vi. 27.
n 142	—	178	—	XII.	Mutinenensis 243.
143	{ 362 Scholz. but ? }	—	—	?	Laurentianus vi. 5.

§ Deft. Rom. x. 18 to end, 1 Cor. i. 1 to vi. 13, and viii. 7—12.

h This is in fact an edition of the LXX and N. T. printed at Basel in 1545. There are ms notes in the margin.

i Identical with cod. 9 above: distinguished from it by a mistake of Scholz.

k Contains only fragments.

l Contains prologues and scholia of various authors, some of them written in uncial characters.

m Contains prologues and an index of lessons: was purchased in Corcyra.

n Agrees almost entirely in the Acts with 96 above.

Acts and Cath. Epp.	Goepp.	Epp. Paul.	Apoc.	Cent.	Names of Codex.
144	363	180	—	XIII.	Laurentianus vi. 13.
145	365	181	—	XIII.	Laurentianus vi. 36.
146	367	182	—	1332	Laurentianus 2708.
147	—	183	—	XII.	Laurentianus iv. 30.
148	—	184	—	984	Laurentianus 2574.
o149	—	—	—	XIII.	Laurentianus 176.
150	368	230	84	XV.	Richardianus 84.
151	386	199	71	XV.	Vaticano-Ottobianus 66.
152	442	223	—	?	Cantabr. ψ. 2537-8.
153	444	240	—	XV.	Harleianus 5796.
154	—	187	—	XV.	Vaticanus 1270.
155	—	188	—	XII.	Vaticanus 1430.
156	—	190	—	1073	Vaticanus 1650.
p157	—	191	—	XII.	Vaticanus 1714.
158	—	—	—	XI.	Vaticanus 1761.
q159	—	—	—	XI.	Vaticanus 1968.
r160	—	193	24	XI.	Vaticanus 2062.
161	—	198	69	{ XIII- XIV.	Vatic.-Ottobianus 258.
*162	—	200	—	XV.	Vatic.-Ottobianus 298.
163	—	201	—	XIV.	Vatic.-Ottobianus 325.
164	390	203	65	1252	Vatic.-Ottobianus 381.
o165	—	—	—	XIV.	Vatic.-Ottobianus 417.
166	—	166	22	XIII.	Valllicellianus B. 86.
167	393	185	—	XVI.	Valllicellianus E. 22.
168	—	205	—	XIV.	Valllicellianus F. 13.
169	—	206	—	1344	Ghigianus R. v. 29.
170	394	186	—	1330	Valllicellianus F. 17.
171	—	—	—	XVI.	{ Collegii Romani.
172	—	—	—	XVI.	
173	—	211	—	XI.	Biblioth. Borbon-Neapol.
174	—	212	—	XIV.	Neapol. l. c. 26.
175	—	216	—	XII.	Messanensis II.
176	421	218	—	XII.	Syracusanus.
177	122	219	—	XII.	Lugd.-Bat. (meermannianus 116.)
178	—	242	87	XI.	Meermannianus 118.
r179	—	138	82	XI.	Regius Monacensis 211.
180	431	238	—	XII.	Molsheimensis.
181	400	220	—	XV.	Berolinensis.
182	—	243	—	XII.	Biblioth. monast. Patmi.
183	—	231	—	XIV.	Biblioth. Gr. Hierosol.
184	—	232	85	XIII.	Biblioth. Gr. Hierosol.
185	—	233	—	XI.	Biblioth. monast. St. Sabæ 1.
186	456	234	—	XIII.	Biblioth. monast. St. Sabæ 2.
187	462	235	—	XIV.	Biblioth. monast. St. Sabæ 10.
188	—	236	—	XII.	Biblioth. monast. St. Sabæ 15.
189	465	237	—	XIII.	Biblioth. monast. St. Sabæ 20.
u190	—	244	27	XI.	Oxon. Æd. Chr. Wakianus 2.
191	—	245	—	XII.	Oxon. Æd. Chr. Wakianus 3.
192	—	246	—	XI.	Oxon. Æd. Chr. Wakianus 4.

o Contains Cath. Epp. only.

p Contains only fragments, enumerated in Scholz and Horne.

q Contains Acts, James, 1 Peter, with scholl. Deft. Acts i. 1—29 and vi. 14 to vii. 11.

r Deficient Acts i. 1 to xxviii. 19, Heb. xi. 1 to end.

s For particulars respecting this ms, and 34 above, see Prolegg. Vol. III.

t Agrees almost verbatim with the rec. text (Scholz).

u Does not contain the Acts, nor James and 1 Pet.

SECTION II.

Manuscripts of the EPISTLES OF PAUL referred to in this edition.

1. *Manuscripts written in capital (uncial) letters.*

- A. The ALEXANDRINE MS. See Prolegg. to Vol. I. chap. vii. § 1. It is deficient from *ἐπιστευσα* 2 Cor. iv. 13 to *ἐξ ἑμου*, 2 Cor. xii. 6.
- B. The VATICAN MS. See as above. It is deficient from *ρμει την συνειδησιν*, Heb. ix. 14, to the end of the Ep., and supplied by a later hand (noted b in the var. readings). It does not contain the Epistles to Timothy, Titus, and Philemon.
- C. The CODEX EPHREMI. See as above. It contains the following fragments :
- Rom. i. 3², *του γενομενου* . . . to *σε αγει* κα, ii. v.
 iii. 21, *και των προφητων* . . . to *αιωνας* αμην, ix. 5.
 x. 15, *μη αποσταλωσιν* . . . to *ουτοι νυν ηπει*, xi. 31.
 xiii. 10, *ουν νομου* . . . to end.
- 1 Cor. i. 3, *χαρις* . . . to *επισπασθω*, vii. 18.
 ix. 6, *γαζεσθαι* . . . to *ειτε γλωσσαι*, xiii. 8.
 xv. 40, *μεν η των* . . . to end.
- 2 Cor. i. 2², *και ειρηνη* . . . to *καιθαιρεσιν υμων*, x. 8.
- Gal. i. 21, *επειτα* . . . to end.
- Eph. ii. 18, *οι αμφοτεροι* . . . to *εν αγαπη*, iv. 16.
- Phil. i. 22, *ρησομε ου γνωριζω* . . . to *φυλης βενια*, iii. 5.
- Col. i. 2, *χαρις* . . . to end.
- 1 Thess. i. 2, *ευχαριστουμεν* . . . to *εγενηθητε*, ii. 8.
- Heb. ii. 4, *μερισμοις* . . . to *ακακος*, vii. 26.
 ix. 15, *εστιν σκως* . . . to *παροξυσμον αγα*, x. 24.
 xii. 16, *μητις πορνος* . . . to end.
- 1 Tim. iii. 9, *ριον της πιστεως* . . . to *μαρτυρων*, v. 19.
- 2 Tim. i. 1, *χαριν εχω* . . . to end.
- Tit. i. 1, *προ χρονων* . . . to end.
- Philem. i. *χαρις υμιν* . . . to end.
- D. The CODEX CLAROMONTANUS in the Royal Library at Paris, No. 107 : a græco-latin MS, of, as Tisch. believes, the *sixth century*. It contains all the Epp. of Paul, except Rom. i. 1 *πανλος* . . . to *αγαπητοις θεου*, ver. 7. Another hand, but an ancient one, has supplied 1 Cor. xiv. 13 *διο ο λαλων* . . . to *σημειον εισιν*, ver. 22². Tischendorf remarks : "It is very difficult to distinguish the correctors who have at different times touched this codex. The

² Notice of these two deficiencies, or rather obliterations, has been inadvertently omitted. Correct accordingly.

³ I have not thought it necessary to note this in the digest.

second corrector (D², about the eighth century), whom I have oftenest cited, found most of the passages which he touched, already corrected; hence D² denotes generally two persons, of whom the former (D^{2a}) seldom differs from the latter (D^{2b}) so that the difference can be noted. D² touched a few places, and correctors subsequent to D² about as many. Sometimes when it is hard to say which has corrected, I have marked it D^{corr}." This codex has been lately published by Tischendorf⁴.

- E. The CODEX SANGERMANENSIS, now Petropolitanus (having been rescued from the fire of the abbey of St. Germain near Paris and taken to St. Petersburg) appears to be only a copy, and that a faulty one, of the preceding Codex Claromontanus, with its occasional corrections. It abounds with mistakes, and has some monstrous readings made up of the various corrections of D: Tischendorf instances *δικαιωσινην*, Rom. iv. 25: *μετα ταυεϊτα τοις δωενδεκα*, 1 Cor. xv. 5: *νιδιζομενοθεατριζομενοι*, Heb. x. 33. Its age is quite in uncertainty. It is deficient

from Rom. viii. 21, *του θεου*, to *κατα*, ver. 33.

„ xi. 25, *ει γαρ*, to *πληρωμα*, ver. 25.

„ 1 Tim. i. 1, *παυλος*, to *και μη* (μο?), vi. 15.

„ Heb. xii. 8, *παντες*, to end.

- F. The CODEX AUGIENSIS, now in the library of Trinity College, Cambridge. It is a græco-latin MS, made in Switzerland, probably in the latter half of the *ninth century*. It once belonged to Bentley, who collated it, but not accurately: it had previously been seen and very negligently collated by Wetstein in his youth. Recently Tischendorf has made a complete collation. It is deficient in the greek

from Rom. i. 1, *παυλος*, to *εν τω νο . .*, iii. 19.

„ 1 Cor. iii. 8, *ο φυτευων*, to *του θεου*, ver. 16.

„ vi. 7, *ηδη μεν*, to *δυναμ. αυτου*, ver. 14.

„ Col. ii. 1, *και οσοι*, to *στοιχεια του*, ver. 8.

„ Philem. 21, *πειθως*, to end.

„ The Epistle to the Hebrews (it is extant in the latin).

- G. The CODEX BOERNERIANUS, also a græco-latin MS, now in the royal library at Dresden. This MS, which was also written in Switzerland and probably in the *ninth century*, has singular affinity with the Codex Augiensis, without being a copy of it. The lacunæ noticed above in that codex (except the first), also are found in this: and besides,

Rom. i. 1, *αφωρισμενος*, to *πιστεως*, ver. 5.

ii. 16, *τα κρυπτα*, to *νομου ης*, ver. 25.

⁴ It was once erroneously supposed (by Mill) to be a continuation of D of the Gospels and Acts (the Codex Bezae). But the form of the MS, the orthography and nature of the vellum, are all different.

The greek text, with the interlinear ancient latin version, was published by Matthæi in 1791.

- H. The CODEX COISLINIANUS No. 202 in the Royal library at Paris, apparently (Tisch.) of the *sixth century*. It once contained 14 leaves, but, as is noted in the codex itself,—“post incendium librorum impressorum et subitaneam translationem manuscriptorum non inventa sunt nisi xii folia.” The two missing leaves are in the Imperial library at St. Petersburg, and contain

Gal. i. 4, *ημων*, to *πειθω*, ver. 10.

ii. 9, *και βαρν.*, to *αληθειαν*, ver. 14.

The remaining fragments are,

1 Cor. x. 22, *εσμεν*, to *η ελευθερια*, ver. 29.

xi. 9, *ανηρ*, to *τον θεον*, ver. 16.

1 Tim. iii. 7, *δια τε*, to *εν χριστω ιησουν*, ver. 13.

Tit. i. 1, *παυλου απوست.*

επιστ. πρ. τιτον. παυλος, to *τον σωτη*, ver. 3.

i. 15, *απιστοις ουδεν*, to *αγαθας*, ii. 5.

iii. 13, *ζησαν*, to end.

Heb. ii. 11, *δι ην αιτιαν*, to *σπερματος αβρααμ*, ver. 16.

iii. 13, *αχρις ου*, to *μη εισε*, ver. 18.

iv. 12, *ζων γαρ*, to *ασθενιας ημων*, ver. 15.

It was edited by Montfaucon, and accurately transcribed by Tischendorf.

- Fa. See this MS described in § 1 of this chap. It contains the following fragments, apparently written in the *seventh century*:

1 Cor. vii. 39: xi. 29.

2 Cor. iii. 13: ix. 7: xi. 33.

Gal. iv. 21, 22.

Col. ii. 16, 17.

Heb. x. 26.

- J. The CODEX ANGELICUS ROMANUS, the same as G of the Acts, where see it described: of the *ninth century*. It is deficient from Heb. xiii. 10, *ουκ εχουσιν*, to end.

- K. The CODEX MOSQUENSIS, the same as J of the Catholic Epistles. Probably of the *ninth century*. It is deficient

from Rom. x. 18, *αλλα λεγω . . .* to *και ταυτην και*, 1 Cor. vi. 13.

„ 1 Cor. viii. 7, *τινες δε . . .* to *απεθανεν*, ver. 11.

- L. An ancient fragment in uncial letters which has been used to bind up a MS of Gregory Nazianzen in the year 975, containing Heb. x. 1—7, 32—38, with some gaps. Cited by Tisch. from the commentaries of Matthæi.

2. *Manuscripts written in small (cursive) letters.*

N.B. Those which have been enumerated in the preceding list are not here noticed again.

Epp. Paul.	Century.	Name of Codex.
7	?	Basileensis B. vi. 17 (deft. from Heb. xii. 18).
13	?	Readings of Greek MSS cited by J. Faber in his Comment. Paris 1512.
15	?	Codex Amandi, cited by Erasmus. Nothing is known of it.
20	X.	Coislinianus 27.
23	XI.	Coislinianus 28.
27	XI. XIV.	Cantabrigiensis Ff. 1. 30 (deft. Rom. and Corr.).
30	? (late)	Coll. Emm. Cant. 1. 2. 33.
42	?	Magdalensis 2 (cont. only Rom. and Corr.).
47	XI. or XII.	Bodleianus Roe 16.
53	X.	Uffenbachianus 2 (cont. Heb. i. 1—iv. 3; xii. 20—xiii. 25).
54	XII.	Monacensis 412 (cont. Rom. vii. 7—xvi. 24).
56	XVI.	A copy in the hand of Zwingli of the Epp. of Paul, from Erasmus's 1st edition.
58	XII.	Vaticanus 165 (formerly Cryptoferratensis).
59	XI.	Coislinianus 204 (formerly 143).
60	?	Certain MSS mentioned in the "Correctorium bibliorum latino-rum."
64	X. or XI.	Two fragments folded into the Codex Harl. 5613, contg 1 Cor. xv. 52—2 Cor. i. 15, and 2 Cor. x. 13—xii. 5. They once appy formed a part of 53.
66	XVI.	A transcript of Erasmus's 1st edit., with various readings in the margin. Harl. 5552.
71	XII.	Cæsareus (Forlosiæ 19 or Kollarii 10). cont. Paul Epp. exc. those to Philem. and Titus.
76	XIII.	Biblioth. Paulinæ Lips. (cont. Rom., 1 Cor., Gal., Eph.)
81	XII.	Vaticanus 761.
82	XII.	Vaticanus 762.
83	XI.	Vaticanus 765.
84	XII.	Vaticanus 766.
85	XIII.	(Apoc. 39) Vaticanus 1136. cont. Apoc. (iii. 8 to end) and most of Epp. Paul.
100	XII.	Laurentianus x. 4. Epp. Paul, w. comm. and scholl. added in cent. xiv.
101	XI.	Laurentianus x. 6. Epp. with comm.
102	XI.	Laurentianus x. 7. Epp. with comm.
103	XIV.	Laurentianus x. 19. Epp. with catena, &c.
110	XI.	Venetianus 33. Epp. with catena.
111	XI.	Venetianus 34. Epp. with comm. and prolegg.
112	XI.	Venet. 35. Epp. w. comm. begins 2 Cor. i. 20 and is deft 1 Thess. iv. 13—2 Thess. ii. 14. Heb. x. 25 to end.
119	XII.	Mosquensis cont. Corr. w. Theophyl.'s comm.
123	XI.	Mosquensis 99. Epp. w. scholl.
124	XIV.	Mosq. 250. cont. Rom. w. comm. deft xiv. 1 to end.
125	1387	Monacensis 504. Epp. except Philem. w. Theophyl.'s comm.
126	XIV.	Monacensis 455. prob. copied from the same MS as the preceding.
127	XVI.	Monacensis 110. cont. Rom. vii. 7—ix. 21. w. catena; is a copy of no. 54.
129	XVI.	Monacensis 35. Epp. w. catena.
145	XVI.	Regius 108. cont. Phil., Col., Thess., Timoth. w. prolegg.
146	XVI.	Regius 109. cont. Rom. 1 Cor.
147	1511	Regius 110. cont. 1 and 2 Cor.
148	XVI.	Regius 111. cont. Tit., Philem., Hebr.
151	XVI.	Regius 126. Epp. Paul.
152	?	(Apoc. 60) Regius 136 a. cont. Hebr., Apoc., and Life of St. Alexius.
157	XI.	Regius 222. Epp. P. with proll. and comm. deft Rom. i. 1 to 11 and 21 to 29: iii. 26 to iv. 8: ix. 11 to 22: 1 Cor. xv. 22 to 43: Col. i. 1 to 6.
159	XI.	(Apoc. 64) Regius 224. Epp. Paul and Apoc.
160	XVI.	Regius 225. fragmm. of Epp. P. w. Theophyl.'s comm.
161	XVI.	Regius 226 cont. Rom. w. comm.

Epp. Paul.	Century.	Name of Codex.
162	XVI.	Regius 227. cont. caten. on 1 Cor. xvi.
163	XIII.	Regius 238. cont. Hebr. i.—viii. w. catena.
164	XVI.	Regius 849. cont. Theodoret's comm. on Epp. Paul, with the text in marg.
165	XVI.	Tauriensis 284. cont. Thess., Tim., Tit., Philem., Hebr.
168	XII.	Taur. 325. Epp. P. w. comm. and proll. deft Rom i. 1 to iii. 19.
171	XIII.	Ambrosianus 6. Epp. w. comm. but from begns to 2 Cor. v. 19 by a later hand. deft Heb. iv. 7 to end.
172	XII.	Ambros. 15. Epp. P. with selections from Chrys.'s comm.
175	XV.	Ambros. 125. Epp. P. w. comm.
177	XV.	Mutinensis 14. Epp. Paul.
189	XIII.	Vaticanus 1649. Epp. P. w. Theodoret's comm.
195	X.	Vaticano-Ottobianus 31. Epp. P. w. comm. var. deft Rom. and most of 1 Cor.
196	XV.	Vat.-Ottob. 61. Epp. P. w. comm.
197	XV.	(Apoc. 78) Vat.-Ottob. 176. Epp. P. and Apoc.
202	XV.	Vat.-Ottob. 356. cont. Rom. w. catena.
207	XV.	Ghigianus R. v. 32. Epp. P. w. comm.
208	XI.	Ghigianus viii. 55. Epp. P. w. Theodoret's comm.
213	1338	Barberini 29. Epp. P. w. proll. and scholl.
214	XV.	Cæsareus Vindobon. Theol. 167. Rom. w. catena and 1 Cor. w. comm. var.
217	XII.	In royal libr. at Palermo. deft. Rom.: 1 Cor.: 2 Cor. i. 1 to iv. 18: Heb. ii. 9 to end: 2 Tim. i. 8—ii. 14.
226	?	Cantabrigiensis 1152. Epp. P.

3. For a list of Lectionaries, or MSS containing ecclesiastical readings from the Acts and Epistles, see Scholz. Prolegg. to vol. ii. pp. xl—xliv: or the same in English in Horne's Introduction, vol. ii. pp. 235*—239* (ed. 8. 1839).—Some of these are occasionally referred to in the following digest: chiefly where they serve to illustrate the origin of interpolations.

SECTION III.

VERSIONS REFERRED TO IN THIS VOLUME⁵.

The readings are cited mainly from Tischendorf's 2nd Leipzig edn., with some additions from Scholz. For a more detailed account of the versions the student is referred to Tischendorf's Prolegomena.

1. The *Ægyptian* versions: comprising

(copt) the *coptic* or *memphitic*,

(sah) the *sahidic*,

(basm) the *basmuric*.

All these are commonly referred to the IIIrd century.

2. The *Æthiopic* (æth), ascribed to Cent. IV.

3. The *Arabic* versions (arr.); some made from the Greek about Cent. IV., some from the Syriac or Coptic or Latin about Cent. VIII. The various edns. cited are:

⁵ Those which relate solely to the Gospels are not here mentioned.

(ar-erp) the edition of Erpenius of Leyden in 1616. (See it described at length in Michaelis ii. 1, p. 89 ff.) In it the Acts, Epp. of Paul, James, 1 Pet., 1 John, seem to be mere renderings of the Syr (see below): the Apoc., of the copt.: the Gospp. (2 Pet. 2 and 3 John, and Jude?) to have had a mixed origin.

(ar-pol) the arabic version found in the polyglotts: derived (as to the Gospp.) from the roman edn. (ar-rom),—as to the rest, from a MS version which was made from the greek text.

4. (arm) The *Armenian*. Made from the greek in the Vth cent., and afterwards (apparently) corrected from the latin.
5. (georg) The *Georgian* or *Iberic*. Made from the greek about the VIth cent., but as yet very little used by critics.
6. (goth) The *Gothic*, made by Ulfilas from the greek about the middle of Cent. IV. The Ep. to the Heb. does not exist in this version.
7. (slav) The *Slavonic*, made by two Greeks in Cent. IX. The distinctions (slav-ant) and (slav-mod) refer to the various editions.
8. (Syr) the *Peschito*, (syr) the *Philoxenian Syriac*: the former made in Cent. II., the latter in Cent. VI. For an account of them see Vol. I. (syrr) implies the concurrence of these versions.
9. The *Latin* versions.

(1) (v) The *Vulgate* (see Vol. I.), in the authorized edition of the Romish Church put forth by Clement the VIII. in 1592; differing in many respects from the equally authorized edition of Sixtus V. in 1590 (v-sixt).

But both these editions are very far from representing the *Vulgate* of Jerome, the following ancient MSS of which are cited in the digest:

(am) The *codex amiatinus*, written about the year 541: now in the Laurentian library at Florence. It has been carefully examined by Tischendorf, and its readings inserted from his own observation.

(tol) The *codex toletanus*, belonging to the cathedral at Toledo.

(demid) The *codex demidovianus*, written apparently in Cent. XII. but evidently from a very ancient source, and with great care.

(f) The latin version accompanying the *codex augiensis* (see above, F). Cent. IX.

(harl) The *codex harleianus* 1772, containing the Epp. Paul, cath. epp. and apoc.

(flor) the *floriacensis*, (lux) the *luxoviensis*, (mar) the *marianus*, are MSS written for ecclesiastical use, cited by Sabatier in his "Versiones antiquæ latinæ," and from him by Tischendorf.

(2) (it) The ancient latin, or *italic* versions, in use before Jerome, originally made, probably, in Africa in Cent. II. See Tischendorf's account of these. The following are cited in the var. readd. of the Acts and Epp. of Paul:

For the Acts:

- (d) The version accompanying the *codex Bezae* (See above, D, Acts).
- (e) The version in the *codex Laudianus* (see above, E, Acts).
- (k) The *codex bobbiensis* (now *vindobonensis*), containing a few fragments of chapp. xxiii., xxvii., xxviii. of about Cent. V.

For the Epp. of Paul:

- (d) The version accompanying the *codex Claromontanus* (see above, D, Epp. of Paul). Edited by Sabatier, but more accurately examined by Tischendorf.
- (e) The version in the *codex San-Germanensis* (see above, E, Epp. Paul). Edited by Sabatier.
- (g) The version in the *codex Boernerianus* (see above, G, Epp. Paul). Edited by Matthäi.
- (guelph) A few fragments at Wolfenbuttel of Rom. xi—xv., annexed to the Gothic text.

SECTION IV.

FATHERS AND ANCIENT CHRISTIAN WRITERS CITED IN THE DIGEST IN THIS VOLUME.

1. GREEK.

- (Ammon) Ammonius of Alexandria, Cent. III.
- (Amphil) Amphilochius of Cappadocia, Cent. IV.
- (Anast) Anastasius of Sinai, Cent. VI.
- (Andr) Andreas of Crete, Cent. VII.
- (Antioch) Antiochus of Ptolemais, Cent. V.
- (Archel) Archelaus of Mesopotamia, Cent. III.
- (Ath) Athanasius of Alexandria, Cent. IV. (Ps-Ath) Pseudo-athanasius.
- (Bas) Basil the Great, Cent. IV.
- (Bas-sel) Basil of Seleucia, Cent. V.
- (Cæs) Cæsarius of Constantinople, Cent. IV.
- (Canon) The Apostolic Canons, Cent. III.
- (Chron) The Chronicon Paschale.
- (Chrys, or Chr) Chrysostom, Cent. IV. (Ps-Chr) Pseudo-chrysostom.
- (Clem-alex) Clement of Alexandria, Cent. II.
- (Clem-rom) Clement of Rome, Cent. II.
- (Cosm) Cosmas Indicopleustes, Cent. VI.
- (Constt) Constitutiones Apostolicæ, Cent. III.
- (Cyr) Cyril of Alexandria, Cent. V.
- (Cyr-jer) Cyril of Jerusalem, Cent. IV.
- (Dam) John Damascenus, Cent. VIII.

- (Dial) The Dialogue against the Marcionites found among the works of Origen, Cent. III.
- (Did) Didymus of Alexandria, Cent. IV. Most of his works are extant only in Latin.
- (Epiph) Epiphanius, Cent. IV.
- (Ephr) Ephrem Syrus, Cent. IV.
- (Eus) Eusebius of Cæsarea, Cent. IV.
- (Eustath) Eustathius of Antioch, Cent. IV.
- (Euthal) Euthalius of Alexandria, Cent. V.
- (Evagr) Evagrius of Syria, Cent. IV.
- (Gelas) Gelasius of Cyzicum, Cent. V.
- (Gennad) Gennadius of Constantinople, Cent. V.
- (Heracl) Heracleon the Gnostic, Cent. II. From Origen's Comm. on John.
- (Hesych) Hesychius of Jerusalem, Cent. IV.
- (Hippol) Hippolytus, disciple of Irenæus, Cent. III.
- (Ign) Ignatius of Antioch, Cent. II.
- (Iren) Irenæus of Lyons, Cent. II. Principally extant in Latin:—when the Latin is referred to it is either placed among the Latin ff. or written (Iren-int).
- (Isid) Isidore of Pelusium, Cent. V.
- (Justin) Justin-Martyr, Cent. II. (Ps-Justin), Pseudo-Justin.
- (Leont) Leontius of Byzantium, Cent. VII.
- (Mac) Macarius of Egypt, Cent. IV.
- (Maced) Macedonius of Constantinople, Cent. VI.
- Marcion, Cent. II.—fragmm. in Epiph. and Tertullian.
- Martyrium Clementis, from Coteler. See 1 Cor. vii. 14.
- (Melet) Meletius of Antioch, Cent. IV.
- (Meth) Methodius of Tyre, Cent. III.
- (Naz) Gregory of Nazianzen, Centt. III. IV.
- (Nest) Nestorius of Constantinople, Cent. V.
- (Non) Nonnus of Panopolis, Cent. V.
- (Nyss) Gregory of Nyssa, Cent. V.
- (Oec) Oecumenius of Tricca in Thrace, Cent. XI. ?
- (Orig) Origen, Cent. III. (Or-int) where the Latin only is extant: this latter seems to cite the old italic version rather than Origen's own text.
- (Pamph) Pamphilus of Palestine, Cent. IV.
- (Petr-alex) Peter of Alexandria, Cent. III.
- (Phot) Photius of Constantinople, beginning of Cent. X.
- (Polyc) Polycarp of Smyrna, Cent. II.
- (Porph) Porphyry, Cent. III.
- (Procl) Proclus of Constantinople, Cent. V.
- (Procop) Procopius of Gaza, Cent. VI.

- (Protev-Jac) The Protevangelium of James, Cent. II. : seldom quoted.
 (Scholl) Various scholia from mss. and edd.
 Serapion of Egypt, Cent. IV.
 (Sev) Severus of Antioch, Cent. VI.
 (Smyrn-epist) The Ep. of the Smyrnæans on the martyrdom of Polycarp, Cent. II.
 (Socr) Socrates of Constantinople, Cent. V.
 (Soz) Sozomenus of Constantinople, Cent. V.
 (Suid) Suidas the lexicographer, Cent. XI.
 (Syn) George Syncellus, Cent. VIII.
 (Synop) A Synopsis ascribed to Athanasius.
 (Tat) Tatianus of Syria, Cent. II.
 (Test) The Testament of the XII. patriarchs, Cent. I. ?
 (Thal) Thalassius, Cent. VII.
 (Thaum) Gregory Thaumaturgus, Cent. III.
 (Thdor-heracl) Theodorus of Heraclea, Cent. IV.
 (Thdor-mops) Theodorus of Mopsuestia, Cent. IV.
 (Thdor-stud) Theodorus Studites, Cent. VIII.
 (Thdrt) Theodoretus of Cyrus in Syria, Cent. V.
 (Thdot) Theodotus the gnostic, Cent. II.
 (Thdot-ancyr) Theodotus of Ancyra, Cent. V.
 (Thph-ant) Theophilus of Antioch, Cent. II.
 (Thph-alex) Theophilus of Alexandria, Cent. IV.
 (Thl) Theophylact Abp. of Bulgaria, Cent. XI. (Thl¹) and (Thl²) denote respectively the old edition, and the text of the comm. of Thl. recently found in a vatican ms and published by Finetti. (Thl²) is a copy of the comm. without the text, in a ms in the Florentine (Medicean) library.
 (Tim) Timotheus of Alexandria, Cent. IV.
 (Tit, or Tit-bostr) Titus Bostrensis, Cent. IV.
 (Val) Valentinus and the Valentinians, Cent. IV.
 Victor of Antioch, Cent. V.
 (Zon) Zonaras of Constantinople, Cent. XII.

2. LATIN.

- (Ambr) Ambrose, Cent. IV.
 (Ambrst) Ambrosiaster, i. e. Hilary the deacon, Cent. III. or IV.
 (Arnob) Arnobius, Cent. IV.
 (Avit) Alcimus Ecdicius Avitus, Cent. V.
 (Aug) Augustine, Cent. IV.
 (Bed) Venerable Bede, Cent. VIII. (Bed-gr) refers to a Greek codex of the Acts cited in Bede's commentary. It is nearly identical with the cod. Laudianus E.
 (Cæs-arel) Cæsarius of Arles, Cent. VI.

- (Cassiod) Cassiodorus, Cent. VI.
 (Chrom) Chromatius, Cent. V.
 (Cypr) Cyprian, Cent. III.
 (Epiph) Epiphanius, Bp. of Constantia in Cyprus, whose comm. on the
 Cantt. was translated by Epiphanius Scholasticus in Cent. VI.
 (Eucher) Eucherius of Lyons, Cent. VI.
 (Fast) Fastidius, Cent. V.
 (Faust) Faustus the Manichee (cited by Augustine).
 (Faustin) Faustinus, Cent. IV.
 (Firm) Julius Firmicus Maternus, Cent. IV.
 (Gaud) Gaudentius, Cent. IV.
 (Gild) Gildas, Cent. VI.
 (Greg) Gregory the Great, Cent. VI.
 Haymo, Cent. IX.
 (Hesych) Hesychius, Cent. IX.
 (Hil) Hilary of Poitiers, Cent. IV.
 (Jac-nisib) Jacobus Nisibensis, Cent. IV.
 (Jer) Jerome, Cent. IV.
 Julian, in Augustine, Cent. IV.
 (Juv) Juvenius, Cent. IV.
 (Lact) Lactantius, Cent. IV.
 Leo the Great, Cent. V.
 (Lucif) Lucifer of Cagliari, Cent. IV.
 (Max-taur) Maximus Taurinensis, Cent. V.
 (Novat) Novatian, Cent. III.
 (Op-imperf) Opus imperfectum in Malth., ascribed to Cent. X.
 (Opt) Optatus, Cent. IV.
 (Oros) Orosius, Cent. IV.
 (Ors) Orsiesius the Egyptian, Cent. IV. Only an ancient Latin
 version of his works is extant.
 (Pac) Pacianus, Cent. IV.
 (Pel) Pelagius, Cent. IV.
 (Philast) Philastrius, Cent. IV.
 (Phœb) Phœbadius, Cent. IV.
 (Prædest) Prædestinatus, a work ascribed to Vincentius of Lerins,
 Cent. V.
 (Primas) Primasius, Cent. VI.
 (Promiss) the Author of the work *de Promissionibus dimid. temp.*
 (Prud) Prudentius, Cent. V.
 (Quæst) the Author of the *Questiones ex vet. et nov. Testt.* printed
 among the works of Augustine.
 (Rebapt) the Author of the tract *de rebaptismate* printed among the
 works of Cyprian ;—Cent. III.
 (Ruf) Rufinus, Cent. V.

(Salv) Salvianus, Cent. V.

(Sedul) Sedulius, Cent. V.

(Sing-cler) the Author of the tract *de singularitate clericorum*, printed among the works of Cyprian: Cent. III. or IV.

(Tert) Tertullian, Cent. III.

(Tich) Tichonius, Cent. IV.

(Vict-tun) Victor Tununensis, Cent. VI.

(Vigil) Vigilius of Thapsus. His work *de Trinitate adversus Varimadum* was published under the name of (Idac) Idacius.

Zeno, Cent. IV.

Zosimus, Cent. V.

SECTION V.

LIST AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED,
REFERRED TO, OR MADE USE OF IN THIS VOLUME.

N.B. Works mentioned in the list given in the Prolegg. to Vol. I. are not here again noticed.

BERNHARDY, Wissenschaftliche Syntax der griechischen Sprache, Berlin 1829.

BISCOE, History of the Acts of the Holy Apostles confirmed &c., Oxf. 1840.

BLOOMFIELD, DR., The Greek Testament, with English Notes, &c., 4th edn., Lond. 1841.

BOERNEMANN, Acta App. ad fidem codicis Cantabrigiensis &c., Grossenhain et Lond. 1848.

CALVIN in N. T. Commentarii, ed. Tholuck, Berlin 1834.

CATENA in Acta App. ed Cramer, Oxf. 1838.

CHRYSTOSTOM, Homilies: on Acts, in Bibliopol. Commeliniano, (Paris?) 1508: on Rom. Oxf. 1849: on Corr., Oxf. 1845.

CONYBEARE AND HOWSON, Life and Epp. of St. Paul, with maps, plates, coins, &c., 2 voll. 4to, London 1850-52.

DAVIDSON, DR. S., Introduction to the New Testament, vol. ii., Acts—2 Thess.; Lond. 1849.

DR WETTE, Exegetisches Handbuch u.s.w.—Apostgeschichte, 2nd edn., Leipzig 1841: Römer, 4th edn., Leipzig 1847: Corinther, 2nd edn., Leipzig 1845.

ESTIUS, Comment. in omnes Pauli Epistolas, 2 voll. folio, Douay 1614.

EWBANK, W. W., Commentary on the Ep. to the Romans, Lond. 1850.

HACKETT, PROF., Commentary on the Acts, Boston U.S. 1852.

HARTUNG, Lehre von den Partikeln der griechischen Sprache, 2 voll., Erlangen 1832.

HEMSEN, der Apostel Paulus u.s.w., Göttingen 1850.

- HUMPHREY, W. G., Commentary on the Acts, Lond. 1847.
 IRENEI quæ supersunt, ed. Stieren—to book iii. c. 22: Leipzig 1849.
 KÜHNER, ausführliche Grammatik der griechischen Sprache, 2 voll., Hanover 1884.
 LACHMANN and Buttmann, Novum Testamentum græce et latine &c., vol. ii., Berlin 1850.
 LEWIN, T., Life and Epistles of St. Paul, 2 vols., London 1851.
 MEYER, H. A. W., Kritisch-exegetische Commentar über das Neue Testament:—Apostg., Göttingen 1835: 1 Corinth., 2nd edn., do. 1849: 2 Cor., 2nd edn., do. 1850.
 NEANDER, AUG., Geschichte der Pflanzung u. Leitung der christlichen Kirche durch die Apostel, 4th edn., Hamburg 1847.
 OECUMENIUS, Commentaria, &c., 2 vols. folio, Paris 1631.
 PALEY, Horæ Paulinæ: ed. Birks, Lond. 1850.
 PATRES APOSTOLICI, ed. Hefele, Tübingen 1847.
 PEILE, DR., Annotations on the Apostolical Epistles, vol. i. Rom.—Corr. Lond. 1848.
 PHRYNICH I Eclogæ nominum, &c., ed. Lobeck, Leipzig 1820.
 SCHRADER, der Apostel Paulus, u.s.w., 5 voll., Leipzig 1829–36.
 SMITH, JAMES, Esq., on the Voyage and Shipwreck of St. Paul, Lond. 1848.
 STIER, DR. RUDOLF, die Reden der Apostel, Leipzig 1829.—Andeutungen für gläubiges Schriftverständniß: zweite Sammlung, Leipzig 1828.
 STUART, MOSES, Commentary on the Epistle to the Romans, Lond. 1838.
 TERTULLIANUS, ed. Leopold, Leipzig 1839.
 THEODORET, in omnes Pauli Epp. Pars i., Oxf. 1852.
 THEOPHYLACT Comm. in Epp. Pauli, Lond. 1636.
 THOLUCK, Römerbrief, u.s.w., Halle 1842.
 TISCHENDORF. Novum Test. Græce. Editio Lipsiensis secunda, Leipzig 1849.
 VIGER de Idiotismis, ed. Hermann, 4th edn., Leipzig 1834.
 WIESELER, Chronologie des apostolischen Zeitalters u.s.w., Göttingen 1848.
 WINEY, Biblisches Realwörterbuch, 3rd edn., Leipzig, 1847–8.

The later classics, Strabo, Dionysius Halicarnassus, Diodorus Siculus, Plutarch, Appian, Ælian, Ptolemy, Dio Cassius, Arrian, &c., are cited from the small Berlin editions of Tauchnitz.

ABDE I. ¹ Τὸν ^a μὲν ^{aa} πρῶτον ^b λόγον ^c ἐποίησάμην περὶ πάντων, ^a (μὲν solitari-
^ω Θεόφιλε, ^d ὧν ^e ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ^{Col. ii}
² ^f ἄχρι ἧς ἡμέρας ^g ἐντελέαμενος τοῖς ἀποστόλοις ^h διὰ ^{as of Matt.}
^{ABC} πνευ- ^{xxi. 28, 31.}
^{ματος...} ^{Heb. viii. 7.}
^{DE} ^{ix. c. x. 9.}
^{ABC} πνεύματος ἀγίου, οὗς ἐξελέξατο, ⁱ ἀνελήμφθη. ³ οἷς καὶ ^{h = here only.}
^{DE} ^{2 Mac. v.}

27. ^a μὲν πρῶτον λόγον ἢ ἡμῖν ^o Θεόδοτε, περὶ κα. τ. λ. Philo. Q. om. prob. liber. p. 865. See 1 Chron. xxix.
28. ^c = here only. Xca. Cyr. i. 6. 18. Ἐποίησε δημόσια γράμματα Herodian. vi. 6. ^d attr.
Matt. xviii. 19. Zeph. xxi. 5. ^e = ^{ab} ἤρξατο. 26. or better, xxiii. 6. See Gen. i. 5. ^f = ^{ab} ἄχρι. ^g Luke i. 20.
^g contr. ch. xiii. 47. John xiv. 31. ^h = ch. xx. 28. trajcet. ch. xix. 4 al. ⁱ = ch. ii. 22. Mark xv. 19.
4 Kings ii. 9. See Luke ix. 61.

Rec *πραξεις των αγίων αποστολων*, with AEGH (but these at the end : C has neither title nor subscr) : *πραξις αποστολων* D : *πρ. των απ.* B (Bentl) al Orig Chr al : *αι πρ. τ. αγίων αποστ.* all : *λουκα ευαγγελιστου πραξις. απ.* all : *πραξις των αγίων και πανευφημων αποστολων συγγραφισαι υπο* (or *κατα τον αγιον, ευδοξου, κ. πανευφημου*) *λουκα του (αποστολου κ.) ευαγγελιστου* 38 (cent xiii) al : txt (*adopted as being the simplest and prob most ancient*) B (Birch) al.—CHAP. I. 1. *rec o Ιησ.*, with AE al : txt (*the o of ηρξαστο was prob mistaken for the art*) BD.—2. *δια πν. αγ.* is joined to *ους ελ.* in sytr ar-erp mth Cyr Aug Vig : to *εντ. τοις απ.* in v copt al Chr Th Oec al.—*Αφ ους ελ. add και εκτελευσε κηρυσσειν το ευαγγελιον* D, and, omg και *εκελ.*, sah syr-marg.—*rec. ανεληφθη :* txt A(B) : CD (places it aft *ημερας*, as also sah syr-marg) E al.—3. *τεσο.*

On the title, see Prolegomena. 1—3. *Introduction.*] 1. τὸν μὲν πρ. λ.] The latter member of this sentence, *ραυὼν* δε, . . . is wanting (see Winer, § 64, p. 448), and the Author proceeds at once to his narration, binding this second history to the first by recapitulating and enlarging the account given in the conclusion of the Gospel. πάντων] Whatever latitude may be given to this word, it must at all events exclude the notion that Luke had at this time seen the Gospels of Matt. or Mark, in which many things which Jesus did and taught are contained, which he had *not* related in his πρώτος λόγος. On Theophilus, see notes, Luke i. 3. ὃν ἤρξασθαι ἴησ.] I cannot think ἤρξασθαι here to be merely pleonastic. The parallel cases (see reff.) all point to a distinct and appropriate meaning for the word, and its position here shows that it is *emphatic*. And that meaning here seems to be, that the Gospel contained the ἀρχαί, the outset, of

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all the doings and teachings of our Lord, as distinguished from this second treatise, which was to relate their sequel and results. Meyer understands it—*which Jesus first of all men did*, &c. But this introduces a meaning irrelevant to the context, besides *not giving* the emphasis to *ἡξεατο*, but to *ἦσαν*. If, as the position shows, *ἡξε* is to have the emph., the *beginning* of the doing and teaching of Jesus must be contrasted with the *continuance* of the same.

2. *ἐνταῦθα*. *τ. ἀρ.*] See Luke xxiv. 48 ff., and ver. 4 below. *διὰ πν. ἀγ.* may be joined either with *ἐνταῦθα*, or with *ἐξελέξατο*. In the *former* case, our Lord is said to have given His commands to the App. through, or in the power of, the Holy Ghost. Similarly He is said, Heb. ix. 14, *διὰ πνεύματος αἰωνίου αὐτοῦ προσεσπέναι ἁμῶν τῷ θεῷ*. In the *latter*, He is said to have chosen the App. by the power of the Holy Ghost. Similarly, in ch. xx. 28, Paul tells the Ephes. elders, that the Holy Ghost had

B

k — ch. ix. 41. Rom. vi. 13. 16, 19. 2 Cor. xi. 2 and reff. Gen. xlvii. 2. (Ald.) Exod. xxiv. 6. Luke and Paul only. kx abe. Luke xxii. 16. xxiv. 46 al. Heb. ix. 26 al. 1 — Matt. vi. 7. 1 Cor. iv. 4. m here only t. 8 Mac. iii. 24. Xen. Mem. i. 1, 2. n — Heb. ii. 15. (ch. v. 19. xvi. 9. xvii. 107) o here only. 8 Kings viii. 8. Tobit xii. 19. oo Luke ix. 11. ch. viii. 12. xix. 8. p here only t. Herod. i. 62. Xen. Anab. vii. 8, 48. συναλίσ. Prov. xxii. 24. q — Luke viii. 56. Josh. vi. 6. r — ch. xviii. 1. Judg. vi. 18. s here only. Gen. xlix. 18. t — Luke xxiv. 49. ch. ii. 82. Gal. iii. 14, 22. Eph. iii. 6. Heb. iv. 1 et passim. Amos ix. 6. u constr. ch. xvii. 8. Mark vi. 8. Luke v. 14 al. Winer, § 84, 2. v Matt. iii. 11 and reff. w constr. here only. πρὸ πολλῶν τῶνδε ἡμερῶν, Heliod. Aeth. ii. 22, 97. Winer, § 23, 4.

^k παρέστησεν αὐτὸν ζῶντα μετὰ τὸ ^{kk} παθεῖν αὐτὸν ¹ ἐν ABC DE πολλοῖς ^m τεκμηρίοις ⁿ δι' ἡμερῶν τεσσαράκοντα ὅπτανόμενος αὐτοῖς καὶ λέγων τὰ ^{oo} περὶ τῆς βασιλείας τοῦ θεοῦ. ⁴ καὶ ^p συναλιζόμενος αὐτοῖς ^q παρήγγειλεν ἀπὸ Ἱεροσολύμων μὴ ^r χωρίζεσθαι, ἀλλὰ ^s περιμένειν τὴν ^t ἐπαγγελίαν τοῦ πατρὸς ἡν ἠκούσατέ ^u μου, ⁵ ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ^v ἐν πνεύματι ἀγίῳ οὐ μετὰ πολλὰς ^w ταύτας ἡμέρας. ⁶ οἱ

ἡμερ. (omg dia) D.—rec τεσσαράκοντα, with E al: txt A(B?)CDal.—οπατνωμενος E: οπατνωμενος D': φαινομενος 40.—4. συναλισκομενος (-λισγομ. D') μετ' αυτων D: convensens ve' al: convivens d al: συναλιζομενος all Eus Did Epiph Thl 2: txt (cum conversaretur cum illis e') A(B e sil) CDE al Thl 1.—rec παρηγγ. αυτοις, with B(e sil) D (see above) &c Phot Thl: txt (rec has prob been a transposition) ACE (-γελλεν) al vs Chr al.—ην ηκευσατε φησιν δια του στοματος μου D v lux aeth Hil Aug Jer, and omg φησιν d am.—5. πνευμ. βαπτισθ. B: πν. αγ. βαπτ. D Hil Victorin Aug al: add και ο μελλετε λαμβανειν D' tol Hil Aug al.—aft ημερας add εως της πεντηκοστης D'd

made them overseers in the Church of God. In this latter case the construction is justified by ref.; but the former is much the best, as expressing not a mere commonplace, but the propriety of the fact,—that His last commands were given 'in the power of' (see John xx. 22) the Holy Ghost.' To take διὰ πν. ἀγ. with ἀνελήμφθῃ (see Olsh. i. 629) seems to me inadmissible; as also is Dr. Burton's rendering, "having told His Apostles that His commands would be more fully made known to them by the Holy Ghost." ἀνελήμφθ. = ἀνεφέρετο εἰς τὸν οὐρ., Luke xxiv. 51. ἐν π. τακμ.] See Luke xxiv. 31, 39, 43.

3. οπατνωμενος] οὐ γὰρ ὥσπερ πρὸ τῆς ἀναστάσεως ὥς αἰ μετ' αὐτῶν ἦν, οὕτω καὶ τότε: οὐ γὰρ εἰπε τεσσαράκοντα ἡμέρας, ἀλλὰ δι' ἡμερῶν τεσσαράκοντα: ἐφίστατο γὰρ καὶ ἀφίστατο πάλιν. Chrysostom.—This is the only place where the interval between the resurrection and the ascension is specified. τὰ περ. τ. β. τ. θ.] τὰ, in the widest sense; not ῥήματα merely:—'the matters.' The article implies, that during this period they received from our Lord the whole substance of the doctrine of 'the Kingdom of God.'

4—14.] The last discourses and ascension of the Lord. Return of the Apostles to Jerusalem: recapitulation of their names.

4. συναλίσ.] not middle, 'assembling them,' as Calv. (congregans eos), Grot., Olsh., and others, which is without example; but passive, = συναλισθίς, Hesych., as E. V. Chrys., the Vulg., &c., interpret it 'eating

and drinking;' so E. V. marg. Theophyl., Oec., &c., κοινωνῶν ἀλῶν, mistaking the etymology. The reading συναλίζ. is an explanation. The conjecture of Hemsterhuis, συναλιζομένοις, is quite unnecessary.

ἀπὸ [ἱερ. μὴ χωρ.] See Luke xxiv. 49. 'Simul manere jussi sunt, quoniam omnes Spiritu donandi erant. Si fuissent dispersi, unitas minus cognita fuisset.' Calvin. περιμ.] 'to await,' i. e. wait till the completion of: the περι implies this. τ. ἐπαγγ. τ. πατρός.] See note on Luke xxiv. 49.

5.] The Lord cites these words from the mouth of John himself, Luke iii. 16||;—and thus announces to them that, as John's mission was accomplished in baptizing with water, so now the great end of His own mission, the Baptism with the Holy Ghost, was on the point of being accomplished. Calvin remarks, that He speaks of the Pentecostal effusion as being the Baptism with the Holy Ghost, because it was a great representation on the whole Church of the subsequent continued work of regeneration on individuals: 'Quasi totius Ecclesiae communis baptismus.' I may add, also because it was the beginning of a new period of spiritual influence, totally unlike any which had preceded. See on ch. ii. 17.—ὕδατι and ἐν πν. ἀγ. are slightly distinguished. The insertion of the preposition ἐν πν. ἀγ. seems to give a dignity which the mere instrumental dative, ὕδατι, wants. ταύτας] serves to bind on the οὐ πολλ. ἡμ. to the day then current; as we say, 'one

μὲν οὖν συνελθόντες ἔφηρώτων αὐτὸν λέγοντες Κύριε, ^{x Matt. xii. 10}
 'εἰ ἐν τῷ ^{al. fr} χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν ^{— Matt. xii. 10. xix. 2 al.}
 τῷ Ἰσραὴλ; ^{— Matt. ii. 7} ἔειπεν δὲ πρὸς αὐτοὺς Οὐχ ὑμῶν ἐστὶν
 γινῶναι ^{al. Matt. xvii. 11} χρόνους ἢ ^{and i Mk.} καιροὺς οὓς ὁ πατὴρ ἔθετο ^{Heb. xiii. 19 al.} ἐν τῇ
 ἰδίᾳ ἐξουσίᾳ. ^{Lev. xiii. 16.} ἀλλὰ λήμψεσθε ^{pres. Matt.} δύναμιν ^{xi. 8.} ἐπελθόντος
 τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου ^{b see Matt. xx. 23. 3 Thess.} μάρτυρες.

iii. 2. c 1 Thess. v. 1. Dan. ii. 21. d — 2 Tim. iii. 1. Matt. xvi. 3. see ch. xiv. 17.
 e See Luke ix. 44. xxi. 14. ch. v. 4. xix. 21. Hagg. ii. 19. co — ch. v. 4. See Matt. xxi. 23.
 iv. 36. ix. 1 al. g — Luke i. 86 only. 1 Kings xi. 7. h — Luke xxiv. 48. ver. 22 and Acts
 psalm. i Pet. v. 1. Isa. xlii. 10.

sah Aug.—6. *ἡρώτων* ABC¹ (-ουν) (*alteration for simplicity*): txt (-ουν C³ lect 12) C²DE al Thl.—*ἀποκαθιστάνεις* eis (om D²) τὴν β. του (τω D²) Ἰσρ. D: *representab-beris? et quando regnum Israel?* Aug sometimes: sometimes, *praesentabis regnum Israel.*—7. *εἰπεν οὖν* B, ο *δε* *εἰπεν* C Aug, καὶ *εἰπεν* D, ο *δε* *ἀποκριθεὶς* *εἶπ.* αὐτοῖς E; txt A al v copt al Thl.—for *οὐχ ὑμῶν* *εστ.*, *nemo potest* Cyp Aug sometimes.—8. *rec ληψ.*; txt AB?CDE al.—*rec. μοι* (*corr to the common constr εἰσεῖθε μοι*) with E al Orig (once) Thl: txt ABCD al Orig (once).—*rec κ. εν παση* (*corrective insertion*) with B (e sil) C²E al

of these days.' It answers to the genitives in such expressions as *οὐ μετὰ πολὺ τῆς ἀφίξεως*, Jos. Ant. i. 22, 1, and *μετ' οὐ πολὺ τῆς αἰχμαλωσίας*, ib. xiii. 7, 1 (reff.).—'Numerus dierum non definitus exercebat fidem discipulorum.' Bengel. 6.] This *συνελθόντες* does not belong to another assembling, different from the former; but takes up again the *συναλιζόμενος* of ver. 4. Olsh. has mistaken the sense of the *μὲν οὖν*, which refers, not to another incident, but to other actors; *they*, as distinguished from Him who had been speaking. Κύριε,

et . . .] The stress of this question is in the words *ἐν τῷ χρόνῳ τούτῳ*. That the Kingdom was, in *some sense*, to be restored to Israel, was plain; nor does the Lord deny this implication (see on ver. 8). Their fault was, a too curious inquiry on a point reserved among the arcana of God. Light-foot's idea, that the disciples wondered at the Kingdom being about to be restored to the ungrateful Jews, at *this time*, now that they had crucified Him, &c., would make our Lord's answer irrelevant.—See Micah iv. 8, LXX.—Meyer would refer *ἐν τῷ χρ. τοῦ*. to the interval designated by *οὐ μετὰ πολλ. ταύ. ἡμ.*, 'during this time.' But this does not seem natural: I should rather understand it, 'at this present period,' 'now.' 7.] This is a *general* reproof and assertion, spoken with reference to *men*, as forbidden to search curiously into the one point which Omniscience has reserved—the times and seasons of the future Divine dealings. But it is remarkable that not *θεός*, but *ὁ πατήρ*, is here used; and this cannot fail to remind us of that saying (Mark xiii. 32), *περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἀγγελοι ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ*. But it may be observed, that the same assertion is *not made here*; only the

times and seasons said to be in the *power* of the Almighty Father, Who ordereth all things *κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ*. The *Knowledge of the Son* is not here in question, only *that of the disciples*. It is an inquiry intimately connected with the interpretation of the two passages, but one beyond our power to resolve, how far, among the things not yet put under His feet, may be this very thing, the *Knowledge of that day and hour*.—Bengel attempts to evade the generality of the *οὐχ ὑμῶν* *εστ.*:—'quæ apostolorum *nondum* erat nosse, per Apocalypsin postea sunt significata.' But signified to *whom*? What individual, or portion of the Church, has ever read plainly these *χρόνους ἢ καιροὺς* in that mysterious book?—There is truth in Olsh.'s remark, that the Apostles were to be less prophets of the future, than witnesses of the past; but we must not so limit the *ὑμῶν*, nor forget that the *γινῶναι χρόνους ἢ καιρ.* has very seldom been imparted by prophecy, which generally has formed a testimony to this very fact, that God has them in His foreknowledge, and, while He announces the events, conceals for the most part in obscurity the *times*. χρ. ἢ καιρ.] not synonymous; as Meyer observes, *καιρός* is always a definite limited space of time, and involves the idea of transitoriness.

8. ἐν τῇ 18. ἐξ.] Some (De Wetta, al.) render 'hath appointed *by* His own power;' I should rather take *ἐν* *ἐξ.* as in ch. v. 4, 'in His own power,' and understand by *ἔθετο* 'hath kept,' 'hath placed,' as E. V.

8.] 'Quod optimum frænandæ curiositati remedium erat, Christus eos revocat tam ad Dei promissionem, quam ad mandatum.' Calvin. ἀλλά, 'antitheton inter id quod discipulorum erat, vel non erat; tum inter id quod illo tempore futurum erat, et inter id, quod in ulteriora reservatum erat.'

i ch. xiii. 47. ⁱ ἐν τε Ἱερουσαλὴμ καὶ πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ABC
 i sa. viii. 9. ⁱ ἕως ἐσχάτου τῆς γῆς. ⁹ καὶ ταῦτα εἰπὼν βλέπόντων DE
 i Luke xxiv. 50. John xiii. 18 al. met., 2
 Cor. x. 5. αὐτῶν ἑπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἂπὸ τῶν
 Prov. iii. 5. ὀφθαλμῶν αὐτῶν. ¹⁰ καὶ ὥς ἂτενίζοντες ἦσαν εἰς τὸν
 Ps. xxix. 1. οὐρανὸν ὁ πορευομένου αὐτοῦ, ⁹ καὶ ἰδοὺ ἄνδρες δύο ἡ παρ-
 n — Luke xxiv. 31. ^o ἐστῆκεισαν αὐτοῖς ἐν ἐσθῇτι ἡ λευκῇ, ¹¹ οὗ καὶ εἶπαν
 o Luke iv. 30. ἡ ἀνδρες Γαλιλαῖοι, τί ἐστῆκατε ἑμβλέποντες εἰς τὸν
 refl. Job vii. 9 al. fr. ὁ οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ' ὑμῶν εἰς
 paba. Matt. ii. 21 refl. τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε
 q red. Luke ii. 21 refl. αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. ¹² τότε ὑπέστρεψαν
 r ver. 5 refl. ^u — ver. 2 refl. ^v Matt xxiii. 37 I.
 ch. xxvii. 23. ^w — Luke i. 56 al. fr. Gen. i. 14.
 s — Matt. xvii. 2. John xx. 12. 2 Macc. xi. 8.
 t eir. Matt. vi. 26. Isa. li. 2. u — ver. 2 refl. v Matt xxiii. 37 I.
 ch. vii. 28. Gen. xxvi. 29. w — Luke i. 56 al. fr. Gen. i. 14.

Orig (once) Thl: txt ACD al cop Orig (once) Hil.—*σάμαρια* ADE al.—9. D has *καὶ αὐτὰ* (sic) *εἰπόντος αὐτοῦ νεφέλῃ ὑπεβάλεν αὐτὸν καὶ ἀπῆρθη ἀπὸ (τῶν D²) ὀφθ. αὐτ.*, and simply sah Aug (once, but retaining *βλεπόντων αὐτῶν*) al.—10. *παριστηκίσαν* CE al.—*ἐσθῆσις λευκαῖς* (a *hasty corr.*, from *two men being ment'd*) ABC¹ 27. 29. 81 al v copt sah Syr arm Eus (εσθησι λ.): txt C²DE al Cosm Thl Aug.—11. rec *εἰπον*, with C²E, &c.: txt ABC¹D.—*βλεπόντες* BE (*aspicientes* e) all Eus Chr (mss) Thdrt Thl (once): *ατενίζοντες* Epiph: txt ACD (ινβ.) al Cosm.—*ἀναλημφ.* see ver 2.—*εἰς τὸν οὐρ.* (2nd) om D 33¹. 34. 105. tol Aug (once) Vig Avit (13. 31¹. 69¹. 100 sah om from 1st οὐρ. to 2nd).—for *οὕτως*, *οὗτος* all Thdrt.—12. *εἰς ἱεροσολύμα* E v: add *οἱ ἀποστολοὶ* (an eccle-

Bengel. *δύναμιν*, *that power, especially*, spoken of ch. iv. 33, connected with their office of witnessing to the resurrection; but also all other spiritual power. See Luke xxiv. 49. *μάρτυρες*] This was the peculiar work of the Apostles. See on vv. 21, 22, and Proleg. vol. i. § iii. 5. *ἐν τῇ Ἰερ.*] By the extension of their testimony, from Jerusalem to Samaria, and then indefinitely over the world, He re-proves, by implication, their carnal anticipation of the restoration of the Kingdom to *Israel* thus understood. The Kingdom was to be one founded on *μαρτυρία*, and therefore reigning in the convictions of men's hearts; and not confined to Judæa, but coextensive with the world.—They understood this command only of *Jews* scattered through the world, see ch. xi. 19.—De Wette observes, that these words contain the whole plan of the Acts: *λήψισθε δύναμιν*, κ.τ.λ., ch. ii. 1—end; *ἐν Ἱερουσαλὴμ*, ch. iii. 1—vi. 7; then the martyrdom of Stephen dispersed them *through Judæa*, vi. 8—viii. 3; they preach in *Samaria*, viii. 4—40; and, from that point, the conversion of the Apostle of the *Gentiles*, the vision of Peter, the preaching and journeys of Paul. In their former mission, Matt. x. 5, 6, they had been expressly forbidden from preaching either to Samaritans or Gentiles. 9.] This appears (see Prolegg. vol. I. ch. iv. 5. 2) to be an account of the Ascension given to Luke *subsequently to the publication of his Gospel*, more particular in de-

tail than that found in it. He has not repeated here details found there; see Luke xxiv. 50—52. On the Ascension in general, see note on Luke, l. c. *νεφέλῃ*] There was a manifest propriety in the last withdrawal of the Lord, while ascending, not consisting in a *disappearance* of His Body, as on former occasions since the Resurrection; for thus might His abiding Humanity have been called in question. As it was, He went up, past the visible boundary of Heaven, the cloud,—*in human form*, and so we think of and pray to Him. 10. *ἔτεν[ίζοντες]* 'they were gazing,' *stood gazing.* *πορευομένου*, not *πορευθέντος*: implying that the cloud remained visible for some time, probably ascending with Him. *παριστήκεισαν*, *imperf.* in sense, as the perf. is *present*: 'were standing by them,' *ἄνδρες*] evidently angels. See Luke xxiv. 4. John xx. 12. 11. *οἱ καὶ εἶπαν*] 'who (not only appeared but) also said.' There is a propriety in the address, *ἄνδρ. Γαλιλαῖοι*. It served to remind them of their origin, their call to be His disciples, and the duty of obedience to Him resting on them in consequence. *οὕτως*, i. e. *ἐν νεφέλῃ*, Luke xxi. 27. His corporeal identity is implied in *οὗτος ὁ Ἰησοῦς*. *ἀθεύστε*] 'Non ii, qui ascendentes viderunt, dicuntur venturum *visuri*. Inter ascensionem et inter adventum gloriosum nullus interponitur eventus eorum utrique par: ideo hi duo conjunguntur. Merito igitur Apostoli ante datam Apocalypsin diem

‘ ὁδηγοῦ τοῖς “ συλλαβοῦσιν Ἰησοῦν, ¹⁷ ὅτι “ κατηριθμη- [†] Matt. xv. 14.
μένος ἦν ἐν ἡμῖν καὶ “ ἔλαχεν τὸν “ κλῆρον τῆς “ δια- ^{xxiii. 16, 24.}
κονίας ταύτης. ¹⁸ οὗτος μὲν οὖν ἐκτήσατο “ χωρίον “ ἐκ ^{Rom. ii. 19}
^{only. Ezra}
^{viii. 1.}
^{u = Matt. xxvii.}
^{25 al. ch. xii.}
^{8 al.}
^{v here only.}
^{Gen. i. 8 al.}
^{2 Chron. xxxi.}
^{19.}
“ μισθοῦ τῆς “ ἀδικίας, καὶ “ πρηνῆς “ γενόμενος “ ἐλάκησεν
“ μέσος καὶ “ ἐξεχύθη πάντα τὰ σπλάγχχνα αὐτοῦ, ¹⁹ καὶ

w = 2 Pet. i. 1. 8 Mac. vi. 1.

x ch. viii. 21. xxvi. 18.

y = Rom. xi. 18 al. ch. xx. 24 al. †

z = John iv. 8. ch. iv. 84. v. 8, 8.

a = Matt. xx. 2. xxvii. 7.

b = Matt. xx. 8. Luke x. 7. Rom.

iv. 4. 2 Pet. ii. 18.

c = Luke xiii. 27. 1 Kings iii. 18. 14.

d here only †. Wsd. iv. 19.

e = ch. xvi. 27 al.

f here only †.

g constr. Luke xxiii. 43.

h = Matt. ix. 17. 3 Kings xx. 10.

De W., because no citation immediately follows: txt C²DE &c.—roc bef *ιησουν* *ins* *ron* (*corr*n), with C²DE &c Thl: txt ABC¹ Eus.—17. rec *συν ημιν* (*corr* to *better* *Greek*; see *ref* 2 *Chron*), with most *mas* (Scholz): txt ABCDEh all v sah Eus.—for *και*, *oc* D¹ (not d).—18. rec *τὸν μισθ*. (*corr*n in *ignorance of the usage which omits the art* *of a preposition*; see *Middleton*, ch. vi. 1) with *qu*?: txt ABCD (D sah syr⁷ Eus Aug add *αυτοῦ*) Eh all Eus Chrys Thl Oec (once).—for *πρηνης*, *πρινης* AC 26. 33. 60. 98¹. 105 al: *pronus* d e; *suspensus* v Bed: *dejectus* in *faciem* Aug: *πρηνθεις* Papias in Thl (*in loc*, but *qu* *did* P. read it in *this place*?).—*ελακισι* al Thl.—*παντα* om A Thl¹ Gaud.—

of the Spirit to the Apostles, John xx. 21, 23; where see note.—The pre-eminency of Peter here is the commencement of the fulfilment of Matt. xvi. 18, 19 (see note there).

17.] *ἔτι*, not ‘*although*’ (Kui-
noel), but ‘*for*.’ There may be an ellipsis:
... ‘guide to them that took Jesus: but
this was not his only character, for —;’ or
the *ἔτι* may have reference to the *substance*
of the *prophecy*, already in Peter’s mind,
and serve to explain *ἡ ἰκανυλις αὐτοῦ* and *ἡ*
ἐπισκοπή αὐτοῦ. *ἔλαχεν τὸν κλῆρον*]

not literally, but inasmuch as the *lot* of
every man is regarded as being cast and
appointed by God.—*κλῆρος*, first, the *lot*
itself; then, *that apportioned by lot*; then,
any species of apportionment, whether *pos-*
session, or *office*, as here. 18.] This

verse cannot be regarded as *inverted* by
Luke; for, 1. the place of its insertion
would be most unnatural for a historical
notice: 2. the *μὲν οὖν* forbids the suppo-
sition: 3. the whole style of the verse is
rhetorical, and not narrative, e. g. *οὗτος*,
μισθοῦ τῆς ἀδικίας.—The *ἐκτήσατο χωρίον*
does not appear to agree with the account
in Matt. xxvii. 6—8; nor, consistently with
common honesty, can they be reconciled,
unless we knew more of the facts than we
do. If we compare the two, that of Mat-
thew is the more particular, and more likely
to give rise to this one, as a *general infer-*
ence from the buying of the field, than
vice versa. Whether Judas, as Bengel sup-
poses, ‘*initio emtionis facto, occasionem*
dederit ut Sacerdotes eam consummarent,’
we cannot say: such a thing is of course
possible. At all events, we hence clearly
see that *Luke could not have been ac-*
quainted with the Gospel of Matthew at
this time, or surely this apparent discre-
pancy would not have been found. The
various attempts to reconcile the two nar-

ratives, which may be seen in most of our
English commentaries, are among the sad-
dest examples of the shifts to which other-
wise high-minded men are driven by an
unworthy system. *καὶ πρ. γεν.*] The

connexion of this with the former clause
would seem to point to the death of Judas
having taken place in the field which he
bought. See also ver. 19.

πρηνῆς γε-
νόμενος will hardly bear the meaning as-
signed to it by those who wish to harmonize
the two accounts,—viz. that, having hanged
himself, he fell by the breaking of the rope.

πρηνῆς ἐπὶ πρόσωπον πεπτωκώς, Hesych.
δλον μὲν τὸ σῶμα κείσθαι πρηνῆς λέγομεν,
ὅταν ἡ μὲν γαστήρ κάτῳθεν, ἀνῶθεν δὲ
ἡ τὸ νῶτον. Galen, cited by Wetstein.

πρηνῆς, εἰς τοῦμπροσθεν, ἐπὶ στόματος,
Etymol. Nor again is it at all probable that
the Apostle would recount what was a *mere*
accident accompanying his death, when that
death itself was the accused one of *hanging*.

What then are we to decide respecting the
two accounts? That there should have
been a double account actually current of
the death of Judas at this early period is

in the highest degree improbable, and will
only be assumed by those (De Wette, &c.)
who take a very low view of the accuracy of
the Evangelists. Dismissing then this solu-
tion, let us compare the accounts themselves.

In this case, *that* in Matt. xxvii. is *general*,—
ours particular. *That* depends entirely on
the exact sense to be assigned to *ἐπὶ γέλατο*

(*ᾤᾤτο*), *καὶ ἀπήγατο*, 2 Sam. xvii. 23);
whereas *this distinctly assigns the manner*
of his death, without stating any cause for
the falling on his face. It is obvious that,
while the general term used by Matthew
points mainly at *self-murder*, the account
given here does not preclude the cata-

strophe related having happened, in some
way, as a Divine judgment, *during the sui-*

1 John xviii. 19, 16. ch. ix. 42 al. Ps. lxxv. 1. constr. Matt. xxiii. 21. Rev. xiii. 12. xiv. 6 v. r. xvii. 2 (see sides Act. only. ch. ii. 9 and psalm. k ver. 18. 1 ch. ii. 6, 5 al. Acts only. Esth. ix. 26. m ch. xix. 4 reff. n Psal. lxxviii. 26. here only. o art. Matt. iv. 3 al.

¹ γνωστὸν ἐγένετο πᾶσιν τοῖς ¹ κατοικοῦσιν Ἱερουσαλὴμ, ABC DE
² ὥστε κληθῆναι τὸ ^k χωρίον ἐκεῖνο τῇ ἰδίᾳ ¹ διαλέκτῳ
¹ αὐτῶν Ἀκελδαμάχ, ^m τουτέστιν ^k χωρίον αἵματος. ²⁰ γέ-
 γραπται γὰρ ἐν βίβλῳ ψαλμῶν Γενηθήτω ἡ ^ε ἔπαυλις
 αὐτοῦ ἔρημος, καὶ μὴ ἔστω ^ο ὁ κατοικῶν ἐν αὐτῇ. καὶ

19. o και D gr al¹ Aug: και τουτο sah.—πασι C.—δια om D v sah arm Aug: ιουδαία 42². 57.—αὐτων διαλ. E 163 Aug.—rec ακελδαμα, with C &c copt v &c: txt A (αχελδ² A 40) B (Birch and Benti) D (ακελδαιμαχ D tol Aug: acheldemac am lux Bed: acheldemach demid 96² lat) E (-μακ. -mas e) verss (akyldamach sah).—20. for αυτου (first), αυτων al v (not am demid al) d¹ aeth arm.—for εστω, η D.—rec for λαβητω, λαβοι (corr to suit

cidal attempt. Further than this, with our present knowledge, we cannot go. *An accurate acquaintance with the actual circumstances* would account for the discrepancy, but *nothing else*.—Another kind of death is assigned to Judas by Cœmenius, quoting from Papias: Ἰστορεῖ Παπίας ὁ τοῦ Ἰωάννου τοῦ ἀποστ. μαθητῆς, λίγων μίγα τῆς ἀσιβείας ὑπόδειγμα ἐν τούτῳ τῷ κόσμῳ περιεπλάτηεν Ἰούδας: κρησθεις γὰρ ἐπὶ τὴν σάρκα, ὥστε μὴ δύνασθαι διελθεῖν, ἀμάξης ῥάδιως διερχομένης, ὑπὸ τῆς ἀμάξης ἐπίεσθη, ὥστε τὰ ἔγκατα αὐτοῦ ἐκενωθῆναι. Theophylact quotes the same on Matt. xxvii., but without the last words ὑπὸ τῆς ἀμ. κ. τ. λ., which De Wette supposes to have been inserted from Cœmenius having misunderstood Papias. If so, the tradition is in accordance with, and has arisen from an exaggerated amplification of, our text. See the whole passage from Theophylact cited, and a discussion whether it is rightly ascribed to Papias, in Routh, Reliquiæ Sacre, vol. i. p. 9, and notes.

Ἰλάκησεν] 'cracked asunder.' it implies bursting with a noise. It is quite possible that this catastrophe happening in the field, as our narrative implies, may have suggested its employment as a burial-place for strangers, as being defiled. So Stier, Reden der Apostel, i. 10. 19] It is principally from this verse that it has been inferred that the two vv. 18, 19 are inserted by Luke. But it is impossible to separate it from ver. 18; and I am disposed to regard both as belonging to Peter's speech, but freely Græcised by Luke, inserting into the speech itself the explanations τῇ ἰδίᾳ διαλ. αὐτ., and τουτίστιν χ. αἷμ., as if the speech had been spoken in Greek originally. This is much more natural than to parenthesize these clauses; it is, in fact, what must be more or less done by all who report in a language different from that actually used by the speaker. The words and idioms of another tongue contain allusions

and national peculiarities which never could have been in the mind of one speaking in a different language; but the ear tolerates these, or easily separates them, if critically exercised.

γνωστὸν . . .] See Luke xxiv. 18. ὥστε] in Matt. xxvii. 8, the name 'the field of blood' is referred to the fact of its having been bought with the price of blood: here, to the fact of Judas having there met with a signal and bloody death. On the whole, I believe the result to which I have above inclined will be found the best to suit the phenomena of the two passages,—viz. that, with regard to the purchase of the field, the more circumstantial account in Matthew is to be adopted; with regard to the death of Judas, the more circumstantial account of Luke. The clue which joins these has been lost to us; and in this, only those will find any stumbling-block, whose faith in the veracity of the Evangelists is very weak indeed. Ἀκελδαμάχ] κρη² ἔρη. The field originally belonged to a potter, and was probably a piece of land which had been exhausted of its clay fit for his purposes, and so was useless. Jerome relates that it was still shown on the S. side of Mount Sion (ἐν βορείῳ τοῦ Σιών ὄρους, but by mistake, Eusebius), in which neighbourhood there is even now a bed of white clay (see Winer, RWB, 'Blutacker'). 20] γάρ, the connexion being, 'all this happened and became known,' &c., 'in accordance with the prophecy,' &c. Ps. lxi. is eminently a Messianic psalm,—spoken in the first place of David and his kingdom and its enemies, and, according to the universal canon of O. T. interpretation, of Him in whom that kingdom found its true fulfilment, and of His enemies. And Judas being the first and most notable of these, the Apostle applies eminently to him the words which in the Psalm are spoken in the plural of all such enemies. The same is true of Ps. cix., and there one adversary is even more point-

Τὴν ἑπίσκοπὴν αὐτοῦ λαβέτω ἕτερος. ²¹ δεῖ οὖν τῶν
 ὁ συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ εἰσῆλθεν
 καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ²² ἀρξάμενος
 ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς
 ἀνελήμφθη ἀφ' ἡμῶν, ²³ μάρτυρα τῆς ἀναστάσεως
 αὐτοῦ σὺν ἡμῖν γενέσθαι ἓνα τούτων. ²³ καὶ ἔστησαν
 δύο, Ἰωσήφ τὸν καλούμενον Βαρσαββάν, ὃς ἐπεκλήθη
 Ἰούστος, καὶ Ματθίαν. ²⁴ καὶ προσευξάμενοι εἶπαν Σὺ

Psa. cxlii. 8.
 1 Tim. iii. 1.
 q = ch. ix. 38.
 x. 23 al.
 = Luke only.
 See Mark
 xiv. 63.
 r See Ps. cxx.
 8. Oct.
 xxi. 2.
 constr. Eurip.
 Phoen. 684, 5.
 = Luke ii. 8.
 xii. 14. Heb.
 x. 21.
 t ver. 1 rff.
 u attr. ver. 1
 rff. 2 Cor.
 i. 4.
 v = ver. 2 rff.
 Phil. ii. 10.

v = ver. 9 rff.
 1 Pet. iii. 21 z.

x ver. 8 rff.
 s = ch. vi. 6.

y = ch. ii. 31 al.
 Rom. vi. 5.
 a Matt. x. 8 al.

LXX) with E &c: λαβη Thl: txt ABCD 8. 25 al Eus Chrys.—21. *ανδρων* om 100
 Chr comm once: *ανδρ. τουτ. βετ συνελθ.* dv arm.—τω χρονω D.—rec bef w ins εν
 (corr'n) with C³ (and apply C³) E &c: txt ABCD³ (ως D¹ *quoniam* d¹).—at end add
χριστος D vss Aug.—22. rec *ανεληφθη* with C &c: txt A(B?)DE &c.—*rec γενεισθαι*
συν ημ. with qu? txt ABCD 5. 31. 40 v arm Chr (twice) Aug.—23. *aft και ins τουτων*
λεχθεντων E Bed-gr.—*ιστησαν* D¹ d ar-pol Aug.—for *ιωσηφ, ιωσην* B (Bartol) 5 lect 1
 syr sah.—rec *βαρσαβαν* with C &c Eus (or perhaps *Papias*: see note): txt ABE all
 am copt sah syr Eus ms: -*ναβαν* D tol scti.—*μαθθιαν* D (and ver. 26).—24. rec *ειπαν*:

edly marked out. See also Ps. lv. *ἐπι-
 σκοπήν* = πρεβ. office, or charge. The ci-
 tations are freely from the LXX. 21.]
 οὖν, since all this has happened to Judas,
 and since it is the Divine will that another
 should take the charge which was his.
 ἐν παντὶ χρόνῳ] This definition of the
 necessary qualification of an apostle ex-
 actly agrees with our Lord's saying in
 John xv. 27: καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι
 ἀπ' ἀρχῆς μετ' ἐμοῦ ἴστα. See Proleg.
 vol. I. i. 3. 5. ἐξῆλθ. κ. ἐξῆλθ. ἐφ'
 ἡμᾶς] An abridged constr. for εἰσῆλθ. ἐφ'
 ἡμᾶς κ. ἐξῆλθ. ἀφ' ἡμῶν. 22. βαπτ.
 Ἰωάν.] Not 'His being baptized by John'
 (as Wolf, Kuin., &c.); but 'the baptism of
 John,' as a well-known date, including of
 course the opening event of our Lord's mi-
 nistry, His own baptism. That John con-
 tinued to baptize for some time after that,
 can be no possible objection to the assign-
 ment of 'John's baptism' generally, as the
 date of the commencement of the Apostolic
 testimony (agst De Wette). μαρτ. τῆς
 ἀναστ.] This one event was the passage-
 point between the Lord's life of humiliation
 and His life of glory,—the completion of His
 work below and beginning of His work
 above. And to 'give witness with power'
 of the Resurrection (ch. iv. 33), would be
 to discourse of it as being all this; in order
 to which, the whole ministry of Jesus must
 be within the cycle of the Apostle's expe-
 rience.—It is remarkable that Peter here
 lays down experience of matters of fact,
 not eminence in any subjective grace or
 quality, as the condition of Apostleship.
 But the testimony was not to be mere alle-
 gation of matters of fact—any who had

seen the Lord since His resurrection were
 equal to this; but a distinct office, requiring
 the especial selection and grace of God.

23.] ἕστησαν, viz. the whole company,
 to whom the words had been spoken; not the
 eleven Apostles. Ἰωσήφ . . .] The
 names Ἰωσήφ and Ἰωσή, different forms
 of the same, are confused in the MSS.,
 both here and in ch. iv. 36. But *Barsab-*
bas (or *Barsabas*) and *Barnabas* are not to
 be confounded: they are different names
 (*Barsabbas* = son of *Sabba* or *Saba*: *Barn-*
nabas, see iv. 36, note) and *Barnabas* is
 evidently introduced in iv. 36 as a person
 who had not been mentioned before.—No-
 thing is known of him. Euseb., iii. 39,
 states, on the authority of *Papias*, that he
 drank a cup of poison without being hurt.—
 In all probability both these (see Eus. i. 12)
 belonged to the number of the Seventy, as
 it would be natural that the candidates for
 Apostleship should be chosen from among
 those who had been already distinguished
 by Christ Himself among the brethren.—
Justus is a Roman cognomen, assumed
 according to a custom then prevalent. The
 name *Justus* seems to have been common:
 Schöttgen, Hor. Hebr., on this place, gives
 two instances of Jews bearing it. *Mar-*
θ(αν) Nothing historical is known of him.
 Traditionally, according to Nicephorus (H.
 E. ii. 40, Winer), he suffered martyrdom
 in *Æthiopia*; according to others, in *Colchis*
 (*Menolog. Græc.* iii. 198, Winer); another
 account (*Perionii Vitæ Apost.* p. 178 sqq.,
 Winer) makes him preach in *Judæa* and
 stoned by the Jews. *Clem. Alex., Strom.*
 ii. p. 163. vii. p. 318, mentions the *παπα-*
δόσεις of *Matthias*, which perhaps were

b ch. xv. 8 κύριε ^b καρδιογνώστα πάντων, ^c ἀνάδειξον ὃν ἐξελέξω ἐκ ABC
only. DE
c Luke x. 1 only. DE
Hab. iii. 2.
— 2 Macc. ix.
23. see Luke
i. 80.
e ver. 17.
f Rom. i. 8.
1 Cor. ix. 9.
Gal. ii. 8 only.
Dent. xxii. 7. m
g = here only.
h Exod. xxxii.
8. see Sir. xxiii. 18.
i = Matt. xxvii. 52. Job xviii. 21 al. Prov. xxvii. 8. i = here only. see Luke xv. 22.
k = Matt. xxvii. 52 only. Neh. x. 84. l constr. Jonah i. 7. m here only f.

txt ABCD.—rec εκ τ. τ. δυο, ενα ον εξελ. with many mss: txt ABCDE h many mss v
copt syr slav Eus Bas Dion-areop Chr (twice) Thl Oec Procop: ενα ον εξ. εκ τ. τ. δυο Syr
ar-erp arm.—25. rec for τοπον, κληρον with mss: txt ABC'D (τοπον τον) v copt sah
Procop (expr) Aug.—rec εξ ης, with qu?: txt ABCD 5. 18. 33. 66² 173 marg al (de v e: a d
Aug) Bas Aug: in sah.—ιδιον τοπ. C, τοπ. τ. δικαιον Δ, τοπ. αυτου 101.—26. rec for
αυτοις, αυτων (corrta, see note), with D'E &c Chr (once): txt ABCD² 5. 7. 13. 25. 81.
100. 173 marg al v copt sah slav sath Chr (once): om Syr ar-erp Aug.—o om D.—
συνηψισθη D² (συψψ. D).—for ενδεκα, ιβ D: xii d.

the same as an apocryphal gospel once current under his name, mentioned by Eus., H. E. iii. 25. See Winer, R.W.B.

24.] It is a question, to *Whom this prayer was directed*. I think all probability is in favour of the Apostle (for Peter certainly was the spokesman) having addressed *his glorified Lord*. And with this the language of the prayer agrees. No stress can, it is true, be laid on κύριε: see ch. iv. 29, where unquestionably *the Father* is addressed: but the ἐξελέξω, compared with οὐκ ἔγω ὑμᾶς τοὺς δώδεκα ἐξελέξαμην, John vi. 70, seems to me almost decisive. The instance cited on the other side by Meyer, ὁ θεὸς . . . ἐξελέξατο διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθνη, κ.τ.λ., is not to the point, as not relating to the matter here in hand; nor are the passages cited by De Wette, 2 Cor. i. 1. Eph. i. 1. 2 Tim. i. 1, where Paul refers his apostleship to God, since obviously all such appointment must be referred ultimately to God: but the question for us is,—In these words, *did the disciples pray as they would have prayed before the Ascension, or had they Christ in their view?* The expression καρδιογνώστα (used by Peter himself of God, ch. xv. 8) forms no objection: see John xxi. 17, also in the mouth of Peter himself. We are sure, from the προευνήσαντες αὐτόν of Luke xxiv. 52, that even at this time, before the descent of the Spirit, the *highest kind of worship was paid to the ascended Redeemer*. Still, I do not regard it as by any means certain that they addressed Christ, nor can the passage be alleged as convincing in controversy with the Socinian.

ἀνάδειξ. κ.τ.λ.] Not, as in E. V., '*show whether of these two Thou hast chosen*,' but '*appoint (see ref.) one of these two, [him] whom Thou hast chosen*.' The difference

is of some import: they did not pray for a sign merely, to show whether of the two was chosen, but that the Lord would, by means of their lot, *Himself appoint* the one of His choice.

25.] τόπον is from internal evidence, as well as MS. authority, the preferable reading. It has been altered to κληρον to suit ver. 17. διακονίας, implying the active duties; ἀποστολῆς, the official dignity of the office:—no figure of ἔν διὰ δυοῖν. τὸν τόπον τὸν ἴδιον]

With the reading τόπον before, I think these words may be interpreted two ways: 1. that Judas *deserted this our τόπος*, our office and ministry, to go to *his own τόπος*, that part which he had chosen for himself, viz. the office and character of a traitor and enemy of God; 2. regarding the former word τόπος as being selected to correspond to the more proper and dreadful use of the word *here*, that Judas *deserted his τόπος*, his appointed place, here among us, that he might go to *his own appointed τόπος elsewhere*, viz. among the dead in the place of torment. Of these two interpretations, I very much prefer the second, on all accounts; as being more according to the likely usage of the word, and as more befitting the solemnity of such a prayer. At the same time, no *absolute sentence* is pronounced on the traitor, but that dark surmise expressed by the euphemism τὸν τόπον τ. ἴδ., which none can help feeling with regard to him. To refer the words πορ. εἰς τ. τόπ. ἴδ. to the *successor* of Judas (Knatchbull, Hammond, al.), 'ut occupet locum ipsi a Deo destinatum,' (1) is contrary to the form of the sentence, which would require καὶ πορευθῆναι; (2) is inconsistent with the words πορ., κ.τ.λ., which are unexampled in this sense; (3) would divest a sentence, evidently solemn and

II. ¹ Καὶ ἐν τῷ ² συμπληροῦσθαι τὴν ἡμέραν τῆς ³ πεν- ⁿ — Luke ix. 51 (Lake viii. 23 only), see Dan. ix. 23 f. q ch. i. 16 ref.
τηκοστῆς ἦσαν ἅπαντες ⁴ ὁμοθυμαδὸν ⁵ ἐπὶ τὸ αὐτό. ² καὶ
o ch. xx. 16. 1 Cor. xvi. 8 only f. Tobit ii. 1. 2 Macc. xii. 32. p ch. i. 14 ref.

CHAP. II. 1. For καὶ ἐν τῷ, καὶ ἐγένετο ἐν ταῖς ἡμέραις ἐκείναις του. . D.—τας ἡμέρας de v Syr ar-erp eth arm slav (mod) Aug (once) Vig.—ἅπαντες om E 163 Chr: add oi αποστολοι h all slav Thl²: παντες (apparently error from negligence) ABC¹ (οντων αυτων παντων D gr) all Ath.—for ὁμοθυμ., ὁμον (corrtn, or perhaps gloss to explain ὁμοθ., the true meaning being overlooked) XABC¹ 18. slav (ms) Ath: om D copt (infer se for op.

pregnant, of all point and meaning, and reduce it to a mere tautology. It appears to have been very early understood as above; for Clement of Rome says of Peter (1 Cor. v.), οὕτω μαρτυρήσας ἰσορρήθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης, an expression evidently borrowed from our text.

26. [δοκ. κλήρους αὐτοῖς] 'They cast lots for them'; the ordinary reading would quire τοὺς κλήρους. Αὐτῶν has been an alteration, to avoid the rendering 'they gave lots to them.' These lots were probably tablets, with the names of the persons written on them, and shaken in a vessel, or in the lap of a robe (Prov. xvi. 33); he whose lot first leaped out being the person designated. συνκατ.] The lot being regarded as the Divine choice,

the suffrages of the assembly were unanimously given (not in form, but by cheerful acquiescence) to the candidate thus chosen, and he was 'voted in' among the eleven Apostles, i.e. as a *twelfth*. That Luke does not absolutely say so, and never afterwards speaks of the *twelve* Apostles, is surely no safe ground on which to doubt this.—Stier seems disposed to question (in his Reden der Apostel, i. 18 ff., which however was a work of his youth) whether this step of electing a twelfth Apostle was altogether suitable to the then waiting position of the Church, and whether Paul was not in reality the twelfth, chosen by the Lord Himself. But I do not see that any of his seven queries touch the matter. We have the precedent, of all others most applicable, of the twelve tribes, to show that the number, though ever *nominally kept*, was really exceeded. And this incident would not occupy a prominent place in a book where Paul himself has so conspicuous a part, unless it were by himself considered as being what it professed to be, the filling up of the vacant Apostleship.

CHAP. II. 1—4. *The outpouring of the Holy Spirit on the disciples.* 1. ἐν τῷ συμπληροῦσθαι . . .] 'When the day of P. was fully come,' as E. V. Professor Hitzig, in a letter to Ideler, Ostern und Pfingsten u.s.w., maintains that the meaning is, 'As the day of P. drew on,'—'was approaching its fulfilment:' but this

view is refuted by Neander, 'Pflanzung u. Leitung u.s.w.,' p. 10, note. Hitzig supports his view by ver. 5, taking κατοικοῦντες to imply constant residence, not merely sojourning on account of the feast, which latter he says would have been specified if it were so. Neander replies, 1. that ἐν τ. συμπλ. τ. ἡ. τ. π. must necessarily mean that the day itself had arrived; comp. πλήρωμα τοῦ χρόνου or τῶν καιρῶν, Eph. i. 10, and Gal. iv. 4. In Luke ix. 51, it is not said of the day, but of the days of His being received up, including the whole period introductory to that event: and, by the very same interpretation, the day of P. must in this case have arrived. And again, if only the approach of that day were indicated, why should the day itself have been mentioned, seeing that it would then be no way concerned in the narrative? On the propriety of the day itself as belonging to the narrative, see below. 2. It is true that in ver. 6, if we had that ver. only before us, we should interpret κατοικ. of dwelling, permanently; but if we compare it with ver. 9, we shall see, that the same persons would thus be κατοικοῦντες in Jerusalem and several other localities,—which necessarily restricts the meaning, in ver. 5, to a temporary sojourn. And, granting that there may have been some residents in Jerus. among these foreign Jews, the ἱεροδμοῦντες Ῥωμαῖοι certainly point to persons who were for some especial reason at Jerus. at the time, as also the proselytes. And in ver. 14 Peter distinguishes the ἄνδρες Ἰουδαῖοι,—the residents, from πάντες οἱ κατοικοῦντες Ἱερουσ.—the sojourners.

τ. ἡμ. τῆς π.] The fiftieth day (inclusive) after the sixteenth of Nisan, the second day of the Passover (Num. xxiii. 16),—called in Exodus xxiii. 17, 'the feast of harvest,'—in Deut. xvi. 10, 'the feast of weeks';—one of the three great feasts, when all the males were required to appear at Jerusalem, Deut. xvi. 16. No supplying of ἡμέρας, or ἰορτῆς, is required after πεντηκοστῆς: the word had passed into a proper name, see ref. Tobit, where it is in appos. with ἰορτῆ, and ref. 2 Macc.—At this time, it was simply regarded as the feast of harvest: among the later Jews, it

rch. xvi. 26. ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἡχος ὥς περ ἡ φερομένης ABC
xxviii. 6 only. ἡ πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὐ DE
Josh. x. 9. ἡ πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὐ
1 Luke iv. 37. ἡ πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὐ
— Hrb. xii. 10 only. Pa. ἡσαν καθεζόμενοι, καὶ ἡ φθῆσαν αὐτοῖς διαμεριζόμεναι
cl. 8. t — here only. Isa. xxxii. 2. u — here only (ch. xvii. 25 only). Job xxxvii. 10. See Thucyd. iv. 100.
v here only. — Exod. xiv. 21. Isa. lix. 19. w — John xii. 8. See Isa. vi. 4. x — Matt. iv. 16. Luke
xli. 85. Rev. xiv. 6. xvii. 16. y ch. i. 8. Matt. xvii. 8. Luke i. 11 al. Exod. iii. 2, 16. z here
only, see v. 45.

εις τ. αυτ. sah) Syr: txt C³E &c. (simul e, pariter v) Thl.—2. for εκ, απο E.—βιαί. πνο.
D al.—ολον om al Cyr: παντα D (totam d) e Vig (twice).—rec καθήμενοι, with AB
(e sil) E &c. Thl: txt (adopted as more accordant w the diction of the Acts, and there-
fore prob the original; see ch. i. 10, 13, 14 &c.) CD.—3. for εκαθισεν τε, και εκαθισεν

was considered as the anniversary of the giving of the law from Sinai. This inference was apparently grounded on a comparison of Exod. xii. 2 and xix. 1. Josephus and Philo know nothing of it, and it is at the best very uncertain. Chrysostom's reason for the event happening when it did is probably the true one: ἰδὲ γὰρ ἑορτῆς ὁδοῦς πάλιν ταῦτα γενέσθαι· ἵνα οἱ παρόντες τῷ σταυρῷ τοῦ χριστοῦ, οὗτοι καὶ ταῦτα ἴδωσιν (in Catena).—The question, on *what day of the week* this day of P. was, is beset with the difficulties attending the question of our Lord's last passover; see note on Matt. xxvi. 17. It appears probable however that it was on the Sabbath,—i. e. if we reckon from *Saturday, the 16th of Nisan*. Wieseler (Chron. des Apostol. Zeitalters, p. 20) supposes that the Western Church altered the celebration of it to the first day of the week in conformity with her observance of Easter on that day. If we take the second day of the Passover as *Sunday, the 17th of Nisan*, which some have inferred from John xviii. 28, the day of Pentecost will fall on the *first day of the week*. The custom of the Karaites was, to keep Pentecost always on the *first day of the week*, reckoning not from the day after the great Passover-Sabbath, but from that *following the Sabbath in Passover week*—understanding נֶחְמְדָּה in Levit. xxiii. 15 of the *ordinary Sabbath*;—but this cannot be brought to bear on our inquiry, as it probably arose later. [ἀπαύρες] Not the Apostles only, nor the hundred and twenty mentioned ch. i. 15; but *all the believers in Christ*, then congregated at the time of the feast in Jerusalem. The former is manifest from ver. 14, where Peter and the eleven stand forward and allude to the rest as οὗτοι; and the latter follows on the former being granted. Both are confirmed by the universality of the promise cited by Peter, ver. 17 ff. [ὁμοθ.] Not merely (see varr. readd.) *together*, but as E. V., 'with one accord'; implying that their *purpose*, as well as their *locality*, was the same. ἐπὶ τὸ αὐτό] *Where?* evidently not in the temple,

or any part of it. The improbability of such an assemblage, separate and yet so great, in any of the rooms attached to the temple,—the words ὅλον τὸν οἶκον in ver. 2 (where see note),—the συνῆλθεν τὸ πλῆθος, ver. 6,—the absence of any mention of the temple,—all these are against such a supposition. Obviously no *a priori* consideration such as Olshausen alleges (in loc.), that "thus the solemn inauguration of the Church of Christ becomes more imposing by happening in the holy place of the Old Covenant," can apply to the inquiry. Nor can the statement that they were διαπαντός ἐν τῷ ἱερῷ, Luke xxiv. 53, apply here (see above on ch. i. 13); for even if it be assumed that the hour of prayer was come (which it hardly could have been, seeing that some time must have elapsed between the event and Peter's speech), the disciples would not have been assembled separately, but would, as Peter and John, in ch. iii. 1, have gone up, mingled with the people. See more below.

2. ἡχ. ὥς περ. πνοῆς βιαίας] could not be better rendered than in E. V., 'a sound as of a rushing mighty wind.' The distinction between πνοῆς and πνεύματος, on which De Wette insists, can hardly be expressed in our language. It is possible that Luke may have used πνοῆς to avoid the concurrence of πνεύματος βιαίου and πνεύματος ἁγίου. It doubtless has its especial propriety;—it is the *breathing* or *blowing* which we hear: it was the sound as of a violent blowing, borne onward, which accompanied the descent of the Holy Spirit. To treat this as a natural phenomenon,—even supposing that phenomenon miraculously produced, as the earthquake at the crucifixion,—is contrary to the text, which does not describe it as ἡχος φερομένης πν. βι., but ἡχος ὥς περ φ. πν. βι. It was the *chosen vehicle* by which the Holy Spirit was manifested to their sense of hearing, as by the tongues of fire to their sense of seeing. [οἶκον] Certainly Luke would not have used this word of a *chamber in the Temple*, or of the *Temple itself*, without further explanation. Our Lord, it is true, calls the

γλώσσαι ὡς ἐπυρὸς, ἡ ἐκάθισεν τε ἐφ' ἑνα ἕκαστον αὐτῶν, ^{a = Luke xxiii. 44. Rev. i. 10.}
 καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο ^{b coasdr. Mark xi. 2.}
 λαλεῖν ^{c = Luke i. 16 al.} ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ^{c = Luke i. 16 al.} ἐδίδου
 cc = 1 Cor. xiv. 21. Exod. xxx. 9. d = ch. x. 46. xix. 6. 1 Cor. xii. 10 al. fr.
 e = Mark xv. 8. f = Matt. xii. 11. Luke i. 78. John v. 28 al.

B 15. 18. Ath (twice) Chr Cyr Cyr-jer: καὶ ἐκαθίσαν τε D¹ gr: κ. ἐκαθίσαν D² gr syrr art copt Ath (once) Cyr (once): ἐκαθίσαν δε C¹ e Aug: txt AC²D²E &c. Thl (-σαν has been a corrpn to εἰς γλώσσαις).—A. παντες (negligence?) ABDE al: txt C &c Cosm Thl.—το πν. το αγιον E.—rec αυτοις αποθεγγ. (corrpn for the sake of perspicuous

Temple ο ὁκος ὑμῶν, Matt. xxiii. 39,—and Josephus informs us that Solomon's Temple was furnished τριάνοντα βραχίσιν οἴκοις, and again ἐπεκδομήνητο διὰ τούτοις ἀνωθεν ἑτέρου οἴκοι: but to suppose either usage here, seems to me very far-fetched and unnatural. 3. ὥφθ. αὐτοῖς]—not,

'there were seen on them,' as Luther; but as E. V., 'there appeared to them.' διαμεριζόμεναι] not 'distributed,' as μερισμοῖς in Heb. ii. 4: from the construction, διαμ. must refer to something characteristic, not of the manner of apportionment, but of the appearance itself. ὥσπερ πυρὸς] see ref. They were not πυρὸς, as not possessing the burning power of fire, but only ὥσπερ πυρὸς, in appearance like that element.

ἐκάθισεν] viz. τὸ φαινόμενον: not τὸ πνεῦμα, nor ἡ γλώσσα, but the appearance described in the preceding clause. I understand ἐκάθ. as usually interpreted, 'lighted on their heads.' This also was no effect of natural cause, either ordinarily or extraordinarily employed: see on ver. 2.

4. ἤρξαντο λαλεῖν ἑτέραις γλώσσαις] There can be no question in any unprejudiced mind, that the fact which this narrative sets before us is, that the disciples began to speak in VARIOUS LANGUAGES, viz. the languages of the nations below enumerated, and perhaps others. All attempts to evade this are connected with some forcing of the text, or some far-fetched and indefensible exegesis. This then being laid down, several important questions arise, and we are surrounded by various difficulties. (1) Was this speaking in various languages a gift bestowed on the disciples for their use afterwards, or was it a mere sign, their utterance being only as they were mouth-pieces of the Holy Spirit? The latter seems certainly to have been the case. It appears on our narrative, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθίγασθαι, 'as the Spirit gave them utterance.' But, it may be objected, in that case they would not themselves understand what they said. I answer, that we infer this very fact from 1 Cor. xiv.; that the speaking with tongues was often found, where none could interpret what was said. And besides, it would ap-

pear from Peter's speech that such, or something approaching to it, was the case in this instance. He makes no allusion to the things said by those who spoke with tongues; the hearers alone speak of their declaring τὰ μεγαλεῖα τοῦ θεοῦ. So that it would seem that here, as on other occasions (1 Cor. xiv. 22), tongues were for a sign, not to those that believe, but to those that believe not. If the first supposition be made, that the gift of speaking in various languages was bestowed on the disciples for their after use in preaching the Gospel, we are, I think, running counter to the whole course of Scripture and early Patristic evidence on the subject. There is no trace whatever of such a power being possessed or exercised by the Apostles, or by those who followed them. (Compare ch. xiv. 11, 14; Euseb. iii. 39; Iren. iii. 1.) I believe, therefore, the event related in our text to have been a sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own minds, but as mouth-pieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them. (2) How is this ἑτέραις γλώσσαις λαλεῖν related to the γλώσσην λαλεῖν afterwards spoken of by Paul? I answer, that they are one and the same thing. γλώσσην λαλ. is to speak in a language, as above explained; γλώσσαις (ἑτέραις, or καιναῖς, Mark xvi. 17) λαλ., to speak in languages, under the same circumstances. See this further proved in notes on 1 Cor. xiv. Meantime I may remark, that the two are inseparably connected by the following links,—ch. x. 46, xi. 15,—xix. 6,—in which last we have the same juxtaposition of γλώσσαις λαλεῖν and προφητεῖν, as afterwards in 1 Cor. xiv. 1—5 ff. (3) Who were those that partook of this gift? I answer, the whole assembly of believers, from Peter's application of the prophecy, vv. 16 ff. It was precisely the case supposed in 1 Cor. xiv. 23, ἰάν ὅν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰς ἵνα ὅτι ἰδῶνται ἡ ἀπιστοί, οὐκ ἐρούσιν ὅτι μαίνεσθαι; These ἰδῶνται and

g ver. 14. ch. xxvi. 26 only. ^g ἀποφθέγγεσθαι αὐτοῖς. ^δ ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες ^ε εὐλαβεῖς ^α ἀπὸ παντὸς ἔθνους
 1 Chron. xxv. 1.
 gg Luke ii. 26. ch. viii. 2. xxii. 19 only. Micah vii. 2 alex. h = Luke ii. 8. xxiii. 51. ch. xxiii. 54 al.

ABC
DE

order; but these trajections and insertions between a governing and a governed word are characteristic of Luke, and esp in Acts) with C²E &c: txt ABC'D 130 al v arm Ath Cyr (four times) Did Ambr Vig: αποφθ. συν αυτοις sah.—5. εις ιερουσαλ: εν ιερ. ησαν D: κατοικ. εν ιερ. C copt Aug (once): ιουδαιοι κατοικ. E: ανδρ. ιουδ. C¹: ευλ.

ἀπιστοι were represented by the ἔτεροι of our ver. 13, who pronounced them to be drunken. (4) I would not conceal the difficulty which our minds find in conceiving a person supernaturally endowed with the power of speaking, *ordinarily and consciously*, a language which he has never learned. I believe that difficulty to be insuperable. Such an endowment would not only be contrary to the analogy of God's dealings, but, as far as I can see into the matter, self-contradictory, and therefore impossible. But there is *no such contradiction*, and to my mind *no such difficulty*, in conceiving a man to be moved to utterance of sounds dictated by the Holy Spirit. And the fact is clearly laid down by Paul, that the gift of *speaking* in tongues, and that of *interpreting*, were *wholly distinct*. So that the above difficulty finds no place here, nor even in the case of a person *both speaking and interpreting*: see 1 Cor. xiv. 13.—On the question whether the speaking was necessarily *always* in a foreign tongue, we have no data to guide us: it would seem that it *was*; but the conditions would not *absolutely* exclude rhapsodical and unintelligible utterance. Only there is this objection to it: clearly, languages *were spoken* on this occasion,—and we have no reason to believe that there were two distinct kinds of the gift. (5) It would be quite beyond the limits of a note to give any adequate history of the exegesis of the passage. A very short summary must suffice. (a) The idea of a gift of *speaking in various languages* having been conferred for the dissemination of the Gospel, appears not to have originated until the gift of tongues itself had some time disappeared from the Church. Chrysostom adopts it, and the great majority of the Fathers and expositors. (β) Gregory Nyss. (see Suicer. Thes. γλώσσα), Cyprian, and in modern times Erasmus and Schneckenburger, suppose that the miracle consisted in the multitude *hearing in various languages* that which the believers spoke in their native tongue: *μὴν μὲν ἐξηγεῖσθαι φωνήν, πολλὰς δὲ ἀκούεσθαι*. This view Greg. Naz. mentions, but not as his own, and refutes it (Orat. xlv.), saying, *ἐκείνως δὲ τῶν ἀκούοντων ἀν εἶη μᾶλλον, ἢ τῶν λεγόν-*

των, τὸ θαῦμα. This view, besides, would make a distinction between this instance of the gift and those subsequently related, which we have seen does not exist. (γ) The course of the *modern German expositors* has been, (1) to *explain the facts related, by some assumption inconsistent with the text*, as e. g. Olshausen, by a magnetic 'rapport' between the speakers and hearers, —whereas the speaking took place *first*, independently of the hearers;—Eichhorn, Wieseler, and others, by supposing γλώσση λαλεῖν to mean speaking *with the tongue* only, i. e. inarticulately in ejaculations of praise, which will not suit γλώσσαις λαλ.; —Bleek, by interpreting γλώσσα = glossesema, and supposing that they spoke in unusual, enthusiastic, or poetical phraseology, —which will not suit γλώσση λαλ.;—Meyer (and De Wette nearly the same), by supposing that they spoke in an entirely new spiritual language (of which the γλώσσαι were merely the individual varieties), as was the case during the Irvingite delusion in this country,—*contrary to the plain assertion of vv. 6—8, that they spoke, and the hearers heard, in the dialects or tongues of the various peoples specified*; —Paulus, Schulthess, Kuinoel, &c. by supposing that the assembly of believers was composed of Jews of various nations, who spoke as moved by the Spirit, but *in their own mother-tongues*,—which is clearly inconsistent with ver. 4 and the other passages, ch. x. and xix., and 1 Cor. xiv., above cited:—(2) To take the whole of this narrative in its literal sense, but *cast doubts on its historical accuracy*, and on Luke's proper understanding of what really did take place. This is more or less done by several of the above mentioned, as a means of escape from the inconsistency of their hypotheses with Luke's narrative. But, *to set aside, argumenti gratia, higher considerations*,—is it at all probable that Luke, who must have conversed with many eye and ear-witnesses of this day's events, would have been misinformed about them in so vital a point as the very nature of the gift by which the descent of the Spirit was accompanied? There is every mark, as I shall abundantly show in this commentary, of the Acts having been written

τῶν ὑπὸ τὸν οὐρανόν. ⁶ γενομένης δὲ τῆς φωνῆς ταύ- ^{1 ch. iv. 12.}
 της ¹ συνῆλθε τὸ πλῆθος καὶ ^m συνεχύθη· ὅτι ἤκουον ^{k Luke ix. 85.}
ⁿ εἰς ἕκαστος τῇ ἰδίᾳ ^o διαλέκτῳ λαλούντων αὐτῶν. ⁷ ῥέξ- ^{1 = ch. i. 6 al.}
 ίσταντο δὲ καὶ ἐθαύμαζον λέγοντες Οὐκ ^q ἰδὸν ἅπαντες ^{m = ch. ix. 22.}
 οὗτοί εἰσιν οἱ λαοῦντες Γαλιλαῖοι; ⁸ καὶ πῶς ἡμεῖς ^{1 = ch. i. 6 al.}
^{p ch. xx. 31. Eph. iv. 16. Col. iv. 6. o ch. i. 19 al. Acts only. Esth. ix. 26}
^{q = Matt. xiii. 84. Luke xiii. 16. ch. xiii. 11, 46. xx. 22, 26.}

ανδρ. D: txt throughout, B (e sil) &c v copt &c Hil Jer.—6. for οτι, και D gr.—
 ηκουσεν B al²: ηκουεν C: ηκουσαν 96 al: txt ADE &c. Thl.—εις om E 36. 99. 100 al.
 —for τη ιδ. διαλ. λαλ. αυτ., λαλουντας ταις γλωσσαις D Syr: ταις γλωσσαις αυτων
 syr-marg Aug (once): *lingua sua dno; linguam suam* Bed.—7. rec aft εξιστ. ins παντες
 (corrpn from ver 12), with ACE &c v copt sah &c: απαντες 27. 29. 69: txt BD h all
 æth arr slav-mss Chr Aug (thrice).—rec aft λεγοντες ins προς αλληλους (explanatory
 gloss; and hence became a var read also in ver 12: not, as Mey., genuine here, and
 thence insd in ver 12), with DE &c: txt ABC 26 v copt sah æth.—ουχι B: ουχ DE: txt
 AC &c.—rec παντες (negligence ?), with B (e sil) E &c: txt ACD 130. 163 al ?.—οι λαλ.
 ισιν C¹ lect 12: γαλ. ισιν 96 v: for γαλ., ιουδαιοι 3 copt.—8. εκαστ. ακου. E.—την

in the company and with the co-operation of Paul: can we suppose that he, who treats so largely of *this very gift* elsewhere, would have allowed such an inaccuracy to remain uncorrected, if it had existed? On the contrary, I believe this narrative to furnish the key to the right understanding of 1 Cor. xiv. and other such passages, as I there hope more fully to prove.

καθ-
 ως κ. τ. λ.] 'according as (i. e. 'in such measure and manner in each case as') the Spirit granted to them to speak' (bestowed on them utterance). Their utterance was none of their own, but the simple gift and inspiration of the Holy Spirit: see above.

5.] De Wette maintains that these κατοικούντες cannot have been persons sojourning for the sake of the feast, but residents: but see above on ver. 1. I see no objection, with Meyer, including both residents and sojourners in the term, which only specifies their then residence. εὐλαβείς] Not

in reference to their having come up to the feast, nor to their dwelling from religious motives at Jerusalem (τὸ κατοικεῖν εὐλαβείας ἦν σημείον, ἀπὸ τοσοῦτων ἰθὺν παρίδας ἀφέντας καὶ οἰκίαν καὶ συγγενεῖς, ἐκεῖ οἰκεῖν, Chrys.), but stated as imparting a character and interest to what follows. They were not merely vain and curious listeners, but men of piety and weight.

ἀπὸ παντὸς ἔθν...] Not perhaps used so much hyperbolically, as with reference to the significance of the whole event. As they were samples each of their different people, so collectively they represented all the nations of the world, who should hear afterwards in their own tongues the wonderful works of God.

6.] Whatever τῆς φωνῆς τῆς αὐτῆς may mean, one thing is clear,—that it cannot mean 'this rumour' (when this was noised abroad, E. V.: so

also Erasm., Calvin., Beza, Grotius, &c.), which would be unexampled (the two passages cited as examples of this sense from the LXX are no examples; Gen. xiv. 16. Jer. xxvii. (l.) 46). We have then to choose between two things to which φωνή might refer:—(1) the ἦχος of ver. 2, to which it seems bound by the γενομένης (comp. ver. 2, ἐγένετο... ἦχος), which would hardly be used of a speaking which was still going on when the multitude assembled: comp. also John iii. 8;—and (2) the speaking with tongues of ver. 4. To this reference, besides the objection just stated, there is also this, that the voices of a number of men, especially when diverse as in this case, would not be indicated by φωνή, but by φωναί: comp. Luke's own usage, even when the voices cried out the same thing, Luke xxiii. 23, οἱ δὲ ἐπικειντο φωναῖς μεγάλαις, αἰτοῦντο αὐτὸν σταυρωθῆναι: καὶ κατέσχυον αἱ φωναὶ αὐτῶν κ. τῶν ἀρχιερέων. And when he uses the sing., he explains it, as in ch. xix. 34, φωνή ἐγένετο μία ἐκ πάντων. So that we may safely decide for the former reference. The noise of the rushing mighty wind was heard over all the neighbourhood, probably over all Jerusalem.

τὸ πλῆθος] including the scoffers of ver. 13, as well as the pious strangers: but these latter only are here regarded in the συνεχύθη (see reff.) and the ἦκ. εἰς ἕκαστος. On these latter words see above on ver. 4. Each one heard αὐτῶν λαλούντων,—i. e. either various disciples speaking various tongues, each in some one only; or the same persons speaking now one now another tongue. The former is more probable, although the latter seems to agree with some expressions in 1 Cor. xiv., e. g. ver. 18.

7.] They were not, literally, all Galileans; but certainly the greater

ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθη-
 μεν, Πάρθοι καὶ ⁹ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ ἑκατοι-
 κούντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππα-
 δοκίαν, Πόντον καὶ τὴν Ἀσίαν, ¹⁰ Φρυγίαν τε καὶ

r constr. ch. i.
 19 reff.

ABC
 DE

διαλεκτον D¹ gr v (not am) Syr ar-erp Aug (twice, once τ. ιδιαν δ.) Jer.—*ἡμ. διαλ. Ε.*—*εν om 38.*—*ἐγεννηθημεν AC³(C²?) E¹ 1. 13 Thl²: ἐγεννηθη sah.*—*9. ελαμιται AC¹(εμα-
 λειται: ελαμηται C²) D: αλαμιται B (alamitae d, haelamitae e, alani Syr).*—*bef ος, om
 και D¹ gr.*—*for ιουδαιαν, Syriam Jer: Armeniam Tert Aug (once): Judaei Aug (once):
 om Thl¹.*—*αφ καπαδ., ins και γαλατιαν 96 gr-lat.*—*τε om D¹ v (not am¹).*—*10. τε om*

part were so, and all the Apostles and leading persons, who would probably be the prominent speakers.

8—11.] This question is broken, in construction, by the enumeration of vv. 9, 10, and then ver. 11 takes up the constr. again from ver. 8. As regards the *catalogue itself*,—of course it cannot have been thus delivered as *part of a speech by any hearer on the occasion*, but is inserted into a speech expressing the general sense of what was said, and put, according to the usage of all narrative, into the mouths of all. The words τῇ ἰδίᾳ διαλ. ἡμ. ἐν ᾗ ἐγεννήθημεν are very decisive as to the nature of the miracle. They could not have thus spoken, had they been *spiritually uplifted* into the comprehension of some *ecstatic language* spoken by the disciples. They were not spiritually acted on at all, but *spoke the matter of fact*: they were surprised at each recognizing, so far from his country, and in the mouths of Galileans, his own native tongue.

9. Πάρθοι] The catalogue proceeds from the N. E. to the W. and S. 'Habet (Parthia) ab ortu Arios, a meridie Carmaniam et Arianos, ab occasu Protitas Medos, a septentrione Hyrcanos, — undique desertis cincta.' Plin. vi. 29. See also Strabo, xi. 9, and Winer, RWB.

Μῆδοι] Media, W. of Parthia and Hyrcania, S. of the Caspian sea, E. of Armenia, N. of Persia.

Ἑλαμίται] in pure Greek Ἑλυμαῖοι, inhabitants of Elam or Elymais, a Semitic people (Gen. x. 22). Elam is mentioned in connexion with Babylon, Gen. xiv. 1; with Media, Isa. xxi. 2. Jer. xxv. (xxxiii. in LXX) 25; with, or as part of, Assyria, Ezek. xxxii. 24. Isa. xxii. 6; as a province of Persia, Ezr. iv. 9; as the province in which Susan was situated, Dan. viii. 2 (but then Susiana must be taken in the wide sense, Ἑλυμαῖοι προερχεῖς ἥσαν Σουσοῖς, Strabo, xi. 13; xvi. 1). According to Josephus, Ant. i. 6, 4, the Elameans were the progenitors of the Persians. We find scattered hordes under this name far to the north, and even on the Orontes near the Caspian (Strabo, xi. 13; xv. 3; xvi. 1). Pliny's description, the most applicable to the times

of our text, is 'Infra Eulseum (Susianen ab Elymaide disternunt amnis Eulseus, paulo supra) Elymais est, in ora juncta Persidi, a flumine Oronti ad Characem ccxl m. pass. Oppida ejus Seleucia et Sosirate, apposita monti Casyro,' vi. 27.

Μεσοποταμίαν] the well-known district between the Euphrates and Tigris, so called merely as distinguishing its geographical position (Strabo, xvi. 1): it never formed a state. The name does not appear to be older than the Macedonian conquests. The word is used by the LXX and E. V. in Gen. xxiv. 10 to express *עַרְוַת הַנָּהָר*, Aram of the two rivers. Similarly the Peshito renders it here, and ch. vii. 2. See Winer, RWB.

Ἰουδαίαν] I can see no difficulty in Judæa being here mentioned. The catalogue does not proceed by *languages*, but by territorial division; and Judæa lies immediately S. of its path from Mesopotamia to Cappadocia. It is not Ἰουδαῖοι by birth and domicile, but οἱ κατοικοῦντες τὴν Ἰουδαίαν who are spoken of: the ἀνδρες ἐλλαβεῖς settled in Judæa. And even if born Jews were meant, doubtless they also would find a place among those who heard in their mother-tongue the wonderful works of God.

Καππαδοκίαν] At this time (since c. c. 770) a Roman province (see Tacit. Ann. ii. 42), embracing Cappadocia proper and Armenia minor. On the language of Cappadocia, see note, ch. xiv. 11.

Πόντον] the former kingdom of Mithridates, lying along the S. coast of the Euxine (whence its name) from the river Halys to Colchis and Armenia, and separated by mountains from Cappadocia on the S. It was at this time divided into petty principalities under Roman protection, but subsequently (Suet. Ner. 18) became a province under Nero.

τὴν Ἀσίαν] i. e. here *Asia propria*, or rather the W. division of it, as described by Pliny, v. 27, as bounded on the E. by Phrygia and Lycania, on the W. by the Ægean, on the S. by the Ægyptian sea, on the N. by Paphlagonia. Winer, RWB., cites from Solinus, 43: 'Sequitur Asia, sed non eam Asiam loquor quæ in tertio orbi divortio terminos omnes habet, . . . verum

Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ ^aπροσέλυτοι, ¹¹Κρῆτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ ^bμεγαλῖα τοῦ θεοῦ; ¹²ἐξίσταντο δὲ πάντες καὶ ^dδιηπόρουν ἄλλος πρὸς ἄλλον λέγοντες Τί ἂν ^cθέλοι τοῦτο εἶναι; ¹³ἕτεροι δὲ ^eδιαχλευάζοντες ἔλεγον ὅτι ^fγλεύκους ^hμεμεστωμένοι εἰσίν. ¹⁴σταθείς δὲ Πέτρος σὺν τοῖς ἑνδεκα ⁱἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ^kἀπεφθέγγετο αὐτοῖς Ἰᾶνδρες Ἰουδαῖοι καὶ οἱ ^lκατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν ^mγνωστὸν ἔστω, καὶ ⁿἐνωτίσασθε τὰ

g here only. Job xxxii. 19.

h here only t. 8 Mac. v. 10.

i Lake xi. 27 al. Judg. ix. 7.

n here only. Gen. iv. 23 al.

Dv.—αιγ. τε D gr.—11. for ακουομεν, *audivimus* de v.—μεγαλῖα CE &c: txt AD (and B?).—12. παντες om 95¹ al.—rec διηπορουν (*corrū* to *more usual form*; but see Luke xxiv. 4), with (A Lachm) CDE: txt (A Tisch) B.—for ἀλλ. πρ. ἀλλ., *προς ἀλλήλους* (*gloss from marg at ver 7?*), 4. 14 al v *αὐτῶν* Thl: ἀλλήλοις 13: -ους al: om al Chr, Aug, (*sign of genuine reading in ver 7*): add ἐπὶ τῷ γιγνομένῳ (καὶ λεγόντες D) *αν θεοῦ* D syr-marg Aug.—τὶ θελεῖ (*corrū* to *suit the direct form of speech after λεγόντες*) A (τὶ τοῦτο θ. A 113) BCD al (θελη 34. 45) Chr (and vss): txt NE &c. Thl.—13. rec χλευάζ. (*corrū* for *simplicity*) with E many mss: txt ABCD² all v *ο* (δευχλευάζον λεγόντες D d).—aft γλ. add ουτος D: also, variously placed, v *copt* sah al.—14. ο πετρ. ABD al Thl²: txt CE al Thl¹.—for ἐνδεκα, δεκα D¹ d¹, and add ἀποστόλοις D, lect 12 Syr Aug.—ἐπηρ. πρωτος D¹ d: τ. φων. αυτου προτερον E.—απεφθ. λεγων C Aug: ειπεν (omg αυτος) D vss: απεκριθη sah: απεθγειγ. 38. 95 al.—παντες (*negligence?*) ABC (D bef *ο*) lect 12: txt E v Thl &c.—και aft εστω om D.—*rou*

eam quæ a Telmesso Lyciæ incipit. Eam igitur Asiam ab Oriente Lycia includit et Phrygia, ab occid. Ægeæ littora, a meridie mare Ægyptium, Paphlagonia a septentrione. Ephesus in ea urbs clarissima est. See ch. xvi. 6, where the same appears to be intended. 10. Φρυγίαν] ἡ μεγάλη Φρυγία of Strabo, xii. 8. Jos. Antt. xvi. 2. 2. It was at this time part of the Roman province of Asia. Παμφυλίαν] a small district, extending along the coast from Olbia (Strabo, xiv. 4), or Phaselis (Plin. v. 27), to Ptolemais (Strabo, l. c.). It was a separate tributary district (χωρίς ὅλων φορολογεῖται, Jos. B. J. ii. 16. 4): we find it classed with Galatia and ruled by the same person, Tac. Hist. ii. 9. Αἴγυπτον] Having enumerated the principal districts of Asia Minor, the catalogue passes to Egypt, a well-known habitation of Jews. Two-fifths of the population of Alexandria consisted of them, see Philo. in Flacc. p. 973, and they had an Ethnarch of their own, Jos. Antt. xiv. 7. 2. xix. 5. 2. τὰ μ. τ. Λιβύης τ. κ. Κυρήνην] By this expression is probably meant Pentapolis, where Josephus (Antt. xiv. 7. 2), quoting from Strabo, testifies to the existence of very many Jews,—amounting in Cyrene to a fourth part of the whole population. The

Cyrenian Jews were so numerous in Jerusalem, that they had a special synagogue (see ch. vi. 9). Several were Christian converts: see ch. xi. 20; xiii. 1. οἱ ἐπιδημοῦντες Ῥωμαῖοι] 'The Roman Jews dwelling (or then being) in Jerusalem,' see ref. Ἰουδ. τ. κ. προσέλ.] This refers to the whole of the past catalogue, not merely to the Roman Jews. 11. Κρῆτες κ. Ἀραβες] These words would seem more naturally to precede the last. μεγαλῖα] ἡγή, Ps. lxxi. 19, see ref. 13. ἕτεροι] Probably native Jews, who did not understand the foreign languages. Meyer supposes,—persons previously hostile to Jesus and his disciples, and thus judging as in Luke vii. 34 they judged of Himself. γλεύκους] γ, Job xxxii. 19, see ref.—Sweet wine, not necessarily new wine: perhaps made of a remarkably sweet small grape, which is understood by the Jewish expositors to be meant by γῆν or γῆζν, Gen. xlix. 11. Isa. v. 2. Jer. ii. 21,—and still found in Syria and Arabia (Winer, RWB.). Suidas interprets it, τὸ ἀποστάλαγμα τῆς σταφυλῆς πρὶν παρῆθ. 14—36.] THE SPEECH OF PETER. "Luke gives us here the first sample of the preaching of the Gospel by the apostles, with which the foundation of Christian preach-

ο = Luke vii. 43. Jer. xlv. 9.
 p Matt. xxiv. 49. 1 Cor. xi. 21. 1 Thess. v. 7. Rev. xvii. 6. trans. Deut. xxxii. 42.
 pp ch. xiii. 40. ref.
 q ver. 21 (k) ref.
 qq 2 Tim. iii. 1. James v. 3. Isa. ii. 2 al. Joel. ii. 28. r = ver. 33. ch. x. 45.
 s = Mark vi. 43. Luke xx. 10 al. only. Zech. x. 2. See Rev. iv. 3. x Luke xix. 43 only. Joel. i. c. alex.
 t Matt. xxiv. 22. John xvii. 2 al. u = Rev. ix. 17 only. Zech. x. 2. See Rev. iv. 3. v here only. 1 Kings xxviii. 6, 15. w Jude ver. 8 only. Joel i. c.

ρήματά μου. ¹⁵ οὐ γὰρ ὡς ὑμεῖς ὁ ὑπολαμβάνετε οὗτοι ABC DE
 μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· ¹⁶ ἀλλὰ
 τοῦτό ἐστιν τὸ ^{pp} εἰρημένον διὰ τοῦ προφήτου ^{17 q} ἔσται
 ἐν ταῖς ^{qq} ἐσχάταις ^q ἡμέραις, λέγει ὁ θεός, ἔκχῳ ἀπὸ
 τοῦ πνεύματός μου ἐπὶ ^u πᾶσαν ^u σάρκα, καὶ ^u προφητεύ-
 σουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεα-
 νίσκοι ὑμῶν ^u ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν
^v ἐνυπνίοις ^w ἐνυπνιασθήσονται. ^{18 x} καὶ ^x γε ἐπὶ τοὺς

στοματός μου 43.—15. οὐσης (cum sit) ὥρας τῆς ημ. γ D¹ gr v e Aug Gaud: τῆς ημ. om Syr: a luce aeth arr.—16. rec at end, ἡνλη· kai, with ABCE ev al: ἡνλη προφ. sah Syr Gaud (corru: the name of the prophet being supplied,—and the kai being inserted to suit the LXX. This is plain from εν ταις εσχ. ημ. being corrected to μετα ταυτα below, also to suit LXX): om D Iren Hil Aug Rebapt.—17. και in addn (see above) om copt sah Syr.—for εν τ. εσχ. ημ., μετα ταυτα (corru to LXX) B sah: μετα ταυτ. εν τ. ε. ημ. C 103 arm Cyr-jer constt Thl² (combination of both).—for ο θεος, κυριος DE 105. v Thl¹ (appy) Iren Hil Rebapt: κυρ. ο θ. 47-marg Chr.—πασας σαρκας D¹ gr.—for υμων (1st and 2nd) αυτων D Hil Jer Rebapt (corru to suit πασας σαρκας?): 2nd om C: και αι θ. υμ. om (from similarity of endge) 142: 3rd om D Jer Rebapt: 4th om (C¹?) DE Rebapt.—ai bef θυμ. om D.—rec ενυπνια (corru to LXX), with E d ev: om D¹ gr: txt ABCD² all Thl.—18. for γε, εγω D¹ d: om sah: και τε and kai

ing, as well as of the Church itself, appears to be closely connected. We discover already, in this first sermon, all the peculiarities of apostolic preaching. It contains no reflections nor deductions concerning the doctrine of Christ,—no proposition of new and unknown doctrines, but simply and entirely consists of the proclamation of *historical facts*. The apostles appear here as the witnesses of that which they had seen: the Resurrection of Jesus forming the central point of their testimony. It is true, that in the after-development of the Church it was impossible to confine preaching to this historical announcement only: it gradually became invested with the additional office of building up believers in knowledge. But, nevertheless, the simple testimony to the great works of God, as Peter here delivers it, should never be wanting in preaching to those whose hearts are not yet penetrated by the Word of Truth." Olshausen, in loc.—The discourse divides itself into two parts: 1. (vv. 14—21) 'This which you hear is not the effect of drunkenness, but is the promised outpouring of the Spirit on all flesh.'—2. (vv. 22—36) 'which Spirit has been shed forth by Jesus, whom you crucified, but whom God hath exalted to be Lord and Christ.' 14. σὺν τοῖς ἑβδακα] Peter and the eleven come forward from the great body of believers. And he distinguishes (by the οὗτοι in ver. 15) not himself from the eleven, but himself and the eleven from the rest. De Wette con-

cludes from this, that the app. had not themselves spoken with tongues, as being an inferior gift (1 Cor. xiv. 18 ff.); perhaps too rashly, for this view hardly accords with ἅπαντες, which is the subject of the whole of ver. 4. ἄνδρες Ἰουδ.] the Jews, properly so called: native dwellers in Jerus.

οἱ κατ. Ἰερ. ἄπ., the sojourners (ver. 5) from other parts. ἐντολίσασθε is a word unknown to good Greek, and belonging apparently to the Alexandrine dialect. Stier quotes 'inaurire' from Lactantius. (R. der Ap. p. 32, not.) 15.] οὗτοι, see above.

ἔρα τρίτη] the first hour of prayer: before which no pious Jew might eat or drink: "Non licet homini gustare quidquam, antequam oraverit orationem suam." Berachoth. f. 28. 2; Lightf., Wetst.—But perhaps we need not look further than the ordinary intent of such a defence—the improbability of intoxication at that hour of the morning. See Eccl. x. 16. Isa. v. 11. 1 Thess. v. 7.

16.] This prophecy is from the LXX, with very slight variations. Where the copies differ, it agrees with the Alexandrine copy. The variations, &c., are noticed below.

τοῦτό ἐστιν, 'this is,' i. e. 'this is the fact, at which those words pointed.' See a somewhat similar expression, Luke xxiv. 44.

17.] ἐν ταῖς ἐσχ. ἡμ. is an exposition of the μετὰ ταῦτα of the LXX and Hebrew, referring it to the days of the Messiah, as Isa. ii. 2. Micah iv. 1, al. See also 2 Tim. iii. 1. Heb. i. 2. λέγει δὲ θεός does

δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις
ἐκείναις ἔκχεω ἅπλο τοῦ πνεύματός μου, καὶ προφητεύ-
σουσιν. ¹⁹ καὶ ὁ δώσω ἑτάρατα ἐν τῷ οὐρανῷ ἄνω καὶ
ἑσημεία ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδια
καπνοῦ. ²⁰ ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ
σελήνη εἰς αἶμα, ἔριν ἡ ἐλθεῖν ἡμέραν κυρίου τὴν
μεγάλην καὶ ἐπιφανῇ. ²¹ καὶ ἔσται, πᾶς ὅς ἐάν
ἐπικαλέσεται τὸ ὄνομα κυρίου σωθήσεται. ²² ἄνδρες
Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους. Ἰησοῦν
τὸν Ναζωραῖον, ἄνδρα ἅπλο τοῦ θεοῦ ἁποδεδειγμένον

ch. vii. 2. Isa. vii. 15. g 1 Thess. v. 2 (comp. 2 Thess. ii. 2). 2 Pet. ii. 10 only. Isa. ii. 12. h = John vii. 37. xix. 31. Jude ver. 6. Rev. vi. 17. i here only. Joel i. c. Mal. i. 14. k constr. ver. 17. ch. ii. 23. Joel i. c. see Luke i. 34. l ch. ix. 14. Rom. x. 13. m = Matt. x. 23 al. fr. n = 2 Cor. vii. 15. Matt. x. 19. Rom. xiii. 1. o = ch. xxv. 7. 1 Cor. iv. 9. 2 Thess. ii. 4 only. Xca. Hell. iv. 4, 8 f. 1 Mac. x. 34. f Matt. i. 18. xxiii. 5. Mark xiv. 30.

τοι edd.—εν τ. ημ. εκ. om D Rebatp Jer.—and καὶ προφητεύουσιν.—19. for δώσω, dabunt
tol.—ἄνω om A 31. 37¹ sah Syr ar-erp (κατω also om Syr ar-erp).—αἶμα το καπνον
om D.—20. μεταστρεφεται D¹.—η om (as unnecessary) ACDE 13 al: ins B.—rec την
ημεραν (grammatical corrtn), with ACE al: txt BD al.—και επιφ. om D.—21. rec oc an,
with ACD al: txt BE al.—του κυρ. D¹.—22. αποδεδ. απο τ. θ. (corrtn to avoid ambiguity
of ανδρ. απο τ. θ.) BCD² (δεδοκιμασμενον D¹) 31. 69. 104. 118. 163. v art arm Ath Epiph
Chr al Iren Fulg (but -διδιμενον AB: CD² E): txt AE de and (order) D¹: qui videre fecit vos

not occur in the verse of Joel, but at the beginning of the whole passage, ver. 12, and is supplied by Peter here. ἔκχεω]

Alex.: καὶ ἐκχ. Vat. It is a later form of the future; see Winer, § 13. 3. ἀπὸ τοῦ πν.

In the Heb. simply "My Spirit,"—ἡ πνεῦμα.—The two clauses, κ. οἱ νεαν., and κ. οἱ πρεσβ. are transposed in the LXX.—The Vat. reads ἐνύπνια, as the rec.

18. καὶ γε] Alex.: καὶ, Vat.—Ἄπ δούλας, om μιν, Vat. The Hebrew does not express it either time, but has, as in E. V., 'the servants and handmaids.'—καὶ προφητεύουσιν is not in LXX nor Heb.

19.] καὶ δώσωσι τάρτα ἐν οὐρανῷ, Vat. txt Alex.—ἄνω, σημεῖα, and κάτω are not in LXX nor Heb.: but καὶ ἐπὶ τῆς γῆς αἶμα, &c., are joined together. αἶμα κ. πῦρ . . .] Not, 'bloodshed and wasting by fire,' as commonly interpreted:—not devastations, but 'prodigies,' are foretold:—bloody and fiery appearances:—pillars of smoke, Heb. 20.] See Matt. xxiv. 29.

ἡμ. κυρ.] Not the first coming of Christ,—which interpretation would run counter to the whole tenor of the apostle's application of the prophecy:—but clearly, His second coming,—regarded in prophetic language as following close upon the outpouring of the Spirit, because it is the next great event in the Divine arrangements.—The apostles probably expected this coming very soon (see note on Rom. xiii. 11); but this did not at all affect the accuracy of their expressions respecting it. Their days witnessed the Pentecostal effusion, which

was the beginning of the signs of the end: then follows the period, KNOWN TO THE FATHER ONLY, of waiting—the Church for her Lord,—the Lord Himself till all things shall have been put under His feet,—and then the signs shall be renewed, and the day of the Lord shall come. Mean- time, and in the midst of these signs, the covenant of the spiritual dispensation is, ver. 21—'Whosoever shall call on the name of the Lord, shall be saved.' The gates of God's mercy are thrown open in Christ to all people:—no barrier is placed,—no union with any external association or succession required: the promise is to individuals, as individuals: πᾶς, δε ἐάν. 22.] ἄνδρ. Ἰσρ. binds all the hearers in one term, and that one reminds them of their covenant-relation with God: comp. πᾶς οἶκος Ἰσραήλ, ver. 36. τὸν Ναζωραῖον] Nōt emphatically used by way of contrast to what follows, as Beza, Wetst., &c.; but only as the ordinary appellation of Jesus by the Jews, see John xviii. 5. 7. ch. xxii. 8; xxvi. 9. ἀπὸ, not for ὑπό, here or any where else: but signifying the source whence, not merely the agency by which, the deed has place. See reff., and esp. James i. 13. ἀποδεδειγμένον]

'demonstratum,' more than 'approved' (E. V.):—shewn to be that which He claimed to be. ἀποδεδ. must be taken with ἀπὸ τ. θεοῦ: not, as some have divided the words, ἀνδρ. ἀπὸ τ. θεοῦ, ἀποδ. κ. ρ. λ.: Gal. i. 1 is no justification of this, for there ἀπὸ refers to ἀπόστολος,—

p = Luke ix. 18. ch. xxiv. 17 al.
 q = Matt. vii. 22 al.
 r = ver. 19.
 s = ver. 19.
 t attr. ch. i. 1 ref.
 u Luke ii. 46. ch. i. 16 al.
 v Luke xxii. 22. ch. xvii. 26. Prov. xvi. 30.
 w = Luke vii. 80. ch. iv. 28 al. abs., Luke only. ἡ β. τοῦ θελήματος αὐτ. Eph. i. 11. x 1 Pet. i. 2 only t.
 x = ch. vii. 25. xi. 30 al. 2 Chron xxiv. 14.
 y = Wisd. xvii. 2. 1 Cor. ix. 21. b here only t. c = Matt. ii. 16 al. ch. x. 39 al. d = Matt. xx. 19 al. Isa. xxvi. 19. e = Mark vii. 85. ἁ. ὁ. Job xxxix. 2. τῶν ὁ. λύσαι δεσμούς. JEL. H. An. xii. 5. f = here only. See Matt. xxiv. 8. Ps. xvii. 5. g Luke i. 7. xix. 9. Luke only.
 h = here only. Xen. Mem. iii. 2. 1.

a Deo ar-pol: qui a Deo videri factus est apud vos Syr ar-erp.—εις ημας D¹ 100. 127 d slav (ms).—σιν and -σιν CE: txt AD.—for ος, οσα D¹.—ο θ. δι' αὐτου E v (not am demid) al Thl: o om C.—εμμεσω ACE.—for νμ., ημων 24. 100. 127.—rec aft καθως ins και (καθως και being a very common expr), with qu?: txt ABC'DE all v-mss Syr ar-erp sah aeth Ath Iren Victorin Fulg.—for αυτοι, υμεις παντες E, υμεις 117 sah arm.—23. rec aft εκδ. ins λαβοντες (corr'n to fill up the constr), with DE al Cosm Thl: txt ABC¹ 25. 27. 29. 40 al v Syr ar-erp sah copt aeth arm Ath Iren Victorin Fulg.—rec χειρων (corr'n), with E al: vss (appy) ff: txt ABC'D 13. 15. 18. 100. 127. 130 Ath Cyr.—rec. ανειλετε, with many mss: txt ABCDE all Ath Thl¹.—24. λυσας δι' αὐτου E Bed-gr.—for θανατου, αδου (corr'n from sv 27, 31: see also Ps. xvii. 5) D v e Syr ar-erp copt Polyx Epiph¹ Pseud-ath Iren Fulg Cassiod: txt ABCE mss Bed-gr aeth ar-pol sah al Epiph¹

and certainly Peter would never have barely thus named our Lord, 'a man from God.' The whole connexion of the passage would, besides, be broken by this rendering: that connexion being, that the Man Jesus of Nazareth was by God demonstrated, by God wrought in among you, by God's counsel delivered to death, by God raised up (which raising up is argued on till ver. 32, then taken up again), by God (ver. 36), finally, made Lord and Christ. This was the process of argument then with the Jews, —proceeding on the identity of a man whom they had seen and known,—and then mounting up from His works and His death and His resurrection, to His glorification,—all THE PURPOSE AND DOING OF GOD. But if His Divine origin, or even His Divine mission, be stated at the outset, we break this climacterical sequence, and lose the power of the argument. The ἀποδεικνύμενον (εἶναι) ἀπὸ θεοῦ of Dr. Bloomfield is of course worse still.

οὗς (ᾧ) ἐποίησεν δι' αὐτ. ὁ θ.] not, as De Wette, a low view of the miracles wrought by Jesus, nor inconsistent with John ii. 11; but in strict accordance with the progress of our Lord through humiliation to glory, and with His own words in that very Gospel (v. 19), which is devoted to the great subject, the manifestation, by the Father, of the glory of the Son. This side of the subject is here especially dwelt on in argument with these Jews, to exhibit (see above) the whole course of Jesus of Nazareth as the ordinance and doing of THE GOD OF ISRAEL.

and πρόγνωσις are not the same: the former designates the 'counsel' of God—His Eternal Plan, by which he has arranged (cf. ὠριμένην) all things,—the latter, the 'omniscience,' by which every part of this plan is foreseen and unforgotten by Him.

ἐκδοτον] by whom, is not said, but was supplied by the hearers. τῇ ὠριμ. &c. are not to be joined to ἐκδοτον as agents—the dative is that of accordance and appointment, not of agency, see Winer, § 31. 3. b, and ch. xv. 1. 2 Pet. i. 21.

ἡ χειρὸς ἀνόμων] viz. of the Roman soldiers, see reff.

προσπήξαντες] The harshness and unworthiness of the deed are strongly set forth by a word expressing the mechanical act merely, 'having nailed up,' as in contrast with the former clause, from Ἰησοῦν το ὑμῶν.—Peter lays the charge on the multitude, because they abetted their rulers,—see ch. iii. 17, where this is fully expressed: not for the far-fetched reason given by Olshausen, that 'all mankind were in fact guilty of the death of Jesus:' in which case, as Meyer well observes (and the note in Olsh.'s last edn. ii. p. 666, does not answer this), Peter must have said 'we,' not 'you.'

24.] There is some difficulty in explaining the expression ὠδινας in the connexion in which it is here found. The difficulty lies, not in the connexion of λύειν with ὠδινας, which is amply justified, see reff., but in the interpretation of ὠδινας here. For ὠδινας θάψ. must mean the pains of death, i. e., the pains which precede and end in death; a meaning here inapplicable. (The expl. of Chrys., Theophyl., Oec., ὁ θάνατος

23.] βουλῇ

ὕπ' αὐτοῦ. ²⁵ Δαυὶδ γὰρ λέγει ⁱ εἰς αὐτὸν ^k Προορώμην ^l — Eph. v. 29
τὸν κύριον ἐνώπιόν μου ^m διὰ παντός, ὅτι ⁿ ἐκ δεξιῶν μου
ἐστίν, ἵνα μὴ ^o σαλευθῶ. ²⁶ διὰ τοῦτο ^p εὐφράνθη μου ^q — Luke i. 19.
ἡ καρδία καὶ ^r ἠγαλλίασατο ἡ γλῶσσά μου, ^s ἔτι δὲ καὶ ἡ
σὰρξ μου ^t κατασκηνώσει ἐπ' ἐλπίδι, ^u ὅτι οὐκ ^v ἐγκατα-
λείψεις τὴν ^w ψυχὴν μου ^x εἰς ^y ἄδου οὐδὲ ^z δώσεις τὸν
ὄσιόν σου ^a ἰδεῖν ^b διαφθοράν. ²⁸ ἐγνώρισάς μοι ^c ὁδὸν
ζωῆς, ^d πληρώσεις με ^e εὐφροσύνης ^f μετὰ τοῦ προσώπου
σου. ²⁹ ἄνδρες ἀδελφοί, ^h ἐξὸν εἰπεῖν ⁱ μετὰ ^j παρρησίας
πρὸς ὑμᾶς περὶ τοῦ ^k πατριάρχου Δαυὶδ, ὅτι καὶ ^l ἔτε-
λεύτησεν καὶ ἔταφην, καὶ τὸ ^m μῆμα αὐτοῦ ἐστίν ⁿ ἐν ἡμῖν

^r Luke xiv. 26. See ch. xxi. 28. ^s Matt. xiii. 29 and j. Ps. ciii. 12. ^t Rom. iv. 18. ^u 1 Cor. ix.
10 al. Luke and Paul only. Prov. i. 23. ^v Matt. xxvii. 48. ^w Mk. 2 Cor. iv. 9. Heb. xiii. 5 al. ^x Chron.
xviii. 20. ^y — Rev. vi. 9. xx. 4 only. Jos. Ant. vi. 14, 2. ^z w constr. Matt. ii. 28 al. fr. ^a Matt.
xi. 23 al. ^b 1 Cor. xv. 55. Rev. i. 18. ^c y — ver. 4 read. ^d s — Heb. vii. 26. ^e a — Luke ii. 26.
Heb. xi. 6. Ps. lxxxviii. 48. ^f b ch. xiii. 34, 35 only. Job xxxiii. 28. ^g c — Luke ii. 15. Ezech. xlv. 23.
d — Matt. xxi. 52. ^h e — ch. xiii. 52. Rom. xv. 13, 14. ⁱ 2 Tim. i. 4. ^j f ch. xiv. 17 only. Ezech. ix. 18, 19.
g constr. here only. ^h 2 Cor. xii. 4. Ezech. iv. 2. ⁱ 1 ch. iv. 29, 31. ^j al. xxviii. 81 only. Levit. xxvi. 18.
k ch. vii. 8, 9. Heb. vii. 4 only. ^l 1 Chron. xxvii. 22. ^m 1 Matt. ii. 19 al. ⁿ m — Mark v. 5 al. Exod.
xix. 11. ^a — Luke iv. 26, 27. Col. iii. 8. Num. xiii. 21.

Thdot-anc Cosm.—²⁵. μεν γαρ E al.—rec προωρώμην (*gramm*l corr): txt A(B?)CDE
&c.—τον κυρ. μου D Syr (om ενωπ. μ.) ar-erp.—²⁶. ηυφρ. ABCDE al Clem (*corr*n from
LXX).—rec η καρδ. μου (*corr*n from LXX) with ACDE de v &c: txt B Clem.—φ' ελπ.
CD: txt AB (e sil) E &c.—²⁷. αθεν ABCD all Clem Thl (*corr*n from LXX): txt E al
Orig.—²⁸. γνωρισας D¹ gr.—ευφροσυνην A¹ (appy) 96.—²⁹. το μνημιον D: μνημυσ-
νον B.—for εν ημιν, παρ ημ. D v e: εν υμιν 4. 33. 103. 117. 119 al Thl².—30. οδω C:

ὠδι νε κατὶ των αὐτῶν, κ. τὰ δεινὰ ἱπασχε, will hardly be seriously maintained at the present day. Stier, I see, does maintain it, Reden der Apostel, vol. i. p. 43, ff., but to me not convincingly.) The fact seems to be, that Peter used the Hebrew words, נֶטְיָה, Psalm xviii. 5, 'the nets, or bands of death,' i. e., the nets in which death held the Lord captive; and that, in rendering the words into Greek, the LXX rendering of the word in that place and Ps. cxiv. 3, viz. ὠδινες, has been adopted. It has been attempted in vain by Olshausen and others to show that ὠδινες sometimes in Hellenistic Greek signifies bands. No one instance cited by Schleusner (Lex. V. T.) of that meaning is to the point. See Simonis Lex., נֶטְיָה.

οὐκ ἦν οὖν. depends for its proof on the γὰρ which follows. ²⁵.] εἰς αὐτόν, not 'of Him,' but 'in allusion to Him.' The 16th Psalm was not by the Rabbis applied to the Messiah: but Peter here proves to them that, if it is to be true in its highest and proper meaning of any one, it must be of Him. We are met at every turn by the shallow objections of the Rationalists, who seem incapable of comprehending the principle on which the sayings of David respecting himself are referred to Christ. To say, with De Wette, that Peter's proof lies not in any historical but only in an ideal meaning of the Psalm, is

entirely beside the subject. To interpret the sayings of David (or indeed those of any one else) 'historically,' i. e., solely as referring to the occasion which gave rise to them, and having no wider reference, would be to establish a canon of interpretation wholly counter to the common sense of mankind. Every one, placed in any given position, when speaking of himself as in that position, speaks what will refer to others similarly situated, and most pointedly to any one who shall in any especial and pre-eminent way stand in that position. Applying even this common rule to David's sayings, the applicability of them to Christ will be legitimized:—but how much more, when we take into account the whole circumstances of David's theocratic position, as the prophetic representative and type of Christ! Whether the Messiah was present or not to the mind of the Psalmist, is of very little import: in some cases He plainly was: in others, as here, David's words, spoken of himself and his circumstances, could only be in their highest and literal sense true of the great Son of David who was to come. David often spoke concerning himself: but the Spirit who spoke in David, εἰς τὸν Χριστόν. The citation is verbatim from the LXX: the Vatican and Alexandrine copies agree throughout, except in ἀδην (Vat.) and ἀδου (Alex.), between which our MSS. also vary. ^lνα μὴ

o — Luke vii. 41. al. ch. vii. 55 al. See Ps. li. 19. p constr. here only. See 1 Macc. vi. 62. q Ps. A. cxxx. 11. — Luke i. 42. Gen. xxx. 2. r — Heb. vii. 10. xii. 6 only. Gen. xxxv. 11. t trans. Luke xxii. 30. 1 Cor. vi. 4. inf. aor. after verbs of promising, &c., Mark iv. 11. ch. iii. 18. u Gal. iii. 8 only t. See Gen. xxxvii. 18. — Wisd. xix. 1. v ch. i. 23 reff. w x See ver. 27. y — Matt. xx. 19 al. Isa. xxvi. 19.

ειδων D gr.—αυτω om 127.—for *οσφνος*, καρδίας D¹ (*præcordia* d) *ventris* am Syr æth Iren Victorin.—rec aft *οσφ. αυτου* ins το κατα σαρκα αναστησιν τον χριστον (*explanatory gloss, taken into the text from margin: its epurioneness is shown by the many variations in the mss which read it*), with, more or less, (DE) &c 1. 13. 113. 126 d ar-pol Thrdt Thl (Chr): but το κ. σαρ. om E 4. 27. 29 Bed-gr: αναστησαι D¹ E al: aft τον χρ. ins και D gr E 69. 96. 105 al Bed-gr slav-ed-ms., and τε aft καθισαι 15. 18. 98. 118. 130: Ath Vig ins aft καθισαι, τον χρ. κατα σαρκα: txt AB (Bentl) CD² h 95. 142 al v copt sah Syr æth arm (Ath) Cyr Iren Victorin Fulg (Vig).—rec του θρονου, with E &c: txt ABCD 15. 36. 130 Orig (LXX has -νου Vat and -νον Alex: Meyer thinks -νον a gramm^l alteration to suit better the transitive καθισαι: but qu?).—31. προειδων ACE: προειδως D² (προ. ελ. περ. της om D¹ d) al Thdr.—της om B.—rec for ουτε, ου (*corrⁿ from ver 27*) with E gr (ουε) &c copt sah Syr &c Thdor-mops Thl Oec: txt ABCD al Bed-gr v e Eus Nyss Chr Cyr Iren Victorin Fulg.—εγκατελ. ABC (Λημφθη C¹) DE all Eus Thaum Nyss Chr Thdr^t Thdor-mops Thl Oec (*corrⁿ from ver 27*): txt l. lect 1 al.—rec aft κατελειφθη, ins η ψυχη αυτου (*from ver. 27*), with E l. 13 &c ar-pol Bed gr Thdor-mops Fulg Philast (Chr bef. εγκατ.): om ABC¹ D 76. 81 al v copt sah Syr æth ar-erp Did Iren Victorin.—αδην B 15. 18. 27. 29. 36 all Eus Thaum Nyss Thl² (*corrⁿ to suit LXX: see ver 27*): txt ACDE &c.—rec ουδε (*see above*), with E &c: txt ABCD 5. 13. 15. 18. 33 all Eus Nyss Cyr Chr.—for ειδεν, εις 43: ειδον 78.—32. aft τουτου, ουν D¹ (omg τον) E Ambr.—ο θεος om 163.—παντες om 29 Ambr.—μαρτ. σμεν D vss.—33. for

σαλευθῶ.] Heb. 'I shall not be moved.'

26. ἡ γλῶσσά μου] Heb. לְשׁוֹנִי, 'my glory.' 27. διαφθοράν] Heb. רֵשַׁע, 'corruption,' from רָשַׁע, corrupt, —or 'the pit,' from רָשַׁע subsidere. De Wette maintains the last to be the only right rendering; but the Lexicons give both, as above, and Meyer and Stier defend the other.

28.] ἐγνώρισας κ. τ. λ.: Heb. 'Thou wilt make known.'

πληρώσεις κ. τ. λ.: Heb. 'Fulness of joys (is) with thy presence.'—These two last clauses refer to the Resurrection and the Ascension respectively.

29. ἀδελφες ἀδελφοί] q. d., 'I am your brother, an Israelite, and therefore would not speak with disrespect of David.' He prepares the way for the apologetic sentence which follows.

ἐξῶν] supply, not ἔστω, but ἔστιν, 'I may,' &c.—The title 'Patriarch' is only here applied to David, as the progenitor of the kingly race:—Abraham and the sons of Jacob are so called in reff.

ἐτι] not, because: but 'that,'—contains the subject of εἰπὶν, and is that for which the apology is made.—We learn from 1 Kings i. 10, and Neh. iii. 16, that David was buried at Jerusalem, in the city of David, i. e., the stronghold of Zion, 2 Sam. v. 7.—Josephus, Antt.

vii. 15, 3, gives an account of the high-priest Hyrcanus, when besieged by Antiochus Eusebes, —and afterwards King Herod, opening the tomb and taking treasure from it. See also xiii. 8. 4. B. J. i. 2. 5. Antt. xvi. 7. 1. Dio Cassius (lix. 14) mentions, among the prodigies which preceded Hadrian's war, that the tomb of Solomon (the same with that of David, see Jos. Antt. xvi. 1) fell down. Jerome mentions (Epist. xvi.) that the tomb of David was visited in his time (the end of the fourth century).

30. προφήτης, in the stricter sense, a foreteller of future events by the inspiration of the Holy Spirit.

εἰδῶς] See 2 Sam. vii. 12, and reff. The words are not cited from the LXX, but rendered from the Hebrew. On the principle of interpretation of this prophecy, see above on ver. 25.

31.] The word προειδῶν distinctly asserts the prophetic consciousness of David in the composition of this Psalm. But of what sort that prophetic consciousness was, may be gathered from this same apostle, 1 Pet. i. 10—12: that it was not a distinct knowledge of the events which they foretold, but only a conscious reference in their minds to the great promises of the covenant, in the expression of which they were guided by the Holy Spirit of Prophecy to

ABC
DE

οὗ πάντες ἡμεῖς ἐσμὲν ^a μάρτυρες. ³³ τῇ δεξιᾷ οὖν τοῦ ^a θεοῦ ^b ὑψωθείς τὴν τε ^c ἐπαγγελίαν τοῦ ἁγίου πνεύματος ^d λαβὼν παρὰ τοῦ πατρὸς ^e ἐξέχεεν τούτο ὁ ὑμεῖς καὶ ^f βλέπετε καὶ ἀκούετε. ³⁴ οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς ^g οὐρανοὺς, λέγει δὲ αὐτὸς Εἶπεν ὁ κύριος τῷ κυρίῳ ^h μου Κάθου ⁱ ἐκ δεξιῶν μου ^j ἕως ἂν θῶ τοὺς ἐχθρούς σου ^k ὑποπόδιον τῶν ποδῶν σου. ³⁵ ἀσφαλῶς οὖν ^l γινωσκέτω πᾶς ^m οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν ⁿ καὶ χριστὸν ὁ θεὸς ^o ἐποίησεν, τοῦτον τὸν Ἰησοῦν ὃν ^p ὑμεῖς ἐσταυρώσατε.

1—Matt. iv. 19. John vi. 15. Rev. i. 6 al. Gen. xiv. 9.

την τε, και την D.—του πν. του αγ. (corr) ABCE 5. 130 (*spiritus sancti* vss appy, and lat ff): txt D &c Cosm Thl.—for τούτο, υμεις D¹ d: aft τούτο (τουνον on 40. 133 v ed lux Bed) ins το δωρον E Bed-gr vss Iren Cyr Ambr. al.—rec bef υμεις ins νυν (*gloss*) with C²E &c ar-pol Cosm Thl: txt ABC¹D all v lux Syr copts sah arm Cyr Did Ambr Philast.—rec bef βλέπ., om και (as unnecessary), with ACE al: txt BD 81.—34. for λεγει δε, ειρηκεν γαρ D (*disit* v, not am).—for ειπεν, λεγει D am lat mss in Bede.—o om D.—35. αν om D.—36. πας ο οικ. CD.—rec αυτον aft χριστον (corr for perspicuity), with E &c (4. 31. 100 Oec Tert, all place it aft θεος): txt ABCD² all v arm Ath Bas Nyss Chr al Iren al: D¹ 142 d om αυτον.—εποιησ. ο θεος (corr) B v (not am) æth Syr copt Leont Tert Amb: txt ACDE d v Iren.—o θ. om lect 12.—37. for δε, ουν E

say things pregnant with meaning not potent to themselves but to us. ^{32.}

From ver. 25 has been employed in substantiating the Resurrection as the *act of God announced by prophecy* in old time: now the *historical fact* of its accomplishment is affirmed, and the vouchers for it produced.

οὗ] either masc., see ch. i. 8. xiii. 31, or neut. The former seems most probable as including the latter.—

‘We are His witnesses,’ would imply, ‘We testify to this His work,’ which work implied the Resurrection. πάντες, first

and most properly *the Twelve*: but, secondarily, the whole body of believers, all of whom, at this time, had probably seen the Lord since His Resurrection. ^{33.}

Peter now comes to the *Ascension*—the exaltation of Jesus to be, in the fullest sense, Lord and Christ. τῇ δεξιᾷ] ‘by the right hand,’ not ‘to the right hand.’

The great end of this speech is to show forth (see above) the God of ISRAEL as the *doer* of all these things. However well the sense ‘to’ might seem to agree with the ἐκ δεξιῶν of ver. 34, we must not set aside a very suitable sense, nor violate syntax (for the construction is entirely unexampled in Hellenistic as well as prose classical Greek) in order to suit an apparent adaptation.

The reference is carried on by the word δεξιᾷ, though it be not in exactly the same position in the two cases. And the ἀνέβη εἰς τοὺς οὐρ. of ver. 34 prepares the way for the ἐκ δεξιῶν following without any harshness.

—On the *poetic* dative after verbs of approach, see Musgr., Phoenissæ, 310 (303, Matth.) and Hermann, Antig. 234. See also ch. v. 31. and Winer (who defends the construction), § 31. 2. b. ἐπαγγελίαν]

Christ is said to have received from the Father the promise above-cited from Joel, which is spoken of *His days*. This, and not of course the declarations made by Himself to the same effect, is here *referred to*, though doubtless those were in Peter’s mind. The very word, ἐκίχειν, refers to ἐκχεῖν above, ver. 17. τούτο, ‘this influence,’ ‘this’ merely; leaving to his hearers the inference, that *this*, which they saw and heard, must be none other than the effusion of the Spirit.

βλέπετε need not imply, as Dr. Burton thinks, that “there was some visible appearance, which the people saw as well as the apostles:”—very much of the *effect* of the descent of the Spirit would be *visible*,—the enthusiasm and gestures of the speakers for instance; not, however, the tongues of flame,—for then none could have spoken as in ver. 13.

^{34.}] This *exaltation* of Christ is also proved from prophecy—and from the same passage with which Jesus Himself had silenced His enemies. On it, and its perversion by the Rationalists, see notes, Matt. xxii. 41 ff.—*δὲ* is not ‘for,’ which would destroy the whole force of the sentence: the Ap. says, ‘For David himself is not ascended into the heavens,’—as he would be if the former prophecy applied to him:

k here only.
Gen. xxxiv. 7.
Pa. cviii. 16.

1 Mark i. 15 al.
Ira. xlii. 8.
Jer. xlii. 6.
m conat. here
only.
n Luke iii. 8.
i Mk.
o — ch. viii. 20.
x. 46. John
iv. 10.
p ch. i. 4 reff.

37 Ἀκούσαντες δὲ ἡ κατενύγησαν τῇ καρδίᾳ, εἰπὺν τε ABC DE
πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους τί
ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ πρὸς αὐτοὺς
Ἱ Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ
ὀνόματι Ἰησοῦ χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήμ-
ψεσθε τὴν ὁδωρεὰν τοῦ ἁγίου πνεύματος. 39 ὑμῖν γάρ
ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς

gr Aug: τότε πάντες οἱ συνελθόντες κ. ἀκούσαντες D syr-marg.—κατηνύγησαν E.—
τὴν καρδίαν ABC 36. 118. 130 Chr (corrū): txt DE (corde d e v).—for εἰπον τε, καὶ
εἰπ. E, εἰπ. δε 19, εἰποντες 18. 73. 103 Aug: καὶ τινες ἐξ αὐτῶν εἰπαν D (εἰπον-
τες D³).—λοιποὺς om D al Aug, (elsw om τ. πετρ. κ.).—rec ποιήσωμεν (corrū), with
B (e sil) D (D Iren Aug, add ουν): txt ACE all Bas.—at end, add επιδειξατε (Tisch.
but υποδ., Scholz, Lachm) ημιν DE Bed-gr tol syr-marg Aug, Promiss.—38. rec
aft δε, ins εφη, with E al: ΔΑ 15. 18 al add φησιν aft μεταν.; D Iren aft αὐτοὺς;
38. 67. 113, lect 12 Syr ar-pol æth arm ins εἰπεν δε bef πετρος (all these varr. show that
originally the verb was not expressed): om B 65. 127. 163 al demid.—for αὐτοὺς, τον
λαον lect. 12.—εν τῷ ον. BCD Epiph (corrū): txt AE mss appy Bas Cyr Thdrt Thl &c.
—του κυριου ιησ. χρ. DE 60. 69. 100. 163. it syrr ar-erp sah arm Bas Epiph Cyr Thdrt
Cyr Hil Lucif Ambr Aug Vig: Syr ar-erp copt Oec Iren om χριστον.—των ἁμαρ-
τημων AB (Bentl, but ημων Birch, and so C) C 96 al v copt sah æth Vig Fulg Aug (some-
times (appy corrū for the sense): txt DE mss (nrly) Syr ar-pol &c Iren Cyr Lucif
Ambr Aug (twice).—λημψ. see ch. i. 2.—for δωρ., δυναμιν (see ch. i. 8) 103: επαγγελιαν
(see ch. i. 4) 119 Bas Thdrt: gratiam Ambr: gratiam, sanctum spiritum d.—39. for υμιν and
υμων, ημιν and ημων D Aug, —πασιν E: txt ACD.—for οσους, ους (mistake in copying f)

BUT he himself says, removing all doubt on the subject," &c. The rendering δι, for, makes it appear as if the ἀνίβη εἰς τ. οὐρ. were a mistaken inference from Psalm cx. 1, whereas that passage is adduced to preclude its being made from the other. 36.]

THE CONCLUSION FROM ALL THAT HAS BEEN SAID. πᾶς οἶκος Ἰσρ.—for all hitherto said has gone upon proofs and sayings belonging to Israel, and to all Israel.

ὁ θεὸς ἐποίησεν, as before, is the ground-tone of the discourse. κύριον,

from ver. 34. χριστόν, in the full and glorious sense in which that term was prophetically known. The same is expressed ch. v. 31 by ἀρχηγὸν κ. σωτήρα ὑψωσεν.—The final clause sets in the strongest and plainest light the fact to which the discourse testifies—ending with δν ὑμῖς ἐσταυρώσατε, —the remembrance most likely to carry compunction to their hearts. 'In clausula orationis iterum illis exprobrat quod Eum crucifixerint, ut majori conscientie dolore tacti ad remedium aspirant.' Calvin in loc. 'Aculeus in fine.' Bengel. 37—41.

EFFECT OF THE DISCOURSE. 37. κατενύγ.] κατανύσσω is exactly 'compungo.' The compunction arose from the thought that they had rejected and crucified Him who was now so powerful, and under whose feet they, as enemies, would be crushed.—'Concionis fructum Lucas refert, ut sciamus non modo in linguarum varietate exsertam fuisse

Spiritus Sancti virtutem, sed in eorum etiam cordibus qui audiebant.' Calvin.

38.] μετανοήσατε, not, as in Matt. iii. 2; iv. 17, μετανοεῖτε. The aorist denotes speed—a definite, sudden act: the present, a habit, more gradual, as that first moral and legal change would necessarily be.—The word imports change of mind: here, change from thinking Jesus an impostor, and scorning Him as one crucified, to being baptized in His name, and looking to Him for remission of sins, and the gift of the Spirit.—The miserable absurdity of rendering μεταν., or 'penitential agite,' by 'do penance,' or understanding it as referring to a course of external rites, is well exposed by this passage—in which the internal change of heart and purpose is insisted on, to be testified by admission into the number of Christ's followers. See Calvin's note.

βαπτισθήτω] Here, on the day of Pentecost, we have the first mention and administration of CHRISTIAN BAPTISM. Before, there had been the baptism of repentance for the remission of sins, by John, Luke iii. 3; but now we have the important addition ἐπὶ τῷ ὀνόμ. Ἰησοῦ χριστοῦ, —in the Name—i. e. on the confession of that which the Name implies, and into the benefits and blessings which the Name implies.—The Apostles and first believers were not thus baptized, because, ch. i. 5, they had received the BAPTISM BY THE HOLY

^q εἰς μακράν, ὅσους ἂν ἵ προσκαλέσθαι κύριος ὁ θεὸς ἡμῶν. ⁴⁰ Ἐτέροις τε λόγοις ἡ πλείοσι διεμαρτύρατο καὶ παρεκάλει λέγων Ἡ Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκο-
 λιᾶς ταύτης. ⁴¹ Οἱ μὲν οὖν ὑποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ
 ψυχὰι ὡς εἰς τρις χιλιάδας. ⁴² ἦσαν δὲ προσκαρτεροῦντες τῇ διδασκίᾳ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει

q = ch. vii. 53. viii. 20. μακράν, Luke xv. 20 al. Eph. ii. 18. Isa. lvi. 10. — ch. xiii. 2. xvi. 10. Joel ii. 32. — Luke xi. 53. Heb. vii. 28. — Luke xvi. 28 al. 3 Tim. ii. 14. iv. 1. — Luke iii. 18 al. u = Matt. i. 21. Rom. v. 9. y Luke viii. 40. ch. xv. 4 al. 2 Mac. iii. 9. s ver. 47. ch. v. 14. xi. 24. 1 Mac. ii. 43. a = ch. vii. b ch. i. 14 reff. c Matt. vii. 28 al. d = Gal. ii. 9.

AC al sah : ὅσους αν 180 : txt B (e sil) DE &c.—40. εἰερ. δε D gr.—rec διεμαρτυρητο : txt ABCDE all Chr Thl.—aft παρεκαλει ins αυτους (corrη) ABCD all v Syr ar Lucif arm Lucif : om E 1 &c.—aft λεγ., ins αυτοις 127.—ταυτ. της σκολιας D al v al Lucif : της σκ. om 73 (similarity of endings).—41. rec. bef αποδεξ. ins αμμενως (explanatory gloss on αποδεξ. from margin), with E al Syr ar-pol &c : txt ABCD (but for απ., πιστευσαντες D : αποδεξ. κ. πιστ. syr-marg Aug) al v copt sah æth Clem Chr, (appy) Aug : υποδεξ. 42 Thl : καταδεξ. 46 : δεξ. 36.—αυτου om 4. 104 copt Aug : add και πιστευσαντες syr-marg. Aug.—bef τη ημ. εκ. ins εν (corrη) to avoid the apparent connexion of τη ημ. εκ. with προσετεθησαν) ABCD (εν εκ. τ. ημ) al v æth ar-pol : txt E.—42. και ησαν πρ. D.—εν τη ιδδ. A 98 v d Syr ar-erp.—aft αποστ., adj εν ιερουσαλημ D, as also tol aft προσευχ.—rec και τη κλασει (corrη), with D²E : txt ABCD¹ al, also (communicatione

Gnost, the thing signified, which super-added that by water, the outward and visible sign.—The result of the baptism to which he here exhorts them, preceded by repentance and accompanied by faith in the forgiveness of sins in Christ, would be, the receiving the gift of the Holy Spirit.

39.] τοῖς τέκνοις ὑμ., viz. as included in the prophecy cited ver. 17, 'your little ones;' not, 'your descendants,' which would be understood by any Jew to be necessarily implied. πᾶσι τοῖς εἰς μακράν, 'the Gentiles;' see ref. Eph. There is no difficulty whatever in this interpretation. The Apostles always expected the conversion of the Gentiles, as did every pious Jew who believed in the Scriptures. It was their conversion as Gentiles, which was yet to be revealed to Peter. It is surprising to see such commentators as Dr. Burton and Meyer finding a difficulty where all is so plain. The very expression, ὅσους ἂν προσκαλέσθαι ὁ θεὸς ἡμ., shews in what sense Peter understood τοῖς εἰς μακρ.; not all, but as many as the Lord our God προσκαλ., shall summon to approach to Him,—bring near,—which, in his present understanding of the words, must import—by becoming one of the chosen people, and conforming to their legal observances.

40.] The words cited appear to be the concluding and inclusive summary of Peter's many exhortations, not only their general sense : just as if ver. 36 had been given as the representative of his whole speech above. σῶθητε is improperly rendered in E. V. 'save yourselves:' it is not

(see Stier, R. A. i. 62) σώζετε εαυτούς, as in Luke xxiii. 35. 37. 39 : 'be saved,' εἰς ἑαυτὸν εὐθὲν retten, is the true sense. σκολιᾶς

—see ref. Peter alludes to ref. Deut.

41.] This first baptism of regeneration is important on many accounts in the history of the Christian Church. It presents us with two remarkable features : (1) It was conferred, on the profession of repentance, and faith in Jesus as the Christ. There was no instruction in doctrine as yet. The infancy of the Church in this respect corresponded to the infancy of the individual mind ; the simplicity of faith came first,—the ripeness of knowledge followed. Neander well observes (Leit. u. Pflanz. p. 34) that among such a multitude, admitted by a confession which allowed of so wide an interpretation, were probably many persons who brought into the church the seeds of that Judaizing form of Christianity which afterwards proved so hostile to the true faith ; while others, more deeply touched by the Holy Spirit, followed humbly the unfolding of that teaching by which He perfected the Apostolic age in the doctrine of Christ. (2) Almost without doubt, this first baptism must have been administered, as that of the first Gentile converts was (see ch. x. 47, and note), by affusion or sprinkling, not by immersion. The immersion of 3000 persons, in a city so sparingly furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kedron, or to Siloam, for that purpose.

42—47.] DESCRIPTION OF THE LIFE

f = Luke i. 65. τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43 ἔγινετο δὲ πᾶσιν ABC
 ch. v. 5, but DE
 w. εἰς. ἡ ψυχὴ φόβος, πολλά τε ἔρατα καὶ σημεῖα διὰ τῶν
 g = ch. iii. 23. ἁποστόλων ἐγίνετο.* 44 πάντες δὲ οἱ πιστεύοντες [ἦσαν]
 Rom. xiii. 1. Gen. xvii. 14. i = ch. iv. 16, 80 al.
 b John iv. 22. ver. 22.

fractionis panis) v copt sah Syr meth.—43. rec *εγενετο* (*corrpt as more usual*), with E &c sah ar-pol &c: txt¹Α (BCD *εγειν.*) 96² v copt Syr.—for του αρτου, *eucharistia* Syr ar-erp.—for τε, δε B copt: om D 133 lect 12: txt ACD²E &c.—σημ. ου μικρα E 25.—δια των χειρων των αποστ. E al Syr ar-erp meth.—aft φοβ., ins και τρομος arm.—for *εγινετο* (-γειν- CD) *εγεν.* all Thl² Oec (ed): *εγινοντο* E 25. 64: *εγειν.* δια τ. απ. AC Syr copt sah eth ar-pol: add aft αποστ. εν (εις al) ιερουσαλημ ACE all v Syr copt ar-erp Thl², and besides, ΛAC al v copt add φοβος τε ην μεγας επι παντας (cf ch v. 5 al), and (and al) proceed, και παντες δε.—44. for δε, τε D.—πιστευσαντες (*corrpt*) B h al Orig Thl²: txt ACDE &c Thl¹.—ησαν and kai om B 57 al Orig Salv

AND HABITS OF THE FIRST BELIEVERS. This description *anticipates*; embracing a period extending beyond the next chapter. This is plain from ver. 43: for the miracle related in the next chapter was evidently the first which attracted any public attention: vv. 44, 45, again, are taken up anew at the end of chap. iv., where we have a very similar description, evidently applying to the same period. 42. τῇ διδαχῇ τῶν ἀποστ., comp. Matt. xxviii. 20.

τῇ κοινωνίᾳ] 'community': the living together as one family and having things in common. It is no objection to this meaning, that the fact is repeated below, in ver. 45: for so is the κλάσις τοῦ ἄρτου in ver. 46, and the προσκ. ταῖς προσευχ.—The Vulg. interpretation of τῇ κοινωνίᾳ (και) τῇ κλάσει τ. ἄρτ. by 'communicatione fractionis panis,' per *Hendiadys*, is curious enough. If suggested by 1 Cor. x. 16, it should have been 'communicatione et fractione panis.' The adoption of the right reading renders this interpretation untenable.—The supplying τῶν ἀποστ. aft. κοινωνίᾳ, as in E. V., is better than the last, but still I conceive bears no meaning defensible in construction. Very different is the κοινωνία τ. ἀγ. πνεύματος of 2 Cor. xiii. 13, because there the Holy Ghost is *imparted*, is that of which all partake, are κοινωνοί: whereas the κοιν. τῶν ἀποστ. must signify fellowship with the App., or fell. with that Society of which the App. were the chief; neither of which meanings I conceive κοιν. will bear.—The special sense in which κοινωνία occurs, Rom. xv. 26, could not be here meant, or the word would have been qualified in some way, τῇ κοιν. (τῇ) εἰς τοὺς πτωχοὺς, or the like. τῇ κλάσει τ. ἄρτου] This has been very variously explained. Chrysostom (Homil. in Act. vii.) says, τὸν ἄρτον μοι δοκεῖ λέγων, καὶ τὴν νηστείαν ἐγκαθ' ἑαυτὸν σημαίνειν, καὶ τὸν σκληρὸν βίον τροφῆς γάρ, οὐ τροφῆς μετελάμβανον. And simly Eucumenius, and of the moderns Bengel: 'fractione

panis, id est, victu frugali, communi inter ipsos.' But on ver. 46 he recognizes a covert allusion to the Eucharist.—The interpretation of ἡ κλ. τ. ἄρτ. as the celebration of the Lord's supper has been, both in ancient and modern times, the prevalent one. Chrysostom himself, in his 27th Hom. on 1 Cor., p. 422, interprets it, or at all events τῇ κοινωνίᾳ and it together, of the Holy Communion. And the Romanist interpreters have gone so far as to ground an argument on the passage for the administration in one kind only. But,—referring for a fuller discussion of the whole matter to the notes on 1 Cor. x. xi.,—barely to render ἡ κλάσις τοῦ ἄρτου the breaking of bread in the Eucharist, as now understood, would be to violate historical truth. The Holy Communion was at first, and for some time, till abuses put an end to the practice, inseparably connected with the ἀγάπαι, or love-feasts, of the Christians, and unknown as a separate ordinance. To these ἀγάπαι, accompanied as they were at this time by the celebration of the Lord's supper, the κλάσις τοῦ ἄρτου refers,—from the custom of the master of the feast breaking bread in asking a blessing; see ch. xxvii. 35, where the Eucharist is out of the question.—No stress must be laid, for any doctrinal purpose, upon the article before ἄρτον: the construction here requires it, and below, ver. 46, where not required by the construction, it is omitted.—I need hardly add, that the sense inferred by Kypke and Heinrichs from Isa. lviii. 7, διάθνηκε πεινῶντι τὸν ἄρτον σου,—that of giving bread to the poor, is in the highest degree improbable here, and inconsistent with the Christian use of ἡ κλάσις τοῦ ἄρτου elsewhere.

ταῖς προσευχ.] 'The appointed times of prayer': see ver. 46. But it need not altogether exclude prayer among themselves as well, provided we do not assume any set times or forms of Christian worship, which certainly did not exist as yet. See notes on Rom. xiv. 5. Gal.

^k ἐπὶ τὸ αὐτὸ [καὶ] ^l εἶχον ἅπαντα ^m κοινὰ, ⁴⁵ καὶ τὰ ^k κτήματα καὶ τὰς ὀψαρξείας ἐπίπρασκον καὶ ^p διμερίζον ^k Matt. xxii. 34. ch. iii. 1. 1. 16 ref. Neh. vi. 2. 1—1 Pet. ii. 10. m—ch. iv. 32. Th. i. 41. Wad. xli. 3. n Matt. xli. 22. ch. v. 1. See Prov. xxxi. 16. o Heb. xi. 34 only. 2 Chron. xxxv. 7 al. p Luke xxii. 17 ref. q—ch. iv. 35 only. Exod. i. 12, 17. Thucyd. iv. 118 ff. r Matt. vi. 8 al. Prov. xviii. 9. s Mark xiv. 49. Luke ix. 28. Num. iv. 16. t ch. i. 14 ref. u Matt. xiv. 19. xxvi. 26 al. ch. xx. 7, 11 al. Isa. lviii. 7. Heb. vi. 42. viii. 3. xx. 20. v—ch. xxvii. 33. 2 Tim. ii. 6 f. Wisd. xviii. 9. w Luke i. 14, 44. Jude ver. 24 only. Ps. xlv. 7, 15. x here only t.

(this seems to point to the genuine text, but is too weakly supported): txt ACDE v.—παντα D.—45. κ. οσοι κτηματα ειχον η υπαρξεις D (Syr omg η υπαρξ.).—aft επιπρ. ins δε 96².—μεριζον A: διμεριζοντο 177.—καθ ημεραν πασι D.—46. for καθ ημεραν, παντες D¹, καθ ημ., παντες τε D².—προσεκαρτερουν D.—ομοθ. om D 3. 103: ins aft ιερω C al.—και κατ οικους αν (om D³) επι το αυτο κλωντες τε αρτον D.—47. αυτα

iv. 10. 43.] πᾶσι ψυχῇ, designating generally the multitude,—those who were not joined to the infant church. This is evident by the πάντες δὲ οἱ πιστεύοντες when the church is again the subject, ver. 44. φόβος, 'dread,' reverential astonishment, at the effect produced by the outpouring of the Spirit. On the latter part of the ver. see general remarks at the beg. of this section. 44.] If it surprise us

that so large a number should be continually assembled together (for such is certainly the sense, not 'fraternal amore conjunctos,' as Calvin)—we must remember that a large portion of the *three thousand* were persons who had come up to Jerusalem for the feast, and would by this time have returned to their homes. εἶχον ἅπαντα κοινὰ] 'they had all things (in) common,' i. e. no individual property, but one common stock: see ch. iv. 32. That this was literally the case with the infant church at Jerusalem, is too plainly asserted in these passages to admit of a doubt. Some have supposed the expressions to indicate merely a partial community of goods: 'non omnia vendiderunt, sed partem bonorum, quæ sine magno incommodo carere poterant,' Wetstein; contrary to the express assertion of ch. iv. 32. In order, however, rightly to understand this community, we may remark: (1) It is only found in the church at Jerusalem. No trace of its existence is discoverable any where else: on the contrary, Paul speaks constantly of the rich and the poor, see 1 Tim. vi. 17. Gal. ii. 10. 2 Cor. viii. 13, 15; ix. 6, 7. 1 Cor. xvi. 2: also James, ii. 1—5; iv. 13.—And from the practice having at first prevailed at Jerusalem, we may perhaps explain the great and constant poverty of that church, Rom. xv. 25, 26. 1 Cor. xvi. 1—3. 2 Cor. viii. ix.: also ch. xi. 30; xxiv. 17.—The non-establishment of this community else-

where may have arisen from the inconveniences which were found to attend it in Jerusalem: see ch. vi. 1. (2) This community of goods was not, even in Jerusalem, enforced by rule, as is evident from ch. v. 4 (xii. 12), but, originating in free-will, became perhaps an understood custom, still however in the power of any individual not to comply with. (3) It was not (as Grotius and Heinrichs thought) borrowed from the Essenes (see Jos. B. J. ii. 8. 3), with whom the Apostles, who certainly must have sanctioned this community, do not appear historically to have had any connexion. But (4) it is much more probable that it arose from a continuation, and application to the now increased number of disciples, of the community in which our Lord and His Apostles had lived (see John xii. 6; xiii. 29) before. (The substance of this note is derived from Meyer, in loc.).—The practice probably did not long continue even at Jerusalem: see Rom. xv. 27, note.

45.] κτήματα, landed property, ch. v. 1—see ref.: ὀψαρξείας, any other possession; moveables, as distinguished from land.—αὐτά, their price; see a similar constr. Matt. xxvi. 9; and Winer, § 22. 3. καθότι ἂν . . . The ἂν with imperf. indic. in this connexion implies 'accidisse aliquid non certo quodam tempore, sed quotiescunque occasio ita ferret,' Herm. ad Viger., p. 818. See ch. iv. 35. Mark vi. 56; xi. 24; Soph. Philoct. 290 ff. Aristoph. Lys. 510 ff. 46.] καθ' ἡμ. . . ἐν τῷ ἱερῷ—see Luke xxiv. 53. The words need not mean, though they may mean, that they were assembled in Solomon's porch, as in ch. v. 12—but most probably, that they regularly kept the hours of prayer, ch. iii. 1.—See on κοινωνία, ver. 42. κατ' οἶκον] domi, privatim (Beng.). as contrasted with ἐν τῷ ἱερῷ. So also Wolf., Scal., Heinr., Olsh., Meyer, De Wette:—not, domatim, from house to house, as

γ — Luke ii. 52. ch. iv. 33†
 vii. 10. Prov. iii. 4.
 z — Rom. v. 1. ch. xiv. 16.
 a ver. 41.
 b 1 Cor. i. 18.
 2 Cor. ii. 15.
 Isa. xiv. 20.
 c ver. 46.
 d — ch. i. 16. ii. 1. Ps. xxxvi. 38.
 e Luke xviii. 10.
 f — Mark xv. 1 ref.
 g Luke i. 15 ref.
 h — Luke xvi. 14. xxiii. 50.
 i — Luke xiv. 27 al. k ch. ii. 46 ref. l Matt. xxiii. 27. Rom. x. 15 only. 3 Kings i. 6. m constr. Luke xxii. 6. 1 Cor. ix. 6. n — Matt. vi. 1 ref. o Mark i. 21 al.

ABC
DE

III. ¹ Πέτρος δὲ καὶ Ἰωάννης ² ἀνέβαινον εἰς τὸ ἱερόν

¹ ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. ² καὶ τις

ἄνθρωπος χωλὸς ³ ἐκ κοιλίας μητρὸς αὐτοῦ ⁴ ὑπάρχων ⁵ ἔβα-

στάζετο, ὃν ἐτίθουν ⁶ καθ' ἡμέραν πρὸς τὴν θύραν τοῦ

ἱεροῦ τὴν λεγομένην ⁷ ὠραίαν, ⁸ τοῦ αἰτεῖν ⁹ ἔλεημοσύνην

¹⁰ παρὰ τῶν ¹¹ εἰσπορευομένων εἰς τὸ ἱερόν. ¹² ὃς ἰδὼν

om 117.—καθως 13: καθο 180.—for λαον, κοσμον D.—ολον om 105. 180 al.—rec aft καθ ἡμεραν ins τη εκκλησια (explanatory gloss, see note), with E (also D al Syr art εν τ. εκκλ.) most mss Bed-gr Thl: om ABC (τοις σωζομενοις above 13. 36 lect 1) v copt sah æth arm Cyr.—ο δε κυρ. το καθ ημ. om 180.

CHAP. III. 1. rec bef πετρ., επι το αυτο δε, with E most mss Bed-gr Thl, and ανβ. Syr art (see above). This variety of posn confirms the view taken in the note: txt ABC (D al attach εν τ. αυρ. το καθ ημ. ch ii. 47, and begin ch iii. εν δε ταις ημεραις ταυταις) 38. 69. 163 al lect 1 v copt sah æth arm Cyr (Lucif appy): εν τ. αυρ. om 65.—ωαναη D, and so usually.—αναβαινον A ανβενν. C.—aft ιερων add το δελεινον D: ad vesperum d.—for της προς. τ. εν., ενατη τη προσευχη D¹: την ενατην της προσευχης D² d arm: νεατην B.—2. και ιδου τις D¹ Syr ar-erp arm.—υπαρχων om D Syr ar-erp arm Lucif: constitutus e.—portabant homines illi qui conueverant adferre ei ponere illum Syr ar-erp: bef επιθ., ins οι βασταζοντες arm.—for θυρ., πυλην E al Bas-sel.—παρ αυτων εισπορ. αυτων D¹.—3. for ος ιδων, ουτος ατεινσας τοις οφθαλμοις αυτου

Erasm., Salmasius, Kuinoel, al.:—the words may bear that meaning (see Luke viii. 1), but we have no trace of such a practice, of holding the ἀγάπαι successively at different houses.—The ἐλάσις τ. ἄρτου took place at their house of meeting, wherever that was: cf. ch. xii. 12. μετ. τροφ.] ‘they partook of food.’—see ref.;—viz. in these agapæ or breakings of bread. ἀφελόγητι] in good Greek, ἀφίλεια: = ἀπλότης (De W.), but see on Rom. xii. 8. 2 Cor. viii. 2.

47.] αλυσυντες τ. θ. does not seem only to refer to giving thanks at their partaking of food, but to their general manner of conversation, including the recurrence of special ejaculations and songs of praise by the influence of the Spirit. τους σωζομενους] ‘Those who were in the way of salvation’ compare σωθητι, ver. 40: ‘those who were being saved.’ Nothing is implied by this word, to answer one way or the other the question, whether all these were finally saved. It is only asserted, that they were in the way of salvation when they were added to the Christian assembly. Doubtless, some of them might have been of the class alluded to Heb. x. 26—29: at least there is nothing in this word to preclude it.—Correct criticism, as well as external evidence, requires that the words εν τη εκκλησιᾳ or εν τη εκκλησιᾳ should be rejected, as having been an explanatory

gloss, (‘est hæc Chrysostomi, ut videtur, glossa, per Syrum et alios propagata;’ Bengel,) and επι το αὐτό brought back to its place and the meaning which it bears in this passage (see ver. 43), viz. ‘together,’ in the sense of making up one sum, one body assembled in one place. Meyer attributes the separation of επι το αὐτό from Πίτρος to an ecclesiastical portion having begun εν ταῖς ἡμέραις ταύταις II. κ. Ιω. as D. But why, as De Wette asks, should those words have been inserted at the beginning of a portion? Possibly, I would suggest, as a mistaken interpretation of επι το αὐτό, which was not understood. Then when εν τ. αὐ. became joined to Πίτρος, εν τη εκκλ. would naturally be supplied after προσετιθει.

CHAP. III. 1—10.] HEALING OF A LAME MAN BY PETER AT THE GATE OF THE TEMPLE.

1.] ἀνέβαινον, ‘were going up.’ τὴν ἐνάτην] see ch. x. 3. 30. τὴν ὥραν τῆς πρ., generic;—τὴν ἐν., specific. There were three hours of prayer; those of the morning and evening sacrifice, i. e. the third and ninth hours,—and noon. See Lightfoot and Wetst. in loc. 2.] ἔβασι., ‘was being carried.’ They took him at the hours of prayer, and carried him back between times. τὴν θύραν τ. λ. ὠραίαν] The arrangement of the gates of the Temple is, from the notices which we

Πέτρον καὶ Ἰωάννην μέλλοντας ^{oo} εἰσιέναι εἰς τὸ ἱερὸν ^{oo ch. xxi. 18}
^p ἡρώτα ἐλεημοσύνην λαβεῖν. ^{4 q} ἀτενίσας δὲ Πέτρος εἰς ^p
αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν Ὁ Βλέψον εἰς ἡμᾶς. ⁵ ὁ δὲ ^o
ἐπέειχεν αὐτοῖς ἑκδοκῶν τι παρ' αὐτῶν ἡ λαβεῖν. ^{q ch. i. 10.}
⁶ εἶπεν δὲ Πέτρος Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει ^{ch. i. 20}
μοι· ὁ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ ^{ref. Job vii.}
χριστοῦ τοῦ Ναζωραίου [ἐγείραι καὶ] περιπάτει. ⁷ καὶ ^{8 alex.}
^{t constr. here only. 2 Macc. xii. 44. absol. Matt. xxiv. 50 al.}
^{v ch. iv. 87. xxviii. 7. 2 Pet. i. 8. Sir. xx. 16.} ^{a — ch. ii. 83.}

καὶ ἰδὼν D al.—for εἰσιέναι, εἶναι D gr.—ἡρ. αὐτοὺς D.—λαβεῖν om D h all ar-pol
slav Thl Lucif: *ut darent* Syr sah æth ar-erp: ins ABCE (adds παρ αὐτῶν) al v copt.
—4. ἐμβλέψας δε ο π. D.—συν ἰωανη γκ. εἶπεν D¹: συν τῷ ἰωαν. om 26: ins aft πετρ.
163.—ατενισον εις D.—5. for επειχεν, ατενισας D gr.—επ αὐτοὺς 46.—τι λαβ. (λαβ. τι
E) παρ' αυτ. DE 42. 103 al v Lucif: αυτου C, τι λαβ. απ αυτων D (Lachm).—6. πετρ.
δε ειπ. AC v copt sah: txt B (e sil) D (ο πετρ.) E & c Syr & c Thl Lucif al.—η χρ. 32. 99
copt.—ουκ C.—rec bef περιπ., ins εγειραι και (addn from such passages as Luke v. 23,
vi. 8 al?) with C & c Thdr²: εγειρει και ΑΕ al Thl²: εγειρει Syr: αναστα Epiph:
om BD sah (the authorities being so nearly divided, εγειρει and -ραι being no real va-
riation, I have left it as doubtful: esp as περιπατει seems hardly likely to have stood

now possess, very uncertain. Three en-
trances have been fixed on for the θύρα
ῥαία: (1) The gate mentioned Jos. B. J.
v. 5: τῶν δὲ πυλῶν αἱ μὲν ἐννέα χρυσῷ
καὶ ἀργύρῳ κεκαλυμμέναι πανταχόθεν
ἦσαν, ὁμοίως τε παραστάδες καὶ τὰ ὑπὲρ-
θύρα· μία δὲ ἡ ἐξωθεν τοῦ νεῶ Κορινθίου
χαλκοῦ, πολλὴ τῇ τιμῇ τὰς καταργήρους
καὶ τὰς περιχρῶσους ὑπεράγουσα. This
gate was also called *Nicanor's gate* (see the
Rabinnical citations in Wetstein),—and lay
on the eastern side of the Temple, towards
the valley of Kedron. Jos. mentions it
again, as ἡ ἀνατολικὴ πύλη τοῦ ἐνδοτέρου,
χαλκῇ οὖσα, and gives a remarkable account
of its size and weight: adding, that when,
before the siege, it was discovered super-
naturally opened in the night, τοῦτο τοῖς
ἰδιώταις κάλλιστον ἰδοῦν τίρας ἀνοῖξαι
γὰρ τὸν θεὸν αὐτοῖς τὴν τῶν ἀγαθῶν
πόλιν. But some find a difficulty in this.
The lame man, they say, would not be likely
to have been admitted so far into the Temple
(but see Wetst. as above, where it appears
that lepers used to stand at Nicanor's gate):
and besides, he would have taken up his
station naturally at an *outer* gate, where he
might ask alms of *all* who entered. These
conditions suit better (2) the gate *Susan*:
as does also the circumstance mentioned
ver. 11, that the people ran together to
Solomon's porch: for this gate was on the
east side of the court of the Gentiles, and
close to Sol.'s porch. Only the name
ῥαία cannot be derived from the town
Susan (from which the gate was named,
having a picture of the town over it), that
word signifying 'a lily,' the town being
named, it is true, διὰ τὴν ῥαϊώτητα τοῦ

ρόπου (Athen. xii. 1, p. 573): but the de-
rivation being too far-fetched to be at all
probable. Another suitable circumstance
was, that by this gate the market was held
for sheep and cattle and other offerings,
and therefore a greater crowd would be at-
tracted. (3) Others again (Lightf. favours
this) attempt to derive ῥαία from ῥῆγ,
'tempus,' and refer the epithet to two gates
opening towards the city on the western
side. But it is very unlikely that Luke
should have used ῥπ. in so unusual a mean-
ing:—not to say (see Lightf. Descr. Templi)
that the meaning of ῥῆγ itself is very
doubtful. So that the matter must remain
in uncertainty.

3.] ἡρώτα . . .
λαβεῖν,—so Sophocl. Aj. 836, αἰρήσομαι
δὲ σ' οὐ μακρὸν γίρας λαβεῖν, and Aristoph.
Plut. 240, αἰτῶν λαβεῖν τι μικρὸν ἀργυ-
ρίδιον. Δεσμ., as Matt. vi. 2.—The
Jewish forms of asking alms are given in
Vajicra Rabb. f. 20. 3. 4 (cited by Meyer),
—'Merere in me': 'In me benefac tibi',
and the like. 4. βλέψον εἰς ἡμᾶς
Calvin's note is important: 'Non ita lo-
quitur Petrus quin de consilio Dei certus
sit: et certe his verbis singulare aliquod et
insolitum beneficium sperare jubet. Queri
tamen potest, an facultatem habuerint
edendi miracula quoties liberet. Respon-
deo, sic ministros fuisse divine virtutes, ut
nihil suo arbitrio vel proprio motu tentarint,
sed Dominus per ipsos egerit quum ita ex-
pedire noverat. Hinc factum est ut unum
sanarint, non autem promiscue omnes.
Ergo, quemadmodum in aliis rebus ducem
et directorem habebant Dei Spiritum, ita
etiam in hac parte. Ideo priusquam claudum
surgere jubeat Petrus, coniecit in eum et

^w = here only. ^w πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν· ^x παραχρῆμα ABC
^{80 and freq.} δὲ ἑστέρωθησαν αὐτοῦ αἱ ⁸ βάσεις καὶ τὰ ⁸ σφυρὰ, ⁸ καὶ DE
^x Matt. xxi. 19, 20. Luke I. 64. Num. vi. 9 al.
^y = ver. 16 only. Pa. xxi. 6. lxiv. 3. met. ch. xvi. 6. 1 Kings II. 1. ⁹ ἐξαλλόμενος ἔστη καὶ περιπατάει, καὶ εἰσῆλθεν σὺν αὐτοῖς
⁹ εἰς τὸ ἱερὸν περιπατῶν καὶ ^a ἀλλόμενος ^d αἰνῶν τὸν θεόν.
⁹ καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα καὶ ^d αἰνοῦντα
¹⁰ τὸν θεόν· ¹⁰ ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ
¹ πρὸς τὴν ἐλεημοσύνην καθήμενος ¹ ἐπὶ τῇ ὥραίᾳ πύλῃ
¹ τοῦ ἱεροῦ· καὶ ¹ ἐπλήσθησαν ^b θάμβους καὶ ¹ ἐκστάσεως
¹ ἐπὶ τῇ ¹ συμβεβηκότι αὐτῷ. ¹¹ κρατοῦντος δὲ αὐτοῦ
^d τὸν Πέτρον καὶ Ἰωάννην, συνέδραμεν πᾶς ὁ λαὸς πρὸς
^d αὐτοὺς ^a ἐπὶ τῇ ^o στοᾷ τῇ καλουμένῃ Σολομῶντος ¹ ἐκ-
^o = Matt. xiv. 35. Luke xxiv. 16, 51. 1 Kings. xxvi. 17. ^f = 1 Tim. I. 16 al. see Matt. xix. 8. ^g = John v. 2.
^g = Luke iv. 28. v. 26. Gen. vi. 11, 13. ^h = Luke iv. 36. v. 9 only. Cant. iii. 8. ⁱ = Mark xvi. 8 al.
^h = Matt. vii. 28 al. ⁱ = Luke xxiv. 14. Gen. xlii. 4. ^m = 9 Kings
^{14. 61} See Matt. ix. 25 al. ⁿ = ch. v. 9. John iv. 6. v. 2. ^o = John v. 2. x. 23. ch. v. 12 only. Kack.
^{xlii. 3.} ^p here only: objectively, Dan. vii. 7. plur., ch. v. 16.

alone.—7. aft ηγ. add αυτον ABC 15. 18. 36 v Syr ar-pol copt sah eth arm Bas Bas-sel
 Cyr Lucif (*insertion to fill up the sense*): txt DE most mss Thl.—και παραχρ. ισταθη
 και ιστ. D.—αι βασ. αυτου ABC (*corrpn*).—σφυρα A, φυρα C, σφυρια I, crura d.—
 8. ανεστη 36. 100. 103 127 al.—aft περιεπ., add χειρων E, χαρμομενος D.—rec bef
 αιων ins kai, with BCE v Iren (*addition to suil ver 9*): om A D (om also περιεπ. κ.
 αλλ.).—9. om (*owing to θεον . . . θεον*) 27. 29.—ιδεν C al.—rec αυτον πας ο λ. (*corrpn*),
 with E Lucif: txt ABCD v (sah).—for θεον, κυριον C.—10. for τε, δε ABC 15. 18. 19
 v e copt Bas-sel (*corrpn for the usual τε of the Acts*): txt DE gr most mss syrr eth ar-
 pol al Thl Lucif.—for ουτος, αυτος (*corrpn as more usual*) KAC 15. 18. 36. 40 al v Syr
 copt aeth ar-pol Bas-sel Lucif: txt B (e sil) DE al Thl.—for ην, εστιν 40. 101 Chr.—
 καθεζομενος D: add καθ ημεραν Syr ar-erp.—θαμβου C.—for συμβ., γεγεννημενο D.—
 11. rec for αυτου, του ιαθιντος χωλου (*beginning of an ecclesiastical lection*): txt
 ABC (D see below) E all v syrr ar-erp copt arm aeth (κρατοῦντων δε αυτων: so also v-
 ms).—τον ιωαν. AB 127. 130.—rec προς αυτους πας ο λαος (*corrpn*), with E &c copt syr
 ar-pol &c: txt ABC 130 v Syr aeth arm sah: om lect. 17 Chr.; πρ. αυτον 4. 163.—
 σολομωνος DE &c: txt A (σαλ.) B? C.—D reads: εκπορευομενου δε του πετρου και
 ιωανου συνεξεπορευετο κρατων αυτους· οι δε θαμβηθηντες ιστησαν εν τη στ. τ. κ. σ.

defixit oculos. Talis intuitus non carebat
 peculiari Spiritus motu. Hinc fit ut tam
 secure de miraculo pronuntiet. Porro,
 excitare hoc verbo claudum voluit ad reci-
 piendam Dei gratiam: ille tamen nihil
 quam eleemosinam exspectat. 5.

ἐπέτειν not τοὺς ὀφθαλμούς (as Bos and
 Kuinoel), which is implied:—but (see reff.)
 τὸν νοῦν, 'fixed his attention on them.'

6.] 'Non dubium est, quin etiam
 iis qui non erant de communitate fidelium,
 datæ fuerint eleemosynæ: sed Petrus tum
 vel nil habebat secum, in via ad templum,
 vel non tantum dare poterat quantum ad
 sublevandum pauperem opus esset. Vide
 abstinentiam Apostoli in tanta administra-
 tione, cf. ii. 45, coll. iv. 35.' Bengel. But
 perhaps it is more simple to conclude that
 Peter spoke here of *his own station and*
means in life—'I am no rich man, nor have
 I silver or gold to give thee.' ἐν τῷ
 ὀνόμ.] There is no ellipsis (as Heinr. and
 Kuinoel) of λέγω σοι, which weakens the
 force of the sentence; the Name of Jesus is

that in which, *by the power of which*, the
 "rise up and walk" is to be accomplished.

7. πιάσας . . . ἤγειρε] οὗτω καὶ
 ὁ χριστὸς ἰκονήσει· πολλάκις λόγῳ ἰθε-
 ράπευσε, πολλάκις ἔργῳ, πολλάκις καὶ
 τὴν χεῖρα προήγαγεν, ὅπου ἦσαν ἀσθε-
 νέστεροι κατὰ τὴν πίστιν· ἵνα μὴ δόξῃ
 ἀπὸ ταυτομάτου γενέσθαι. Chrys. See
 Mark ix. 27.

βάσεις are the 'soles' of
 the feet,—σφυρά, the 'ankles.' Luke, the
 physician, had made himself acquainted
 with the peculiar kind of weakness, and
 described it accordingly. 8.] ἐξάλλ.

describes his first joyous liberation from
 his weakness: as soon as he felt himself
 strengthened, he leapt up, for joy. No
 suppositions need be made, such as πε-
 ράζων ἑαυτὸν (Chrys.): or that it
 was from ignorance how to walk (Bloomf.).
 His joy is quite sufficient to explain the
 gesture, and it is better to leave the narra-
 tive in its simplicity.

11.—26.] THE DISCOURSE OF PETER
 ΤΗΡΕΥΦΟΝ. 11. κρατοῦντος] holding,

θαμβοί. ¹² ἰδὼν δὲ ὁ Πέτρος ἠπεκρίνατο πρὸς τὸν λαὸν q = Matt. xi. 26 al. Luke iv. 2 al. Isa. lli. 15. s. w. dat. Luke iv. 20. xxii. 56. ch. x. 4 al. Luke only. Job vii. 8 alex. Mark i. 17 al. a constr. ch. vii. 19. Josh. xlii. 30. 8 Kings xlii. 16. Winer, 454. u = ver. 28 ref. ¹³ ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε, καὶ ἡρνήσασθε αὐτὸν κατὰ πρόςωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύνειν. ¹⁴ ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, v = Matt. xxvii. 18. Mark xv. 10. w = Matt. x. 33. 2 Pet. ii. 1. x = Luke ii. 31. 2 Cor. x. 1. 9 Chron. xiii. 8. y constr. here only. See ch. xx. 16 al. s = Matt. xxvii. 10, &c. ss = 1 John i. 20.

εκθ.—12. ἀποκριθεὶς δὲ ο πετρ. ειπεν πρ. αυτους (πρ. αυτ. Syr ar-erp arm also) D.—rec bef πετρ. om o, with E &c: ins ABCD 5. 13 al.—επι τουτο 13. 73. 133 lect. 1.—ως ημων τη ιδια δυν. η ευσ. (aut potestate v Syr ar erp arm al Iren.: reading as 4, εξουσια, after δυναμι) τουτο πεποιηκοτων τουτο περιπ. αυτ. D: τουτον E vs Iren Cass.—13. bef ισαακ και ιακ., ins θεος AD al v æth copt ar-erp (bef ισαακ only, arm),—ο θεος C al Chr Thl² (corr to suit LXX Exod iii. 6, and Matt xxii. 32): om B (e sil) E most mss sah Syr ar-pol &c Thdot-ancyr Thl.—ησ. χρ. D.—rec om μεν bef παρδ. (erased because no correspondy δε follows), with D &c (D has ημεις): ins ΛABC E all v syr slav Chr Thl Iren Jer al.—aft παρδ, add εις κρισιν D syr-marg Iren, εις κριτηριον E, in iudicio d (Lachm).—απηρνησασθαι D, ηρνη . . σασθαι E.—αυτον om (as needless) ΛABC all v copt arm Iren Jer Did: ins DE many mss &c.—πιλατου του κριναντος εκεινου απολυνει αυτον θιλοντος D (a curious instance of combination of readings).—κρινοντος C 13.—εκεινον 190.—14. δικαιον εβארυνατε και ηγησατε D:

physically: not spoken of mental adhesion, but of actual holding by the hand or arm, that he might not be separated from them in the crowd, but might testify to all, who his benefactors were. στοφ τη κ. Σαλομ.] see John x. 23, note. 12.] ἠπεκρίνατο, viz. to their expressions of astonishment. See Matt. xi. 25.—This second discourse of Peter may be thus divided:

This is no work of ours, but of God, for the glorifying of Jesus, vv. 12, 13:—whom ye denied and killed, but God hath raised up, vv. 13—15:—through whose name this man is made whole, ver. 16:—ye did it in ignorance, but God thereby fulfilled His counsel, vv. 17, 18. Exhortation to repent, that ye may be forgiven, and saved by this Jesus Christ at His coming, vv. 19—21: whose times have been the subject of prophecy from the first, ver. 21. Citations to prove this, vv. 22—24: its immediate application to the hearers, as Jews, vv. 25, 26. There the discourse seems to be broken off, as ch. iv. I relates.

ἐπὶ τούτῳ] not, at this (event): but 'at this man,' comp. αὐτόν below, which would not be used at the first mention of one then present.—Their error was not the wonder itself,—though even that would shew ignorance and weakness of faith, for it was truly no wonderful thing that had happened, viewed by a believer in Jesus,—but their wondering at the Apostles, as if they had done it by their own power. 'Ergo,' says Calvin, 'hoc est perperam

obstupescere, quum in hominibus mentes nostræ subsistunt.' ^{δυνάμει}, 'power,'—such as magical craft, or any other supposed means of working miracles: εὐσεβείᾳ, 'meritorious efficacy' with God, so as to have obtained this from Him on our own account. The distinction is important:—holiness, of the E. V., is not expressive of εὐσεβίᾳ, which bears in it the idea of operative, cultive piety, rather than of inherent character. 13. δ θ. Ἀβρ. κ.τ.λ.] 'Appellatio frequens in Actis, præ cæteris libris N. T., et illi periodo temporum conveniens.' Bengel. ὅρα πῶς αὐτὸν (τὸν θεὸν) εἰσῳθεὶ συνεχῶς εἰς τοὺς προγόνους: ἵνα μὴ δόξῃ καινόν τι εἰσάγειν δόγμα: καὶ ἐκεί (ch. ii.) τοῦ πατριάρχου Δαβὶδ ἐμνημόνευσεν. καὶ ἐνταῦθα τῶν περὶ τοῦ Ἀβραὰμ . . . (Chrys.).

δόξασεν] not, as E. V., 'hath glorified,' implying, by thus honouring His Name: it is the historic aor., 'glorified,' viz., by His Exaltation through Death—see John ii. 11; xvii. 10. παῖδα] not 'Son,' but 'Servant': servant, however, in that distinct and Messianic sense which the same expression bears in Isa. xl.—lxvi. in the LXX. υἱός is the word always used to designate Jesus as the Son of God. The above meaning is adopted by all the best modern comm., Pisc., Bengel, Olah., Meyer, De W., Stier, which last refer to a paper of Nitzsch's in the Stud. u. Krit. for 1826, Heft 2, p. 331 ff. Olah. says, 'After N.'s remarks on the subject, no one hereafter can suppose this expression equiva-

a constr. Luke xxiii. 28. b Luke xxiv. 10. Judg. vi. 9. c = 1 Cor. ii. 12. Phil. i. 20. d ch. v. 31. Heb. ii. 10. xii. 2. Isa. xxx. 4. e = John ii. 22 al. f ch. i. 8 reff. g = Luke v. 5 al. h So Mark xi. 22. Rom. iii. 22. James ii. 1. i ver. 7 reff. j Rom. vii. 6. 1 Pet. i. 21. k = here only. χρόνος μάθησιν διδωσι, Eurip. Suppl. 419. l here only. Isa. i. 6. m = Matt. xxvii. 24. Deut. xxvi. 10 al. n = Matt. xix. 8. Phil. ii. 8. iv. 11. Rom. x. 2.

καὶ ἡγήσασθε ἄνδρα φονέα ἡχαρισθῆναι ὑμῖν, ¹⁵ τὸν
 ΔΕ ἄρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ θεὸς ἡγάρεν
 ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. ¹⁶ καὶ ἐπὶ τῇ
 πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἴδατε
 ἡεστερέωσεν τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ
 ἡέδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἡἀπέναντι πάντων
 ὑμῶν. ¹⁷ καὶ νῦν, ἀδελφοί, οἶδα ὅτι ἡκατὰ ἄγνοίαν
 ἡεπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. ¹⁸ ὁ δὲ θεὸς ἡ

εβρ. also Iren. (*aggravastis*) μαλλον ηγησασθαι Ε.—ζην κα και χαρισθηναι υμ. Ε Aug.—ο θεος om 13.—16. επι om B 4. 60. 103: εν 119 v de copt sah aeth Iren.—τουτον θεωρειτε κ. οιδετε οτι εστερεωσεν D¹ gr: θεωρειται CE, quem vidistis d v.—17. ανδρες αδελφοι DE.—επισταμεθα οτι υμεις μιν D: οιδετε 11. 24. 117. 133 al: scite aeth.—aft επραξ. add πονηρον D¹, το πονηρον D² 34 syr-marg Iren Ambrst al.—και om 18 Syr

lent to νιός τ. θ.' κατὰ πρόσωπον Π. as E. V., in the presence of P., or better perhaps, 'to the face of Pilate.' The expression is no Hebraism: Polybius often uses it: κατὰ πρόσωπον λεγομένων τῶν λόγων, xxv. 5, 2: κ. πρ. ἀπαντῶν τοῖς πολέμοις, xvii. 3, 3, &c. See Schweigh., Lexicon Polybianum. κρίναντος ἐκ. ἀπολ. see Luke xxiii. 20. John xix. 4. 12. 14. ἄγιον κ. δίκαιον] not only in the higher and Divine sense present to Peter's mind, but also by Pilate's own verdict, and the testimony of the Jews' consciences. The sentence is full of antitheses: ἄγιον κ. δίκ. contrasts with the moral impurity of ἄνδρα φονέα,—ἀρχηγ. τ. ζωῆς, with the destruction of life implied in φονία,—while ἀπεκτείνετε again stands in remarkable opposition to ἀρχ. τ. ζ.—This last title given to our Lord implies (as Vulg.) 'Auctorem vitæ:' see reff. so ἀρχηγὸν κ. καθηγεμόνα τῆς ἁλῆς ἐπιβολῆς Ἀραρον, Polyb. ii. 40, 2: ὅπερ (scil. want of occupation in mercenary soldiers) σχεδὸν, ὡς εἰπεῖν, ἀρχηγὸν κ. μόνον αἰτίον γίνεταί στάσις, i. 66. 10 al.—It is possible, that the words ἀρχ. τ. ζ. may contain an allusion to the great miracle which was the immediate cause of the enmity of their rulers to Jesus. But of course Peter had a higher view in the title than merely this. 16.] ἐπὶ τ. πίστει . . . The E. V. is right; 'through,' or better, 'on account of faith in His name.' The meaning, for the sake of (i. e. of awakening, in you, and in the lame man himself) faith in his name (Rosenm. Heinrichs, Olsh., Stier), though grammatically justified, seems against the connexion with the μάρτυρές ἐσμεν just before. It is evident to my mind that the πίστις τοῦ ὀν. αὐτοῦ is the faith of these μάρτυρες, 'His name' (the efficient cause), 'by means of,' or on account of (our) 'faith in his Name' (the medium operandi), &c. ἡεστερ. and ἡεσκ.

again are historic aorists, —'confirmed,' and 'gave;' better than 'hath conf.' and 'hath given.' κ. ἡ πίστις ἡ δι' αὐτοῦ—'and that faith which is wrought by Him'—not 'faith in Him;' which is an inadmissible rendering. Peter's own words (1 Pet. i. 21) are remarkably parallel with, and the best interpreters of, this expression: ὑμᾶς τοὺς δι' αὐτοῦ πεπιστευκότας εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἡλπίδα εἶναι εἰς θεόν.—Some of the comm. are anxious to bring in the faith of the lame man himself in this verse. Certainly it is according to analogy to suppose that he had such faith, from and after the words of Peter:—but, as certainly, there is no allusion to it in this verse, and the thread of Peter's discourse would be broken by any such. It is the firm belief in His name on the part of us His witnesses, of which he is here speaking, as the medium whereby His Name (=the Power of the great dignity to which He has been exalted, the ἀρχηγία τῆς ζωῆς) had in this case worked. 17. νῦν, introducing a new consideration: see 2 Thess. ii. 6. Here it softens the severer charge of ver. 14: sometimes it intensifies, as ch. xxii. 16. 1 John ii. 28:—especially with ἡδού, ch. xiii. 11. xx. 22. No meaning such as 'now that the real Messiahship of Him whom ye have slain is come to light' (Meyer) is admissible. ἀδελφοί, still softening his tone, and reminding them of their oneness of blood and covenant with the speaker. κατὰ ἄγνοιαν] There need be no difficulty in the application of the ἄγνοια to even the rulers of the Jews. It admits of all degrees—from the unlearned, who were implicitly led by others, and hated Him because others did,—up to the most learned of the scribes, who knew and rightly interpreted the Messianic prophecies, but

ABC
DE

ο προκατήγγειλεν διὰ ὁ στόματος πάντων τῶν προφητῶν ο ver. 34. ch.
παθεῖν τὸν χριστὸν αὐτοῦ ὁ ἐπλήρωσεν οὕτω. 19 ὁ μετα- vii. 52. 2 Cor.
νόησατε οὖν καὶ ὁ ἐπιστρέψατε εἰς τὸ ὁ ἐξαλειφθῆναι p ch. i. 16 τὰς.
ὡμῶν τὰς ἀμαρτίας, ὅπως ἂν ἔλθωσιν ὁ καιροὶ ὁ ἀνα- q Matt. i. 22
l Luke xiii. 8
l ch. vii. 19. Rom. i. 11, 29 al. u — Col. ii. 14. Ps. i. 10. Isa. xlii. 25. 2 Mac. vii. 52. 2 Cor.
xii. 42. v and constr. Luke xix. 44. Heb. ix. 10. w here only. Exod. viii. 15. See 2 Tim. i. 16.

art æth.—18. for α, -o D gr: *qui* demid v-sixt Iren-ms Vig: *ως* Syr æth arm.—rec places αυτου between προφητων and παθειν (*alteration to suit αυτου προφ. ver 21*), with (not A, for A om παθ. τ. χρ.) al copt æth ar-pol &c: 69. 163 sah Chr, om it in both places: 66² Vig ins it in both: txt A (see above) BCDE 3. 15. 18. 25. 27. 36. 43. 65 v syrr ar-arp arm Iren.—παθειν om 180.—19. for εις, προς B.—τας αμ. υμων D many vss.—επιλθωσιν D Tert: *ut quum venerint* v.—aft αναψυξ. add υμιν E tol (lat mss in Bed), and aft ελθ. Bed-gr Syr syr* copt ar-pol Chr-comm Iren Tert.—του om E all.—

from moral blindness, or perverted expectations, did not recognize them in our Lord. Even Caiaphas himself, of whom apparently this could least be said, may be brought under it in some measure: *even he* could hardly have delivered over Jesus to Pilate with the *full* consciousness that He was the Messiah, and that he himself was accomplishing prophecy by so doing. *Some degree of ἀγνοια* there must have been in them all.—The interpretation (Wolf) '*ye did, as your rulers (did)*,' is of course inadmissible, being contrary to the usage of the words: *πράσσειν ὥστερ καὶ* can never mean to imitate, but *ἐπράξατε* must refer to a definite act (understood), and *ὥστερ καὶ* must take up another subject of *ἐπράξατε*. 18.] πάντων, see Luke xxiv.

27 and note. There is no hyperbole (Kuinoel) nor adaptation (Meyer) to Jewish exegetical views. 'Omnes prophetæ in universum non prophetarunt nisi de diebus Messie' (Sanhedr. 99. 1), was not merely a Jewish view, but the real truth.—The prophets are here regarded as *one body*, actuated by *one Spirit*: and the sum of God's purpose, shown by their testimony, is, *that His Christ should suffer*.—Notice the inf. aor. παθεῖν, as in ch. ii. 30, of a definite single act. 19.]

οὖν, *quæ cum ita sint*. εἰς τὸ ἐξαλ.] The faith implied in ἐπιστρέψατε has for its aim, is necessarily (by God's covenant, see John iii. 15. 18) accompanied by the wiping out of sin. ὅπως ἂν ἔλθ. κ.τ.λ.] This passage has been variously rendered and explained. To deal first with the rendering:—ὅπως ἂν cannot mean 'when,' as in E. V.—ὅπως never occurs in that sense in the N. T., nor indeed with an indic. at all;—and if it did,—the addition of ἂν, and the use of a subjunctive, would preclude it here. It can have but one sense,—'in order that.'

This being so, *what are καιροὶ ἀναψύξεως*? From the omission of the article, some have insisted (e. g. Stier, R. d. Apost. i. 29) on rendering it '*times, seasons, of ἀναψ.*' But

this cannot be maintained. *καιρός* and *καιροὶ* are occasionally anarthrous when they manifestly must have the article in English. Cf. esp. Luke xxi. 24, *καιροὶ ἰθύνων*, where none would think of rendering, 'seasons of (the) Gentiles.' See for *καιρός* Matt. viii. 29. Mark xi. 13. 1 Pet. ii. 5. And, since philologically we have to choose between 'seasons' and 'the seasons,' ἔλθωσιν must I think determine in favour of the latter. For by that word we must understand a definite *arrival*, one and the same for all, not a mere *occurrence*, as the other sense of *καιροὶ* would render necessary. This is also implied by the *arist*, used, in a conditional sentence, of a *single fact*, whereas a recurrence or enduring of a state is expressed by the *present*.—'In order that the times of ἀναψύξεως may come.' *What is ἀνάψ?* Clearly, from the above rendering, *some refreshment, future*, and which *their conversion was to bring about*. But hardly, from what has been said, refreshment in *their own hearts*, arising from their conversion: besides the above objections, the following words, ἀπὸ προσώπου τοῦ κυρίου are not likely to have been used in that case. No other meaning, it seems to me, will suit the words, but that of 'the times of refreshment,' the great season of joy and rest, which it was understood the coming of the Messiah in His glory was to bring with it. That this should be connected by the Apostle with the conversion of the Jewish people, was not only according to the plain inference from prophecy, but doubtless was one of those things concerning the kingdom of God which he had been taught by his risen Master. The same connexion holds *even now*. If it be objected to this, that thus we have the conversion of the Jews regarded as *bringing about* the great times of refreshment, and those times consequently as *delayed by their non-conversion* (neque enim est: mutare vos in melius, ut Deus mittat Christum: non esse potest: hoc non pen-

x = here only. *ψύξεως* ^x ἀπὸ προσώπου τοῦ κυρίου, ²⁰ καὶ ἀποστείλῃ ABC DE
 See Rev. xii. 11. *τὸν* ¹ προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, ²¹ ὃν ² δεῖ
 11. *2* Thess. i. 9. *οὐρανὸν μὲν* ³ δεῖξασθαι ἄχρι ⁴ χρόνων ⁵ ἀποκαταστάσεως
 ch. xxii. 14. *πάντων*, ⁶ ὧν ⁷ ἐλάλησεν ὁ θεὸς ⁸ διὰ στόματος τῶν ἁγίων
 xxi. 16 only. *ἀποκαταστάσεως*
 Exod. iv. 13. *ἀπὸ προσώπου τοῦ κυρίου*
 45. Dan. ii. 31. *ἀπὸ προσώπου τοῦ κυρίου*
 28. *a* = here only. *See* Anab. v. 5, 20. *b* and constr. ch. xviii. 30. *Lake* i. 57. *c* here only †.
 d attr. ch. i. 1 reff. *e* = *Lake* xxi. 26. *ch. xxviii. 26.* *f* ch. i. 1 reff.

90. *rec προκεκηρυγμένον* (either a mistake, or a gloss agreeable to the sense of *vs* 18. 21), with many mss Orig (iii. 143 c, Lachm): txt A (-χιρ-) BCDE *ms* (nrly), *vss* Chr Euthal al: *præparatum* Iren: *destinatum* and *prædesignatum* Tert: *prædestinatum* de coopt sah: *prædicatum* v: *προκεχειρισμένον* sath: *προκεχειρημένον* 133.—*rec* Ἰησ. χρ. (corr to more usual appella, the connexion of χρ. *not* being perceived, see note), with AC & *vss* (nrly) Cosm Iren: txt BD gr E 46. 80. 95. 96. 126. 177 al Thl.—21. for *αποκατ.*, *dispositionis* Iren: *exhibitionis* Tert.—*rec* for *των αγ.*, *παντων αγ.*, with a few mss Cosm: *παντων των αγ.* E all Chr, Chron-alex Thl (corr to *suit ver* 24, and *των om* in *rec* by mistake, owing to *-των* preceding): txt ABCD h 27. 81. 105. 127. 142. 163 al *vss* Orig Chr, Iren Tert: *αυτων των* 13: *om* both 29. 100 sah.—*rec* places

det a nostra *μετανοία*. Morus in Stier R. A. i. 91), I answer, that, however true this may be in fact, the other is fully borne out by the manner of speaking in Scripture: the same objection might lie against the efficacy of *prayer*. See Gen. xix. 22; xxxii. 26. Mark vi. 5. 2 Thess. ii. 3. 2 Pet. iii. 12.

ἀπὸ προσώπου τ. κυρ.] 'From the presence of God' (the Father), who has reserved these *καίροι* in His own power. When they arrive, it is by His decree, which goes forth from His presence. Cf. ἐξῆλθεν δόγμα παρὰ Καίρ. Αἰγ., Luke ii. 1.

80.] ἀποστείλῃ (see above), *literally*,—not figuratively, by the Spirit:—even if the word 'send' be no where else applied to the second coming of the Lord, there is no reason why it should not be here: the whole ground and standing point of these two orations of Peter are *peculiar*; and the very mention of the 'times of refreshment' proceeding forth from the presence of the Father would naturally lead to the position here assigned to the Son, as one sent by the Father. See below, on *ver* 26.

προκεχειρισμένον] see reff. 'before appointed': ὑμῖν, 'to you,'—as your Messiah. According to the right reading, *χριστ.* Ἰησοῦν, *χριστὸν* may be connected with *τὸν προκεχ.* ὑμ., 'Him who was predestined your Messiah, namely, Jesus.'

ὃν δεῖ οὐρ. μ. δεῖξασθαι:] These words admit of a double rendering: (1) 'Whom the Heaven must receive.' (2) 'Who must possess (capessere) the heaven.'

Of these the former is in my view decidedly preferable, both as best suiting the sense, and as being the natural rendering, whereas the other is forced. Only two or three instances of *δέχομαι* used in this sense are produced, and in these it gets the meaning by signifying 'to take to one's self,' as property or inheritance: which would surely never be said of οὐρανόν, thus barely ex-

pressed. Besides, the position of μέν is almost decisive against this rendering. I apprehend that this particle in a sentence of the present form is always found appended to the *subject*, never to the *object*; and that, if οὐρ. had been the object, the form of the sentence would necessarily have been ὃν μὲν δεῖ κ.τ.λ.—The reason given by Bengel for rejecting the right rendering, 'Caelo capi, i. e. cohiberi, concludi, violenta est interpretatio, quasi coelum Christo majus sit; et inimica celsitudini Christi super omnes coelos,' is best answered by himself, 'Non tamen nullo sensu dici potuit, caelum suscipit Christum: admittit scil. ut thronus Regem legitimum;' only I would rather understand it *locally*, and see in it a parallel expression with that in ch. i., also *local*, νεφέλῃ ὑπέλαβεν αὐτόν. And, so far from seeing in it any derogation from the Majesty of Christ, it seems to me admirably to set it forth: it behoves the heaven (which is *His*, obeying His will) to receive Him till the time appointed. The omission of the article cannot be adduced either way here: for οὐρανός 'the heaven,' is frequently anarthrous, as ἥλιος and other similar nouns: see (besides very numerous instances of οὐρ. after a *preposition*, which are hardly to the point) 2 Pet. iii. 12, and γὰρ πρὸς Ἰσραὴλ ἐκλεuthόν οὐρανοῦ, Eur. Orest. 1003. Ζεὺς ἔστιν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός, Aesch. Frag. i. 96. The tragedians never prefix the article to οὐρανός, γῆ (meaning 'the earth'), αἰθήρ, or ἥλιος, except when qualified by an adjective, as ὁ τὸν αἰθρὸν οὐρ. διφρηλατῶν, Soph. Aj. 485, and even then very seldom. Middleton has but very slightly noticed this, ch. iii. i. § 5, note.

ἄχρι:] Not during, as the advocates of the present *spiritual* sense of the passage wish to render it, but 'until,' see below. χρόνων ἀποκαταστ. πάντων κ.τ.λ.] The

r—Matt. viii. 12. γειλαν τὰς ἡμέρας ταύτας. 25 ὑμεῖς ἐστε οἱ υἱοὶ τῶν ABC
 Luke xvi. 8. DE
 2 Thess. ii. 3. προφητῶν καὶ τῆς διαθήκης ἧς διέθετο ὁ θεὸς πρὸς
 s—Luke i. 72. τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραὰμ Καὶ ἐν τῷ
 Rom. xi. 7. τῷ σπέρματί σου ἐνευλογηθήσονται πάσαι αἱ πατριαὶ τῆς
 Ps. xxiv. 14. γῆς. 26 ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ
 t attr. ch. i. 1. ἀπέστειλεν αὐτὸν ἐυλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν
 u—Luke xxiii. 29. Heb. viii. 10. Gen. xv. 18. ἐκαστον ἀπὸ τῶν πονηριῶν ὑμῶν. IV. ἡ λαλοῦντων δὲ
 v—Heb. x. 16. Exod. xxiv. 8. John vii. 42. Gen. xii. 8. xxi. 18. xxi. 4. Gal. iii. 8 only. Gen. ut supra. y Luke ii. 4. Eph. iii. 15 only. Num. i. 18.
 w—John vii. 42. Gen. xii. 8. xxi. 18. xxi. 4. Gal. iii. 8 only. Num. i. 18.
 s = ver. 22 reff. a = ver. 18. ch. iv. 27, 30. Matt. xii. 18. Isa. xlii. 1 al. b = Gal. iii. 9.
 Eph. i. 3 al. c = ch. iv. 30. Rom. xv. 18. d 2 Tim. iv. 4. Luke xxxiii. 14. Job xxxiii. 17.
 e Rom. i. 20. Isa. i. 16.

gloss), with C² a few mss Cosm : τὴν AB (C¹?) DE most mss in syrr arr copt æth arm Chr Thl Oec Iren : ins *hui* lect 12.—25. rec bef *uoi* om oi (as unnecessary, or perhaps in the way, as according to the common notion an art with the predicate distributes it), with D &c : τὴν ABCE all copt.—o θ. διεθ. BD copt sah : txt (some have εθετο) ACE mss (app?) v γῆ. αὐτὸν ar-pol &c Chr Cosm al.—rec aft πατ., *ἡμῶν* (corr), as oi πατ. *ἡμῶν* is the more usual, see ver 13, ch vii. 12. 15), with B (e sil) CD &c : txt AE 25. 38. 69 al sah arm slav Chr Chron-alex Thl, Iren-ms.—καὶ om 11 tol demid arm.—rec om εν (as unnecessary) with many mss e (al²) : ins ABCDE &c.—εὐελογηθ. A : εὐλογηθ. A¹ (appy) al Chr Thl² Oec.—φυλαί : 3. 18.—26. rec o θεος αναστ., with ADE v Iren (p. 194, Lachm) (rearrangement for perspicuity) : txt BC lect 12 Syr ar-pol.—αὐτον om 121.—rec aft τ. παιδ. avr. ins *ἡσσαν* (marginal gloss. All such additions, if at all the subject of variations, are spurious), with AB (e sil) mss (nrly) ar-pol al Cosm al : om CDE it v Syr ar-erp sah copt æth arm Chr Chron-alex Thl² Iren.—εἰσπεσσειεν D Chron-alex.—αὐτον om D Chr, Thl Iren.—εὐλογουντας D gr : add καὶ ἀγιαζοντα 43. 81.—επιστρέφειν 96.—εκαστ. ὑμῶν 13 sah.—for απο, εκ D.—for ὑμῶν, αὐτων C¹ 13. 61¹. 68² al, αὐτων 5. 27. 29. 69. 100. 104. 127. 163 al, and one or the other d v sah copt Iren : om B Chr, Thl² (corrections and omission to suit *εκαστον* which did not seem to tally with *ὑμῶν*) : txt ADE all (some vss omg *εκαστ.*) cosm al.

varr. readd. 24.] See ver. 18, note.—The construction of the Vulg., defended by Casaubon and adopted by Valcknaer and Kuinoel, τῶν καθεξῆς ὅσοι ἐλάλ., 'et omnes prophetae a Samuel, et deinceps qui locuti sunt,' is not so good as the ordinary one in E. V. Cf. ἀρχαῖος ἀπὸ Μωσῆως καὶ ἀπὸ πάντων τῶν προφ., Luke xxiv. 27.—Still less admissible is the rendering given in Dr. Burton's note, as perhaps the literal one, 'And (to the same effect spoke) all the prophets from S. downwards, as many as spoke and predicted these days?' *To what effect?* And would not the sentence thus amount to little more than saying, 'As many prophets as predicted these days, predicted these days?' Peter's aim is to show the unanimity of all the prophets in speaking of these times.—Samuel is named, more as being the first great prophet after Moses, than as bearing any part in this testimony. The prophetic period of which David was the chief prophet, began in Samuel. See 1 Sam. ii. 10. 35 (Stier). τὰς ἡμ. ταύτ.] 'These days' now present, not the times of restoration, as De Wette and others understand : which would require *ἐκείνας*. 'These days' are, in fact, connected with the times of restoration, as belonging to the same dispensation and leading on to them :

and thus the apostle identifies the *then time* with this preparation for (ὅπως ἀν Ἰλθ.) and expectation of (ἄρχοι) those glories : but to make τὰς ἡμ. ταύτ. identical with the καιροὶ ἀναψ. and the χρόν. ἀποκατ., is to make him contradict himself. 25.] He applies this to *them* as being inheritors of the promises. They were descendants, according to the flesh, and fellow-partakers, according to the spirit.—For a full comment on this promise made to Abraham, see Gal. iii. 16.—This is cited freely from the LXX, which for αἱ πατριαὶ has τὰ ἰθνη. 26.] πρῶτον, 'first;' implying the offer to the Gentiles (but as yet, in Peter's mind, only by embracing Judaism) afterwards :—see ch. xiii. 46. Rom. i. 16.—It is strange how Olshausen can suppose that the Spirit in Peter overleapt the bounds of his subsequent prejudice with regard to the admission of the Gentiles :—he never had any such prejudice, but only against their admission *uncircumcised*, and as *Gentiles*.—It is still stranger how a scholar like Dr. Burton can propose the ungrammatical and unmeaning rendering, "πρῶτον is perhaps used with reference to Christ's first coming, as opposed to his second." This would require τὸ πρῶτον,—and would certainly imply in the mind of the speaker an

.... εις
την C
ABDE

αὐτῶν πρὸς τὸν λαὸν ἔπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν· καὶ ἔπαβον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον, ἣν γὰρ ἔσπερα ἦδη. πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν ἀνδρῶν [ὡσεὶ] χιλιάδες ἐντε. ἐγένετο δὲ ἐπὶ τὴν

Thucyd. vii. 86. 1 Macc. v. 18. a Matt. vi. 34. Jos. iii. 5. o Luke xxiv. 20. ch. xxviii. 23. Dan. vi. 14. p constr. Matt. xviii. 18 al. q Mark xv. 1 reff.

CHAP. IV. 1. for αὐτῶν, των ἀποστολῶν (beginning of an ecclesiastical portion) 163 al lectt (nrly).—πρὸς τ. λ. om 13.—aft λαον, add τα ῥήματα ταυτα DE Syr syr-marg ar-erp Thl¹ Lucif.—αὐτοῖς om D v Lucif.—οἱ ἀρχιερεῖς BC al æth.—κ. ο στρ. τ. ιερου om D: aft σαδ. Syr: στρατηγοι Syr sah.—2. καὶ διαπ. C¹ (app): καταπ. D²: καιαπ. D¹.—τον λ. αὐτους 163: for λαον, λογον 13.—αναγγέλλειν τον ιησουν εν τη αναστασει D.—for την εκ, των D h all e sah æth ar-pol Chr Thl¹ Lucif: txt ABCE &c.—3. ἐπαβοντες and καὶ εθ. D gr: ἐπιβαλλον 119 al.—aft εθεντο add αὐτους (to complete sense) ACE all vss (nrly) Chr Thl²: txt B (e sil) D &c Thl¹ Lucif.—επανριον D al.—4. ακουοντων 117.—τον λογον om A.—και αριθμ. τε εγεν. ανδρ. D.—rec bef αριθμος ins o (from supposed necessity of art) with AE &c: om BD (om τῶν also: a similar gramm corrtn).—for ωσει, ως (corrtn?) BD lect 12: om ΛA v copt sah æth: txt E &c. (It seems doubtful

absolute exclusion of all but Jews till the second coming. ἀναστήσας, not 'from the dead': but as in ver. 22. παῖδα, 'His Servant'; see note, ver. 13. ἐπίστευεν, indefinite, of the sending in the flesh; 'sent,' not 'hath sent'; it does not apply to the present time, but to God's procedure in raising up His Servant Jesus, and His mission and ministry:—and is distinct from the ἀποστείλα of ver. 20. This is also shown by the pres. part. εὐλογοῦντα, inaccurately rendered in E. V. 'to bless you.' 'He came, blessing you, while he was turning every one from your iniquities:' thus conferring on you the best of blessings. εὐλογ., in allusion to ἐνευλογ., ver. 25. ἐν τῷ in this sense, see Luke viii. 5. The application to the present time is made by inference:—'as that was His object then, so now':—but (see below) the discourse is unfinished.—The intransitive sense of ἀποστρέφειν, 'which blessing is to be gained by every one of you turning from your iniquities,'—found in the Vulg. 'ut convertat se unusquisque,' and maintained by Theophyl., Oec., Beza, Kuinoel, Meyer, &c., on the strength of ver. 19, is inadmissible,—as ἀποστρέφω is not found thus used in the N. T., and we have the precedent of Luke xxiii. 14. Rom. xi. 26 for the transitive sense. The argument from ver. 19 tells just as well for it: 'Repent and be converted, . . . for this was the object of Jesus being raised up, to confer on you this very blessing, the turning away each of you from your iniquities.'—This discourse does not come to a final conclusion as in ch. ii.

36, because it was interrupted by the apprehension of the App.

CHAP. IV. 1—4.] APPREHENSION AND IMPRISONMENT OF THE TWO APOSTLES.

1.] ἐπέστ., see reff. οἱ ἱερεῖς, the officiating priests, as soon as they were released from their duties.—The στρατηγὸς τ. ἱεροῦ was the captain of the Levitical guard of the temple, mentioned by Jos. B. J. vi. 5, 3, δραμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες, ἡγγεῖλαν τῷ στρατηγῷ. We hear in Jos. Antt. xx. 6, 2, of ὁ στρατηγὸς Ἄνανος: and in B. J. ii. 12, 6, he is said to be son of the h. priest Ananias. In 2 Macc. iii. 4, we hear of the προσάτης τοῦ ἱεροῦ, who appears to have been the same officer. See Winer, RWB., art. Tempel, end.

Σαδδουκ.] see note on Matt. iii. 7. Perhaps they on this occasion had moved the guard and the priests to notice the matter: for διαπον. seems only to refer to them.

2.] ἐν τ. Ἰησ.,—not 'through Jesus,' but 'in the person of Jesus,' alleging Him as an example of that which the Sadd. denied. 'The resurrection through Jesus' does not appear on the present occasion to have formed part of their preaching. 3.] δεσπέρα, the second evening, beginning with the twelfth hour: see Matt. xiv. 15, and note.

4.] ἐγενήθη—This form is unknown in good Greek: but common in Hellenistic,—see Col. iv. 11. 1 Thess. ii. 14. Winer, § 15. It appears to have been originally a Doric form. τῶν ἀνδρῶν] It does not appear whether we are to take this strictly as masculine, or more loosely as if it were ἀνθρώπων: Meyer

r = Matt. xxii. 54. Neh. vi. 2. s = Luke xviii. 18. John iii. 1 al. t = ch. vi. 18. xlii. 30. 1. Jer. xlviii. 1. u here only. Jos. Ant. xv. 8, 1. v = Matt. xviii. 2. John viii. 8. Num. xxvii. 22. w constr. ch. x. 29. xxiii. 19. x = Luke vi. 52. 34 al. 2 Kings xv. 9. y = ch. iiii. 12 al. z = Matt. vii. 22 al. fr. a = Luke i. 15. Prov. 4. b ver. 5. c Luke xxiii. 14. ch. x. 19 al. 1 Kings xx. 12. d = Luke ix. 48. ver. 21 al. e = here only, occ. 1 Tim. vi. 9 only. Pas. lxxvii. 11. f constr. Luke vi. 7. Mark xi. 22. John xvii. 2. g = Matt. xii. 27, 28. Hos. i. 7. h = Matt. ix. 23 al. fr. i ch. i. 10 ref. Esra iv. 13.

αὔριον ἵσυναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ τοὺς ABDE
 πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν Ἱερουσαλὴμ, ⁶ καὶ
 Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ
 Ἀλέξανδρον καὶ ὅσοι ἦσαν ἐκ τῶν γένους ἀρχιερατικοῦ,
 καὶ ἑστῆσαντες αὐτοὺς ἐν μέσῳ ἐπυνθάνοντο Ἐν
 ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;
 τότε Πέτρος ἀπλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς
 αὐτοὺς Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσ-
 ραὴλ, εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ ἐνεργεσίᾳ
 ἀνθρώπου ἀσθενήσας, ἐν τίνι οὗτος ἑσέσεται, ¹⁰ γυν-

whether the word was originally in the text at all.)—δ. τη εἰπαυριον 96: αυριον ημεραν D¹.—συναχθησαν οι αρχ. κ. οι πρεσβ. κ. γρ. and αννας &c D.—αυτων om D 3. 95¹ Syr copt eth art: ins AB (e sil) E &c v sah &c.—rec bef πρεσ. and γρ. om τους (supposed unnecessary), with E &c: ins AB (D see above) all.—rec εις ιερουσαλ., with l &c (corr to suit συναχθῆναι, cf Matt vi. 26; xiii. 30, and esp xxvi. 3): txt ABDE all sah (in jerusalem many vs) Chr: ε. ιερ. om Syr.—6. κ. αννας ο αρχιερευς κ. καιαφας κ. ιωαννης (ιωναθας D) κ. αλεξανδρος ABD al (combination of the readg found as above, ver 5, in D, and the ordinary one): txt E &c.—ιεραιτικου 16. 18. 26. 46 al lect 1: sacerdotali v e copt ar-pol. 7. rec εν τω μωσω (corr: art inserted because no genitive follows, see Matt xiv. 6; so Meyer), with AB (e sil) and appy a few mss: txt DE most mss Chr Thl.—8. παρος om 117.—του ιερ. om (as unnecessary after του λαου?) KAB v c copt sah Cyr Fulg: ins DE mss appy Bed gr Syr ar-pol & Thl Iren Cyr Ambr.—του om 96: του λαου ιερ. 33, 34.—add at end ακουσατε E 15. 18. 37 v Syr ar-erp eth Cypr.—9. aft ανακρινομ. ins αφ νμων DE Syr ar-erp Iren Cypr.—επ' D al.—εν . . . σεσωσται om lect 12: ουτος om

thinks the former: Olshausen, that as yet only men attached themselves to the church (but see ch. i. 14): De Wette objects to the stricter view, that Luke does not so reckon, ch. ii. 41; but leaves it undecided. The laxer use of ἀνδρῶν occurs Luke xi. 31, and James i. 20. In ch. v. 14, men and women both are mentioned as being added to the Lord.—Nor is it quite certain whether this number was that of new converts on this occasion, or of the whole Church: but most probably the latter.

5—12.] THE APOSTLES EXAMINED BEFORE THE SANHEDRIM. PETER'S SPEECH.

5.] αὐτῶν, of the Jews: a construction frequently used where there can be little chance of mistaking to whom or what the pronoun refers, see John viii. 44, note. Rom. ii. 26. Winer, § 22, 3. In this place, however, it has been mistaken: for Meyer refers αὐτῶν to the believers just mentioned, inasmuch as they were Jews: absurdly enough. ἀρχ. κ. πρεσβ. κ. γρ.] The Sanhedrim; see Matt. ii. 4; xxvi. 59; ch. v. 21. ἐν Ἱερουσαλὴμ.]—Why is this specified? The difficulty of accounting for it has led in the latter MSS. to ἐν being altered to εἰς, so as to imply that certain of them who dwelt out of town (Lightf., &c.)

were summoned to Jerusalem. I believe it merely implies that the meeting was not held in the temple, as in ch. vi. 13—15, but in the city.

6.] On Annas and Caiaphas, both called high priests, Luke iii. 2,—see note there. Of John and Alexander nothing is known. Lightfoot supposes John to be identical with the Jochanan ben Zaichai of the Talmud, who however (De W.) was not of the high priestly, but only of the priestly race:—and Pearson, Wolf, Krebs, and Mangey suppose Alexander to have been the brother of Philo Judæus, mentioned by Jos. Ant. xviii. 8, 1. But this is very improbable: for he was Alabarch of the Jews at Alexandria, Jos. ibid.

7.] ἐν ποίᾳ δυνάμει—not = ἐν π. ἐξουσίᾳ, 'by what authority,'—but 'by what power'; what was the enabling cause?—ἐν ποίῳ ὀνόματι—not 'in what names,' i. e. 'by whose authority,' but 'by what name,' spoken as a word of power: see ch. iii. 6, 16. Jos. Ant. viii. 2, 5. τοῦτο, not the teaching (Olshaus., &c.), but the miracle: and that only;—not both that and the teaching (Heinr.).

8.] πλῆσθ. πν. ἁγ., i. e. specially, for the occasion. 9.] εἰ, 'if,' with an implication of the fact being so: see ch. xi. 17.

στὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν
 τῷ ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς
 ἐσταυρώσατε, ὃν ὁ θεὸς ἡγείρεν ἐκ νεκρῶν, ἐν τούτῳ
 οὗτος ^κπαρέστηκεν ^lἐνώπιον ὑμῶν ὑγίης. ¹¹ οὗτός ἐστιν
 ὁ λίθος ὁ ^κἐξουθενηθεὶς ὑφ' ὑμῶν τῶν ^ποικοδόμων, ὁ
 ὁ ^ογενόμενος εἰς ^ρκεφαλὴν ^ργωνίας. ¹² καὶ οὐκ ἐστὶν ^εἐν
 ἄλλῳ οὐδενὶ ἢ ^ρσωτηρία· οὕτε γὰρ ^πὄνομά ἐστιν ἕτερον
 ὑπὸ τὸν οὐρανὸν τὸ ^μδεδομένον ἐν ἀνθρώποις, ^εἐν ᾧ
^νδεῖ ^ωσωθῆναι ἡμᾶς. ¹³ θεωροῦντες δὲ τὴν τοῦ Πέτρου
^κπαρῥησίαν καὶ Ἰωάννου, καὶ ^νκαταλαβόμενοι ὅτι ἄνθρω-
 ποι ^αἀγράμματοί εἰσιν καὶ ^αἰδιῶται, ἐθαύμαζον, ^βἐπεγίνω-
 σκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν· ¹⁴ τὸν τε ἄνθρω-
 πον βλέποντες σὺν αὐτοῖς ἐστώτα τὸν τεθεραπευμένον,
 οὐδὲν εἶχον ^εἀντειπεῖν. ¹⁵ κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ

w — ch. xvi. 30, 31 al. fr.

26. See John i. 6.

b — ch. iii. 10 reff.

x — 1 Tim. iii. 18. ch. ii. 20. xxviii. 31.

a 1 Cor. xiv. 16, 24.

c Luke xxi. 16 only. Math. viii. 8.

y — ch. x. 84. xxv.

Prov. vi. 8.

sah.—10. πᾶσιν om lect 12 Syrr art Cyr Thl¹.—bef ιησ. χρ. ins τον κυριου (add ημων ν)
 E v (not demid am lat-fl).—for ουτ. παρεστηκεν, ουν παρεστηκεν 117.—bef υγιης
 ins συμμετρον E: aft υγ. Bed-gr.—aft υγιης (or σημ) ins και εν αλλω ουδενι E Bed-gr syr-
 marg Cyr.—11. rec οικοδομουντων (corrtn to suit LXX and Matt xxi. 42) with E v
 Iren Cyr: txt ABD all Orig Did.—12. η σωτ. om D: και . . . σωτηρια om Iren Cyr
 Rebapt Aug Ambr Ambrst Leo.—for ουτε, ουδε (philological correction, Meyer) AB all
 copt sah Did Thdrt: ου D Cyr Aug Ambr Leo: txt E &c.—ον. ετ. εστ. AE al vs Cyr:
 εστ. ετ. ου. D æth Avit: ετ. ου. εστ. Thdrt vs: txt B (e sil) &c am &c Thl.—ο δεδο-
 μενον D¹, quod datum est (sit Iren) d Iren.—υκ. τ. ουρ. om h all mss ar-pol slav (ms)
 Thl: ins ABDE &c most vs Thdrt Iren al: το υπ. τ. ουρ. δεδ. 42.—εν om D 117. 163 v al
 lat-fl.—υμας B.—13. aft θε. ins οι ιουδαιοι 96. 177.—ιωανου D.—και ιδιωτ. om D
 επει. δε D copt.—14. rec δε (corrtn: τε is very freq in Acts), with l &c copt &c: txt
 ABD² (om D¹) E all v sah Syr æth art Lucif.—τον bef τειθ. om h 38.—ειχον ποιησαι η
 αντειπειν D gr.—15. δε om D gr.—αυτοις 96. 96.—for απελθειν, απαχθηναι D gr.—

ἐν τίνι, not 'by whom,'—this is not
 yet brought forward: but 'whereby,' by
 what means. No person had been men-
 tioned in the question, ver. 7,—nor does
 Peter afterwards say ἐν Ἰησοῦ χρ., but ἐν
 τῷ ὀνόματι. Ἰ. χρ. On the other hand, ἐν
 τούτῳ, ver. 10, may very well be masculine,
 as referring to Ἰησοῦς χρ. Himself, in-
 cluded in the previous words τῷ ὄν. Ἰ. χρ.:
 —it may also be neuter, 'in this Name':
 but the masc. is preferable on account of
 οὗτος immediately following. 10.] ἐν . . .
 ὅν: the copula is omitted to make the
 contrast more striking. παρέστηκεν,
 'stands,' as in E. V. He was there present.

11.] See Matt. xxi. 42, note.—In
 Jos. Antt. iii. 1, 5, Moses, praying to God
 for Israel, says, ἐν αὐτῷ γὰρ εἶναι τὴν
 σωτηρίαν αὐτοῦ, καὶ οὐκ ἐν ἄλλῳ. σωτηρία
 is used here in the higher sense of 'salva-
 tion,' not with reference to the healing of
 the lame man. See reff. The article im-
 plies, 'the salvation for which we all look';
 'our salvation': ἐστὶν ἡ σωτ. is para-

phrased in the next clause by δεῖ σωθῆναι
 ἡμᾶς. 12. οὗτε γὰρ . . .] lit. 'for
 neither is there another name under
 heaven (which is) given (by God) among
 men (not 'to men,' Vulg., Beza, Kuinoel),
 whereby we must be saved.' i. e., as
 E. V. Dr. Burton's rendering, 'For nei-
 ther is the name which is given among
 men, whereby we are to be saved, any
 other than this,' is ungrammatical.

13—18.] CONSULTATION AND SENTENCE
 OF THE SANHEDRIM. 13.] καταλαβό-
 μενοι, 'having had previous knowledge';
 not as E. V. which would be the partic. pres.;
 see the past, ch. xiv. 25. ἰδιῶται,—
 the word of contrast to those professionally
 acquainted with any matter: here there-
 fore, 'laics,' men of no knowledge on such
 a subject as this. ἐπεγίνωσκον,—
 'they recollected'; their astonishment
 setting them to think, and reminding them
 that they had seen these men with Jesus:
 —not for a pluperfect, here or any where
 else: nor is ἦσαν;—'that they (once)

d ch. v. 27, 84 al.
e — here only. See ch. xvii. 18.
f constr. Matt. xx. 28. Gen. xx. 9.
g — here only.
h — ver. 30. ch. ii. 43 al.
i constr. ch. i. 19 ref.
k 2 Tim. ii. 16. ch. xx. 9. xxiv. 4. Jer. ii. 12.
l here only f. Beal. xxix. 26.
m — John xxi. 28. ch. xx. 20.
n ver. 29. ch. ix. 1. Eph. vi. 9 only.
o Job xlii. 6.
p 1 Pet. ii. 23 only. Gen. xxvii. 43. constr. ch. v. 28 ref.
q Matt. xxiv. 5 and j. Luke ix. 49. ch. v. 28, 40.
r — ch. v. 28 al. fr.
s here only. τὸ καθ' ἑκαστὸν.
t 2 Pet. i. 16, 18 only. Job xlii. 7 al.
u — Luke xxiv. 47 al.
v — Matt. xxvii. 40. Luke xiv. 28, 31. Gen. xlii. 16.
w — Luke xvi. 15. Prov. xiv. 12. Heb. x — Matt. xvii. 5 al.
y — Luke vii. 43. 1 Cor. xi. 18. Ps. lvi. 1. s here only f. a — Matt. xiv. 16 al. b — Luke v. 19. (and constr.), xix. 48. c Luke i. 68. ix. 46. d 2 Pet. ii. 9 only f. Wind. xi. 16. e ver. 9. Luke ix. 48. f constr. Mark v. 48. Luke ii. 49 al. g constr. here only.

^d συνεδρίου ἀπελθεῖν, ^e συνέβαλλον πρὸς ἀλλήλους λέγοντες ¹⁶ Τί ^f ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι ¹⁷ μὲν γὰρ ^g γνωστὸν σημεῖον γέγονεν ^h δι' αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι ¹⁷ ἀλλ' ⁱ ἵνα μὴ ^k ἐπὶ πλείον ^l διανεμηθῇ ^m εἰς τὸν λαόν, ⁿ ἀπειλῇ ^o ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ^p ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. ¹⁸ καὶ καλέσαντες αὐτοὺς ^q παρήγγειλαν τὸ ^r καθόλου μὴ ^s φθέγγεσθαι μηδὲ διδάσκειν ^t ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. ¹⁹ ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτοὺς ^u Εἰ δίκαιόν ἐστιν ^v ἐνώπιον τοῦ θεοῦ ὑμῶν ^w ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, ^x κρίνατε. ²⁰ οὐ δυνάμεθα γὰρ ἡμεῖς ^y εἶδμεν καὶ ἡκούσαμεν μὴ λαλεῖν. ²¹ οἱ δὲ ^z προσαπειλησάμενοι ^a ἀπέλυσαν αὐτοὺς, μηδὲν ^b εὐρίσκοντες ^c τὸ πῶς ^d κολάσωνται αὐτοὺς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεὸν ^e ἐπὶ τῷ γεγονότι. ²² ^f ἐτῶν γὰρ ἦν πλειόνων τεσσαεράκοντα ὁ ἄνθρωπος ^g ἐφ' ὃν γέγονει τὸ σημεῖον

rec συνεβαλον (corr'n to more usual tense), with B (e sil) D & sah æth ar-pol Thl²: txt AE all v Syr copt & Thl¹ Lucif.—16. rec τι ποιήσωμεν (corr'n to the more usual expr: see also ch. ii. 37), with AB (e sil) D & most vss Lucif Ambr: txt AE gr all d Thl.—γεγονεῖναι D¹ gr, ἐγένετο 127 al.—φανερῶτερον ἐστὶν D gr.—ἀρνεῖσθαι (corr'n to suit the pres) ABD 5. 27. 29 al Bas-sel: txt E & Thl.—17. ἀλλ (om D gr) ἵνα δι A²: add τὸ ρημα sah.—ἐπὶ πλεον τι D.—ἀπὸ λαον, add τα ρήματα ταῦτα E syr-marg Lucif.—ἀπειλη om (prob mistake in copying; perhaps om'd as unnecessary, the idiom not being understood) ABD 25. 40. 105. 127. 163 v al Bas-sel Oec Lucif: ins E most mss ar pol syr Thl &c.—ἀπειλησώμεθα all æth Chr (mss) Thl, ἀπειλησώμεθα D², ἐπιλησώμεθα D¹, and add συν D: txt AB (e sil) E & vss nrly Thl¹ Lucif.—αὐτοὺς lect 1.—for μηκέτι, μὴ A 142.—ἀπο του νυν sah.—ἀνθρώπων all Thl¹.—18. for καὶ καλ. αυτ., D syr-marg Lucif have συγκατατιθεμένων δε αυτων τη γνωμη φωνησαντες αυτους (προκαλεσάμενοι 137. 163); and D adds παρηγγειλαντο κατα το μη φθ.—rec aft παρηγγ. ins αυτους (a common filling-up), with l all vss Thl Lucif: om ABD gr E all v arm syr Chr.—το om B (D see above).—for καθόλου, παραπαν 4.—του om 137. 142. 180 al.—19. αποκρεθεις δε π. κ. ι. D: ο ιω. Α.—rec πρ. αυτε. ιπον, with l &c: txt AB (ειπαν) DE 5. 13. 69. 104. 105 v copt arm & Chr.—τουτο υμ. δικαιον φαινεται E.—20. rec εἶδομεν, with E &c (ἴδον μεν 73): txt ABD al.—21. μη (or μηδε) ευρισκ. D 36. 100. 105. 127 v sah Lucif: μηδε ευρηκοτες 117: add αιτιαν D Syr arm.—το om E 18.—κολασονται all Chr Thl: κολασουσι 34: txt AB (e sil) DE &c.—φοβουμνοι τον λαον παντ. γαρ E.—22. πλειων των 42.—rec τεσσαρ. with E &c: txt A (B?) (D has μ) &c.—rec εγεγονει, with AE (corr'n to more usual form): txt

were with Jesus.' 14.] This, according to De W., is the only place in Luke where *τι* couples two sentences. He therefore objects to the reading; and also as destroying the contrast; but clearly the former is no sound critical reason, nor is it correct: see ch. iii. 10 al. fr.:—and I cannot see that any contrast is intended: the two circumstances which the Sanhedrim found it difficult to gainsay were, the boldness of

these illiterate men, conferred by their companionship with Jesus, and the presence of the healed man standing with them.

18.] ἐπὶ, so as to make that Name the subject of their discoursing.

19–22.] THE APOSTLES' ANSWER AND DISMISSAL.

21.] προσαπειλᾶν, 'having threatened them in addition,'—with threats superadded to the inhibition of ver. 18. μηδέν, 'no means:' not μηδὲν

τοῦτο τῆς ἰάσεως. ²³ ὁ ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπαν. ²⁴ οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἦσαν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν ²⁵ Δέσποτα, σὺ ὁ θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ²⁶ ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου ²⁷ στόματος Δαυὶδ ὁ παιδὸς σου εἰπὼν ²⁸ Ἰνα τί ἐφύραζαν ἔθνη καὶ λαοὶ ἑμελέτησαν ²⁹ κενά; ³⁰ παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες ³¹ συνηχθήσαν ἐπὶ τὸ αὐτὸ ³² κατὰ τοῦ κυρίου καὶ ³³ κατὰ τοῦ χριστοῦ ³⁴ αὐτοῦ. ³⁵ συνηχθήσαν γὰρ ³⁶ ἐπ' ἀληθείας

10, 14, 58. 1 Thess. ii. 1. φόβος κενός, Xen. Anab. ii. 2, 21. 1 ver. 10 reff. 2 Matt. xvii. 1 al. w Rev. x. 10 al. x Luke iv. 25 al. u Matt. xxii. 84. Neh. vi. 2.

BD.—23. ἀπολ. δε οι αποστολοι (beginning of an ecclesiastical portion) 78². 96. 177.—for ιδιους, ἀδελφους Syr ar-ep: ιουδαιους (error) 73.—ανηγγ. 38. 93.—προς αυτους οσα 13.—rec ειπον, with E &c: txt ABD.—24. aft ακουσαντες, add και επιγοντες την του θεου ενεργειαν D.—την φων. αυτων E vss.—rec ειπον, with E &c: txt ABD al.—o θεος omkAB am demid copt Ath Ambr, and (tu es) v Hil Aug al: for συ, o θεος (omg συ) 13 Chr₁: o θ. ημων, or κυριε o θεος, or κυριε o θ. ημων al: συ ει o θεος 32. 42. 69 lect 1 Thl¹ Iren: txt DE &c Lucif. (The variations may be explained by the difficulty found in the position of o θεος, some treating it as voc, others as nom, and glossing accordy. They form a strong testimony to its genuineness in its present position.)—25. rec for του . . . παιδος σου,—δια στοματος Δαβιδ του παιδος σου (see below), with (no MS) most mss ar-pol Thl Hil &c: D has ος δια πνευματος αγιου δια του στομ. λαλησας δαβιδ παιδος σου: txt ABE 13. 15. 27. 29. 36 al. The minor varr. are very numerous: πνι. αγιω or εν πνι. αγιω v æth: qui patris nostri per spiritum sanctum os david pueri tui dicens e, qui per spiritum sanctum ore david patris nostri pueri tui dixisti Iren, qui per spiritum sanctum et os patris n. d. pueri tui dixisti Lucif. See many more in Scholz. (It seems to me that every testimony tends to confirm the more difficult and complicated readg of the text. Meyer dismisses it as a congeries of various glosses. But glosses on what? Had the rec been the original, no reason can be assigned why it should have been glossed on at all,—nor, if it had been, why the glosses should have been inserted into the text in so unusual an order of constr. See note.)—27. επ αληθ.

αιτιον, see John xiv. 30. The difficulty with the Sanhedrim was, to find any means of punishing them which should not stir up the people; διὰ τὸν λαόν belongs to this clause, not to ἀπίλυσαν αὐτ.

22.] πλ. τεσσ. for πλ. ἡ τεσσ. so sometimes in classical Greek; so οὐκ ἔλασσον πίνγε καὶ εἰκοσι, Thucyd. vi. 95. See Winer, § 38, 5. τὸ σημ. τῆς λέσ.—the genitive of apposition; so τὸν ἀρραβῶνα τοῦ πνεύματος 2 Cor. v. 5. σημειον περιτομῆς, Rom. iv. 11, &c. The circumstance of his being more than forty years' old both gave notoriety to his person as having long resorted there, and made the miracle more notable, his malady being more confirmed.

23—31.] PRAYER OF THE CHURCH THEREUPON. 23.] τοὺς ἰδίους, the

other Apostles, and possibly some others assembled with them. There is nothing in vv. 31, 32 to mark that only the Apostles were present on this occasion. 24.] ὁμοθ.

ἦσαν φων., not, as Meyer supposes, literally all speaking together in a known formula of prayer, but led by some one, and all assenting; not τὰς φωνάς, but φωνήν: see note on ch. ii. 6. σὺ ὁ θεός ὁ ποι.: 'Thou art God who hast made:—not Thou O God who hast made:—in this latter case, the first sentence would go on to the end of ver. 26, and there abruptly end, without any prayer being expressed: whereas, now, it is an acknowledgment that it was the same God, who was now doing these things, that had before time prophesied them of Christ. 25.] The

text of this verse (see var. read.) is in a very confused state. I have kept to that of the oldest MSS., adopted also by Lachmann. Though harsh in construction, their words are not senseless, as De Wette styles them,—στόματος Δαυὶδ . . . , being in apposition with πνεύματος ἁγίου. The rec. has been an emendation and simplification of the text, which bears, in this its original

γ — Matt. xxvii. 27.
 δ — ch. iii. 26
 ε — Luke iv. 18.
 ζ — from Is. lxi.
 η — ch. x. 88.
 θ — plur. see ver. 25.
 ι — here only.
 κ — Ps. lxxviii. 27.
 λ — ch. ii. 23 ref.
 μ — Rom. viii. 29.
 ν — Eph. i. 6. al. f.
 ξ — ch. v. 38. xvii.
 ο — ch. x. 32.
 π — xxvii. 22.
 ρ — Acts only. f.
 σ — Matthew.
 τ — 282.
 θ — Luke i. 26
 only. Exod. ii. 26.
 h ver. 17 ref.
 i ch. ii. 4 ref.
 j ch. ii. 29 ref.
 k — ch. xx. 19
 ref.
 l — ch. iii. 26. Rom. xv. 18. m here only. n ver. 22 ref. o — ch. iii. 16 ref. p ver. 27.
 q absol. here only. r Matt. xli. 7. xxiv. 29 al. Ps. xlvii. 7. s — ch. vii. 40. t — Matt. xxii. 88. Neb. vi. 2. u Luke i. 19 al. v ver. 29. ch. ii. 29 ref.

om 180.—rec om εν τη πολει ταυτη (as unnecessary, see note), with qu? : ins A¹ (πολ. σου) BDE all (εν πολιτεια 66) vss (exc ar-pol) Chr Cyr Cosm Iren Tert, Lucif Hil al.—σου παιδα D 137.—τε om 180 sah.—λαος E 3. 33 Syr ar-exp. Thl¹ Hil Aug.—28. μη ποι. 98²—σου (2nd) om A¹ B al vss Hil Lucif Ambr.—29. εφιδε (ειδε) A (B?) DE &c : επειδε 3. 13. 38. 99—πασ. παρρ. D gr E v copt ar-pol Hil Lucif : πασ. om 26. 36. 57. 137 al lect 1 Syr æth Thl¹—comm.—30. In χειρα σου εκτινεν σε, om σου A (σε εκτ.) B (εκτ. σε) : om σε DE 27. 40. 57 al vss Chr : txt l &c. (I retain both pronn here, and σου in ver 27, as agreeing better with the character of the diction of the prayer. They have prob been omd as unnecessary.)—ιασεις 180 sah.—γενισθαι D¹ 133.—31. rec πν αγιου, with E &c vss (to square with ch ii. 4) : txt ABD al am.—aft παρρ., ins παντι τω

form, the solemn and stately character, in the accumulation of parallel clauses, of the rest of the prayer; cf. ver. 27. [να τῷ κ.τ.λ.] cited verbatim from the LXX.—The Messianic import of this Psalm has been acknowledged even by those who usually deny all such reference, e. g. De Wette. Meyer endeavours to refer it to some circumstances then present, but is not bold enough to enter into any vindication of his view. φημύσσω is only found in the middle in good Greek (see Kypk. Observ. ii. p. 30 f. Meyer). φημύσσω ἵσθι τὸ ἀλόγητον κίνημα, Athanas. in Catena. 27.] The γάρ implies an acknowledgment of the truth of God in the fulfilment of the prophecy: *Thou art the God who hast, &c.* for these events have happened accordingly.

εν τη πόλει ταύτῃ, which has been excluded from the text on account of its apparent redundancy, answers to ἐπὶ Σιών ὁρὸς τὸ ἅγιον αὐτοῦ, Ps. ii. 6. See also Matt. xxiii. 37. Luke xiii. 33. The parts of this verse correspond accurately to those of the prophecy just quoted. ταῖς, 'servant,' as before, ch. iii. 26. Jesus, the *Servant* of Jehovah, is the antitype and completion of David, and of all other servants of the Lord : what is said of them only partially and hyperbolically is said literally and entirely of Him. 28.] There is an ellipsis in the thought between ποιῆσαι

and ὅσα : ποιῆσαι, [ὡς μὲν ἰδόκει, τὴν ἰδίαν βουλὴν, ὀντως δὲ] ὅσα . . . As De Wette well remarks, *συνήχθησαν ποιῆσαι* is used *subjectively*, 'they were collected, to do,' and then the speaker changes his ground to an *objective* one in ὅσα—(as they believed—but *really*) as many things as *Thy* hand, &c.—ποιῆσαι must not be rendered, with Kuinoel, 'ita ut facerent.' It does not express the *result*, but the *intention*, of their assembling. Still worse is it to take ποιῆσαι with ἐχρίσας, 'Whom Thou hast anointed, . . . to do,' &c., as some have proposed: the parenthesis, as well as the whole train of thought, forbidding it. ἡ χεὶρ σ. κ. ἡ βουλὴ] not a 2n διὰ δυοῖν (Kuinoel) : χεὶρ indicates the *Power*, βουλὴ the *Wisdom* of God. The Wisdom decreed, the Hand performed: but the same word *προώρῳσιν* is used of both by what grammarians call *zeugma*,—as in γάλα ὑμᾶς ἐπότισα, οὐ βρώμα, 1 Cor. iii. 2. See Winer, § 66, 7. 30.] ἐν τῷ, see ref. and note there: 'In Thy stretching forth (while Thou stretchest forth) Thine hand for (εἰς, of the purpose) healing, and that signs and wonders may come to pass by means of the Name of Thy Holy Servant Jesus.' 31.] As the first outpouring of the Spirit, so this special one in answer to prayer, was testified by an outward and visible sign: but not by the *same* sign,—for that first

scription is general. 'Ubi regnum habet fides, animos ita conciliat ut omnes idem velint et nolint. Hinc enim discordiæ, quod non regimur eodem Christi Spiritu.' Calvin. On the community of goods, see note at ch. ii. 45. We have the view there taken strikingly confirmed here by the expressions used. 'No one called (reckoned) any thing of his goods (which were still *τὰ ὑμᾶρχοντα αὐτῷ*, not alienated) [to be] his own.' (*ἔλεγε, dicebat*: hoc ipso præsupponitur *proprijetatem* possessionis non plane fuisse deletam. Bengel.) 33.] The Apostles were the specially appointed witnesses of the resurrection, ch. i. 22: and this their testimony they gave *with power*, i. e. with a special gift of the Holy Spirit to enforce and illustrate, to persuade and dispute on, those facts of which their own experience (see ver. 20) informed them. That the Spirit did not inspire them with unbroken uniformity in *matters of fact*, our present Gospels, the remnants to us of this very testimony, sufficiently witness. Nor was this necessary: each man reported what he had heard and seen;—and it was in the *manner* of delivering this report that the great power of the Spirit was shown. See, on the whole subject, Prolegg. vol. I. § iii. 5 ff. *χάρις*, better 'grace,' i. e. from God, than *favour*, i. e. from the people, which would hardly be so absolutely designated.

τῆς τιμῆς τοῦ ¹χωρίου; ⁴οὐχὶ ⁵μένον σοὶ ἔμενεν, καὶ ^f—ch. i. 18
^hπραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; ^hτί ὅτι ἔθου ἐν τῇ
 καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ^mἀνθρώποις,
 ἀλλὰ τῷ θεῷ. ⁵ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους
 τούτους πεσὼν ⁿἐξέψυξεν. καὶ ^oἐγένετο φόβος μέγας
 ἐπὶ πάντας τοὺς ἀκούοντας. ⁶Ἀναστάντες δὲ οἱ ^qνέ-
 τεροι ^rσυνέστειλαν αὐτὸν καὶ ^sἐξενέγκαντες ἔθαψαν.
⁷ἐγένετο δὲ, ὥς ὥρων τριῶν ⁿδιάστημα, καὶ ἡ γυνὴ
 n ver. 10. ch. xli. 28 only. Judg. iv. 21 alex. o — ch. ii. 43 ref. p — Luke i. 39. Gen. xxii. 8.
 q John xxi. 18. — 1 Tim. v. 1, 2 al. Gen. xlii. 18. ol v. Th. ii. 6. r — here only. Eur. Troad. 876.
 scc 1 Cor. vi. 29. t — here only. See Luke vii. 12. t — ch. i. 16 al. u have only, of time f:
 of space, Gen. xxii. 16 al.

very likely to have been *omd* as unnecessary).—*ἐμεινε* 13.—4. for το πρ. τουτο, ποιησαι (add το D²) *πονηρον τουτο* D sah: *facere dolose rem istam* d.—5. *ακουσας δε* D gr: καὶ *ειθως ακουων* E.—rec bef *αναν.* om o, with D &c Orig: ins ABE all Chr Thl.—*παρachoμα* *πισων* D.—rec aft *ακουοντας* ins *ταυτα* (see ver 11), with E &c vss: om ABD 15. 27. 29. 37. 100. 127 al v Syr copt sah ar-erp Orig Lucif.—6. *αναστ.* *δε* *παρachoμα* *†*

the bringing in of the money, they in fact professed to give the *whole price* as a gift of brotherly love to the common stock: but their aim was to get for themselves the credit of holy love and zeal by *one portion* of the price, whereas they had selfishly kept back the other portion for themselves. They wished to serve *two* masters, but to appear to serve only *One*.' 3.] The *diari* implies the power of resistance to Satan—'Why hast thou allowed Satan to fill, &c.?' 4.] 'While it remained, did it not remain thine own?' i. e. was it not in thine absolute power?

'and when sold, was it not (i. e. the price of it) in thine own power,' to do with it what seemed good to thee? *τί ὅτι, i. e. τι ὅστιν ὅτι*: see ref. *ἔθου ἐν τ. καρδ.*,—*ἡ* *ἐν* *τῷ* *καρδ.*, Dan. i. 8. Mal. ii. 2. Satan suggested the lie, which Ananias ought to have repelled: instead of that, *he put it in his heart*,—placed it there where the springs of action are, and it passed out into an act. *οὐκ ἐψ. ἀνθ., ἀλλὰ τ. θ.* This *οὐκ, ἀλλὰ*, is not always an absolute and exclusive negation and assertion, see Mark ix. 37. John xii. 44. But here it seems to be so, and to imply, 'Thine attempt to deceive was not to deceive us, men; but to deceive the Holy Ghost,—God, abiding in His church, and in us its appointed superintendents.' This verse is of weighty doctrinal import, as proving the Deity of the Holy Spirit; unless it be held, that the Holy Spirit whom (ver. 3) Ananias attempted to deceive, and God to whom he lied, are *different*. 'Hæc est sententia: Ananias mentitus est Deo et ejus Spiritui, non hominibus et Petro. Aude si potes, Sociniane, ita dicere: mentitus est non Spiritui Sancto et Petro, sed Deo.' Bengel.

5.] The deaths of Ananias and Sapphira were beyond question *supernaturally inflicted* by Peter, speaking in the power of the Holy Spirit. This is the only honest interpretation of the incident. Many, however, and among them even Neander, attempt to account for them on natural grounds,—from their *horror at detection, and at the solemn words of Peter*. But, in addition to all other objections against this (see on *ἐξοισουσιν*, ver. 9),—it would make man and wife of the same temperament, which would be very unlikely. We surely need not require any *justification* for this judicial sentence of the Apostle, filling as he did at this time the highest place in the church, and acting under the immediate prompting of the Holy Spirit. If such, however, be sought, we may remember that this was the first attempt made by Satan to obtain, by hypocrisy, a footing among Christ's flock: and that however, for wise reasons, this may since then have been permitted, it was absolutely necessary in the infancy of the church, that such attempt should be at once, and with severity, defeated. Bengel remarks: 'Quod gravitati poenæ in corpore accessit, in anima potius decedere.' κ. ἐν. φ. β. κ. τ. λ.] The *ακούοντες* can hardly be (Meyer) those *present*, who (De W.) not only *heard*, but saw: the remark is proleptical, and = that in ver. 11. 6.] Were οἱ νεώτεροι, a *class in the congregation* accustomed to perform such services,—or merely the younger men, from whom they would naturally be expected? Meyer and Olshausen (also Mosh. and Kuin.) maintain the former; Neander and De W. the latter. We can hardly assume, as yet, any such official distinctions in the congregation as would mark off οἱ

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v = ch. iii. 19. ⁸ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσηλθὲν. ⁸ ἂπεκρίθη πρὸς ABDE
 w = Matt. ⁹ αὐτὴν ὁ Πέτρος εἰπέ μοι εἰ τοσούτου τὸ χωρίον
 xvi. 68. ¹⁰ ἀπέδοσθε; ἡ δὲ εἶπεν Ναὶ τοσούτου. ⁹ ὁ δὲ Πέτρος
 Mark xv. 44. ¹¹ πρὸς αὐτὴν ἂτί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ
 x = here only. ¹² πνεῦμα κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν
 gen. of price, ¹³ ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσίν σε. ¹⁰ ἔπescen
 Matt. x. 29. ¹⁴ δὲ παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν.
 xxvi. 9 al. ¹⁵ εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκρὰν καὶ ἐξ-
 y ver. 8. ¹⁶ ἐνέγκαντες ἐθαψαν πρὸς τὸν ἄνδρα αὐτῆς. ¹¹ καὶ ἐγέ-
 z = ch. vii. 9. ¹⁷ νετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας
 Heb. xii. 16 ¹⁸ τοὺς ἀκούοντας ταῦτα.
 only. Gen. ¹⁹
 xxv. 83. ²⁰
 a ver. 4 red. ²¹
 b Matt. xx. 12. ²²
 4 Kings xii. ²³
 8. ²⁴
 c dat., Matt. v. ²⁵
 21 f James ²⁶
 iii. 12. Winer, ²⁷
 § 51, 6. ²⁸
 d = (εκ.) ²⁹
 Matt. iv. 7. ³⁰
 1 Cor. x. 9. ³¹
 Heb. iii. 9. ³²
 Rood. xvii. 2. ³³
 h Matt. xxi. 19 al. ³⁴
 Num. vi. 9. ³⁵
 i ver. 6. ³⁶
 f = ch. iii. 11 red. ³⁷
 k = Gal. i. 18. ³⁸
 g ver. 6 red. ³⁹
 1 ver. 6. ⁴⁰

E.—*ἀνέστειλαν* 133.—7. *διαστέμα* D.—8. rec *ἀπεκρ. δε* (και *ἀπεκρ.* 180 Orig), with A &c: *εἶπεν δε* D v; κ. *εἶπεν* Syr æth al Lucif: *πρὸς ἡν ο περ. εφη* E: txt (*the simplest, and prob original*) B al sah (*εἰπεν*).—rec *αυτῇ*, with qu?: txt ABD (E see above) all ar-pol Orig Lucif.—o om AB lect 12: ins DE mss (appy) Orig Chr al.—for *εἶπε μοι εἰ, ἐπερωτησῶ σε εἰ ἀρα* D gr.—*ἡ δὲ* D¹: *ἡ δε* om B.—9. rec *αὐτῇ πετρ.* ins *εἶπε*, with A (φῆσιν Orig): *εἶπεν δε πετρ.* E: txt BD 29. 69. 105. 163 v.—*αυτῇ* 46.—*συνεφωνήσεν* D.—*του κυρ.* D: *το αγιον* 67. 99. 177¹ al ar-erp æth Chr, Bas Avit.—*εἰστανται ἐπὶ τῇ θ. Ε.*—*ταῖς θύραις* A.—10. *και ετ.* D vs Lucif.—rec *παρα τους π.* (see ch iv. 35. 37, v. 2), with E (v *ante*) Lucif: *επι* 26. 37: *υπο* 2: txt ABD Orig: for *πρ. τ. π., ενωπιον* 15. 18. 36.—*ευραν* A, *ηυραν* E: txt BD.—for *εξενεγκαντες, εξενεγκαν δε* 134: *συνστειλαντες εξηνεγκαν και* D gr and simly Syr ar-erp.—11. *επι* om A sah: *in e.*—12. *δια τε*

νεώτεροι from οἱ *πρεσβύτεροι*, which are first officially mentioned ch. xi. 30. Besides which, we have no such ecclesiastical class as οἱ *νεώτεροι*. And the use of οἱ *νεανίσκοι* in ver. 10, as applying to these same persons, seems to decide that they were merely the younger members of the church, acting,—perhaps in accordance with Jewish custom,—perhaps also on some hint given by Peter.

συνέστειλαν] So *περιέσπλλον*, Ezek. xxix. 5. Tobit xii. 13. Sir. xxxviii. 16, 'wrapped the body up,'—probably in their own mantles, taken off in preparing to carry him out. The context will not permit any more careful enfolding of the body to be understood.—The speedy burial of the dead, practised among the later Jews, was unknown in earlier times, see Gen. xxiii. It was grounded on Num. xix. 11 ff. The practice was to bury before sunset of the same day. The immediate burial in this case adds to the probability that the young men obeyed an intimation from the Apostle.

7.] The construction is, *ἐγένετο δε, . . . και*, 'It happened, that:' and *ὡς ὁ. τ. διὰστ.* is parenthetical, not the nom. to *ἐγένετο*. See a precisely sim. constr., Luke ix. 29: and Winer, § 64, p. 436.

8.] *ἀπεκρ.*, perhaps to *her*

salutation: but see ref.

τοσούτ., naming the sum: or perhaps pointing to the money lying at his feet.—The sense

tantilli (Born.) is implied of course, but not expressed by *τοσούτου*.—No stress on *ἀπέδοσθε* as referring to the smallness of price: it is the ordinary word for selling.

9.] To try the omniscience of the Spirit then visibly dwelling in the Apostles and the church, was, in the highest sense, to tempt the Spirit of God. It was a saying in their hearts, 'There is no Holy Spirit:' and certainly approached very closely to a sin against the Holy Ghost. Peter characterizes the sin more solemnly this second time, because by the wife's answer it was now proved to be no individual lie of a bad and covetous man, but a preconcerted scheme to deceive God. of πόδες] Not that Peter heard (Olah.) the tread of the young men outside (they were probably barefooted), but an expression common in the poetical or lively description of the Hebrews, and indeed of all nations (see Isa. lii. 7. Nah. i. 15. Rom. x. 15. Eurip. Hippol. 656. Soph. CEd. Col. 890. al. freq.), making the member whereby the person acts, the actor. I take the words to mean, that the time was just at hand for their return: see James v. 9. The space of three hours was not too long: they would have to carry the corpse to the burying-ground, at a considerable distance from the city (Lightf.), and, when there, to dig a grave, and bury it. ἐξοίσουσιν] This word, spoken before

12^m Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο ^mσημεῖα ^mκαὶ τέρατα ἐν τῇ λαῷ πολλά. καὶ ἦσαν ὁμοθυμαδὸν ^mἅπαντες ἐν τῇ ^mστοᾷ Σολομῶνος· 13 τῶν δὲ ^mλοιπῶν οὐδεὶς ἐτόλμα ^mκολλᾶσθαι αὐτοῖς, ἀλλ' ἔμεγάλυνεν αὐτοὺς ὁ λαός· 14 ^mμᾶλλον δὲ ἐπροσετίθεντο ^mπιστεύοντες τῷ κυρίῳ, ^mπλήθη ἀνδρῶν τε καὶ γυναικῶν· 15 ὥστε ^mκατὰ τὰς πλατείας ^mἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθεῖναι ^mἐπὶ ^mκλιναρίων καὶ ^mκραβάττων, ἵνα ἐρχομένου Πέτρου ^mκᾶν ἡ ^mἐκαστὸς ^mἐπισκιάσῃ τινὲς αὐτῶν. 16 ^mσυνήρχετο δὲ ^mἡ ἐκκλησία ^mαὐτῶν.

t = ch. ii. 41. ref. xi. 24. u absol. ch. iv. 33 al. fr. v plur. here only. w = Luke x. 33 al. x Tim. vi. 7. Lake x. 23. See Gen. i. 12. y = Rev. x. 2. Lake viii. 16. z here only. See Lake v. 19, 24. a Mark ii. 4 al. John v. 8 al. ch. ix. 58 t. b = Mark vi. 56. 2 Cor. xi. 16. c Mark iv. 23. Judg. ix. 14, 56. d and constr. Mark ix. 7. j Lake. Exod. xi. 58.

B æth ar-pol.—ἐγένετο 4. 14, 15. 78 al ar-pol Cyr-jer Oec Thl.—πολλά bef εν τῷ λαῷ ABDE al vsb (appy) Lucif: om 133 lect 12: txt 1 most mss Chr Thl al (it is characteristic of the style, to insert clauses between words in concord: hence it is prob that the other reading is a corr).—for ἀπαντες, παντες ABE: txt D mss (appy) Chr Thl al: add συνηγμένοι Syr copt; εν τῷ ιερῷ D 42 sah æth; εν τῷ ναῷ συνηγμένοι E.—εν τη στ. τη D.—rec σολομωντος, with A &c Chr Thl: txt BDE all.—13. και ουδεις των λοιπων D æth.—ουδεις B.—14. οι πιστ. A 13.—πληθη (or -θει) D¹ al: πληθος 133.—15. και εις τας πλατειας BD² (και εν ταις πλατειαις E) all: txt D¹ (omg tac) 1 all: εις τας πλ. 100. 163: none of the vsb have και: in plateis or in plateas v sah Syr al Lucif: per plateas copt: om altogether æth (prob all the varr were explanations of the origl κατα τ. πλ.).—aft ασθεν. ins αυτων D al.—aft τιθ. ins ενπροσθεν αυτων E.—rec κλινων, with E &c Thdrt al (corr to more usual word): txt A (των κλ.) BD all (lectulis v d e Lucif) Cyr-jer.—rec κραβατων, with E al: txt ABD 96 &c grabattis am d e grabatis v (see Mark ii. 4, 9, var read).—διερχομενου 25 lect 12.—aft σκ. ins αυτου E 33. 66 (appy) al v al Thdrt Thl².—επισκιασι B 13. 58. 133 al: τινα 13.—aft αυτων, add απηλασσοντο γαρ απο πασης ασθενιας ως ειχεν εκαστος αυτων D: και ρυσωσιν απο πασης ασθενιας ης ειχον E v (infirm. suis) Lucif.—16. διο συνηρ. E: συνηρχοντο 58.

her death, decisively proves that death to have been not a result merely of her detection, but a judicial infliction. 10.] εἰσελθόντες, 'when they came in:' not implying that they immediately entered, but leaving room for some interval of time: see above.

12—16.] PROGRESS OF THE FAITH; MIRACULOUS POWER AND DIGNITY OF THE APOSTLES. 12.] ⁸⁴is merely transitional, and does not imply any contrast to the φόβος just mentioned, q. d. 'notwithstanding this fear, the Apostles went on working, &c. See ch. ii. 43. ἅπαντες, the App. only, not all the Christians. It does not follow, from ἅπαντες referring to all the believers in ch. ii. 1 (see note there), that it necessarily refers to the same here also. The Apostles are the subject of the paragraph: and it is to set forth their unanimity and dignity that the description is given. They are represented as distinct from all others, believers and unbelievers (both which I take to be included under the term of λαοί): and the Jewish people itself magnified them. The further connexion see on ver. 14. στ. Σολ.] see ch. iii. 11. John x. 23, note. 13.] τῶν λοιπῶν, 'all else,' whether believers

or not: none dared to join himself to (see ref.), as being one of, or equal to, them: 'but (so far was this from being the case that) the very people (multitude) magnified them.' 14.] 'And' (not parenthetical, but continuing the description of the dignity of the Apostles) the result of this was that 'believers were the more added to the Lord' (not πιστ. τῷ Κυρίῳ, but προερ. τῷ κυρ., as decided by ch. xi. 24), 'multitudes of men and women.'

15.] ὥστε now takes up afresh the main subject of vv. 12 and 13, the glorification of the apostolic office, 'Inasmuch, that . . . ' It is connected not only with ἐμεγάλυνεν αὐτ. δ' λ., but also with ver. 12. κατὰ τ. πλ.] 'down the streets,' i. e. in the line of the streets,—see Winer, § 53, d. note. κλιν. κ. κρᾶβ.] Kuinoel's distinction, that the latter is a poor and humble bed, the former a couch of richer character, appears to be unfounded. (So also Bengel.) Πέτρου] As the greatest, in pre-eminence and spiritual energizing, of the Apostles. Now especially was fulfilled to him the promise of Matt. xvi. 18 (see note there):—and even the shadow of the

καὶ τὸ πλῆθος τῶν *πέριξ πόλεων εἰς Ἱερουσαλὴμ, ABDE
 φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων
 ἀκαθάρτων, *οἵτινες ἐθεραπεύοντο ἅπαντες.
 17^h Ἀναστάς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ,
 ἡ οὐσα ἁΐρεις τῶν Σαδδουκαίων, ἑπλήσθησαν ^mζήλου
 18 καὶ ⁿἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ
 ἐθεντο αὐτοὺς ἐν ⁿτηρήσει ὁδημοσίᾳ. 19 ἄγγελος δὲ
 κυρίου ^pδιὰ νυκτὸς ἤνοιξεν τὰς θύρας τῆς ^qφυλακῆς,
 ἐξαγαγὼν τε αὐτοὺς εἶπεν 20 Πορεύεσθε καὶ σταθέντες
 λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ^rζωῆς
 ταύτης. 21 ἀκούσαντες δὲ εἰσήτηλθον ὑπὸ τὸν ὄρθρον
 c here only t. Jos. B. J. ii. 19, 1. f Luke vi. 18 only t. Tobit vi. 2. g — Matt ii. 6. ch. x. 41 al. h ver. 6. Luke iv. 29 al. i — ch. xv. 6. xxiv. 8, 14. xxvi. 6. xxviii. 29. (2 Pet. ii. 1) t. Jos. Ant. xiii. 6, 9. l — ch. iii. 10. m — 3 Cor. xii. 20. Gal. vi. 20. 1 Mac. viii. 16. n ch. iv. 8 reff. o here only t. See ch. xvi. 37 al. p ch. xvi. 9. ch. xviii. 10. Herod. i. 63 init. q — Matt. xiv. 10. Acts passim. Neh. iii. 25. r — here only. (See note.) s — here only. Jonah iv. 10, so ὑπὸ τῆς ἐσθίνης, Polyb. i. 63, 4. ἔν. τῇ ὥρειαν, (primaestate) iii. 16, 7. t Luke xxiv. 1. John viii. 2 only. Joel ii. 2.

137.—καὶ το om D¹, το om D².—εἰς om AB 103 v am copt sah Syr ar-erp Lucif (but A¹ has ἡλ, i. e. ἱσραήλ, which has perhaps led to the omission of the εἰς: more probably, as Mey. suggests, ἱερουσαλὴμ was a gloss to ἐπὶ περὶ, and having been admitted into the text, supplanted the origi εἰς ἱερουσ.). ins DE &c ar-pol &c.—for περὶ, A¹.—for υπο, ατο D.—for οἵτινες, καὶ D gr 38. 113 sah slav-ms Lucif.—ιωντο D.—17. βεφ αναστ. ins καὶ ταυτα βαλεπων E Bed-gr (Scholz).—18. ἐπιβαλλον A.—rec χ. αυτων, with E &c: txt ABD 15. 18. 36. 40 al v Syr ar-erp arm Thl Lucif.—aft δημ. (om Syr ar-erp Lucif), add καὶ ἐπορευθη εἰς ἐκαστος εἰς τα ἰδια D.—19. rec δια της ν. (corrⁿ), with E: txt ABD al (rote dia ν. αγ. κ. D).—ανοιξας A al v sah: ανεωξαν D¹, ανεωξεν D² Chr: txt BE al.—for τε, δε B 73.—καὶ εἰ E: om sah.—αυτους om 56.—21. for ακουσ. δε,

Rock (Isa. xxxii. 2, spoken primarily of His Divine Master) was sought for. We need find no stumbling-block in the fact of Peter's shadow having been believed to be the medium (or, as is surely implied, having been the medium) of working miracles. Cannot the Divine Spirit work with any instruments, or with none, as pleases Him? And what is a hand or a voice, more than a shadow, except that the analogy of the ordinary instrument is a greater help to faith in the recipient? Where faith, as apparently here, did not need this help, the less likely medium was adopted.—See, on the whole, ch. xix. 12: and remark that only in the case of our Lord (Luke viii. 46 ||) and His two great Apostles in the N. T.,—and of Elisha in the O. T., have we instances of this healing virtue in the person.

17—42.] IMPRISONMENT, MIRACULOUS LIBERATION, EXAMINATION BEFORE THE SANHEDRIM, AND SCOURGING OF THE APOSTLES. 17.] ἄνεστος is not redundant, but implies being excited by the popularity of the App., and on that account commencing a course of action hostile to them: see reff. ('Non sibi quiescendum ratus est.' Beng. διηγέρθη κινηθεὶς ἐπὶ τοῖς γενομένοις, Chrys.) To suppose that the H. P. 'rose up' after a council held (Meyer) is far-fetched, and against the ἐπλήσθησαν ζήλου,

which points to the kindling zeal of men first stirred up to action. ὁ ἀρχ. Annas,—see ch. iv. 6, and note on Luke iii. 2. οἱ σὺν αὐτῷ] 'those who were with him.' (see ch. iv. 14; xix. 38; xxii. 9).—Not the members of the Sanhedrim: but the friends of the H. P. Kuinoel's 'Qui a partibus ejus stabant' is too definite (De W.): it was so, but this meaning is not in the words. ἡ οὐσα] attr., but implying more than οἱ ὄντες ἐξ αἰρίσεως τ. Σ.:—the movement extended through the whole sect. On αἰρ. τ. Σ., see Matt. iii. 7, note. The passage of Josephus, Antt. xx. 9, 1, is worth transcribing: πέμπει δὲ Καίσαρ (Nero) Ἀλβινον εἰς τὴν Ἰουδαίαν ἐπαρχον, Φήσσαν τὴν τελευτὴν πυθόμενος. ὁ δὲ βασιλεὺς ἀφίετο μὲν τὸν Ἰώσηπον τὴν ἀρχιερωσύνην, τῷ δὲ Ἀνάνου παιδί, καὶ αὐτῷ Ἀνάνῳ λεγομένῳ, τὴν διαδοχὴν τῆς ἀρχῆς ἔδωκε. τοῦτον δὲ φασὶ τὸν πρεσβύτατον Ἀνανὸν εὐτυχίστατον γενέσθαι: κίντε γὰρ ἔσχε παῖδας, καὶ τούτους πάντας συνβίη ἀρχιερατέουσιν τῷ θεῷ, αὐτὸς καὶ πρότερον τῆς τιμῆς ἐπὶ πλείστον ἀπολαύσας, ὅπερ οὐδενὶ συνβίη τῶν παρ' ἡμῖν ἀρχιερέων. ὁ δὲ νεώτερος Ἀνανὸς . . . θρασὺς ἦν τὸν τρόπον, καὶ τολμητῆς διαφερόντως: αἴρεσιν δὲ μετῆε τὸν Σαδδουκαίων, οἵπερ εἰσὶ περὶ τὰς κρίσεις ὧμοι παρὰ πάντας τοὺς Ἰουδαίους, καθὼς ἤδη διδελώκαμεν. This shows that the

εἰς τὸ ἱερὸν καὶ ἐδίδασκον. " παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ ¹ συνεκάλεσαν τὸ ² συνέδριον καὶ πᾶσαν τὴν ³ γερουσίαν τῶν ⁴ υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ ⁵ δεσμωτήριον ἀχθῆναι αὐτούς. ²² οἱ δὲ ⁶ παραγενόμενοι ὑπηρεταί οὐχ εὗρον αὐτοὺς ἐν τῇ ⁷ φυλακῇ. ²³ ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες Ὅτι τὸ ⁸ δεσμωτήριον εὗρομεν ⁹ κεκλεισμένον ἐν πάσῃ ¹⁰ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας ¹¹ ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα εὗρομεν. ²⁴ ὥς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε ἱερεὺς καὶ ὁ ¹² στρατηγὸς τοῦ ἱεροῦ

c — (See Mark xiv. 44.) 1 Thess. v. 8. d (πρό, James v. 9. ch. xii. 6.) ἐνί, Matt. xxi. 19. e ch. iv. i. Luke xxii. 52.

εἰελθόντες δὲ Syt ar-ep: εἰελθόντες δὲ εκ της φυλακης E (Scholz, Lachm).—aft συν αυτω, ins γεγενθεις το πρωι D.—συνκαλεσμενοι (keeping και below) D: συνεκαλετο 142.—22. rec υπηρ. παραγ., with D (add και ανυξαντες τ. φυλακην D v syt-marg) E &c sah &c (corr): txt AB 38. 96. 113. 163 al v copt syt aeth ar-pol &c Lucif.—ουχ ηυρον E, ουκ ευρον D.—for εν τη φυλ., εσω D: om v aeth.—αναστρ. και απηγγ. D¹.—23. οτι om E gr vss Syt ar-ep.—rec το μεν (to answer to δε follg), with E gr l al vss ff: txt ABD 17. 26. 105 al syt aeth.—ηυραμεν (twice) E.—rec εσω εστ. (glosses to particularize, and to answer to εσω follg), with many mss Chr (txt): txt ABD E all vss Chr Thl Lucif.—rec προ τ. θ. (more usual) with E &c v copt al: txt ABD 96 al (ad am d e sah: in janua Lucif).—24. ιερεις και ο om ABD al v copt sah arm Lucif: οι ιερεις E Bed-gr: ο τs

family of Annas, if not he himself, were connected with the sect of the Sadducees. They (see ch. iv. 1, note) were the chief enemies of the Apostles, for teaching the resurrection. 18. τηρ.] see ch. iv. 3.

20.] τῆς ζωῆς ταύτης, an unusual expression, seems to refer to the peculiar nature of the enmity shown towards them by the Sadducees, for preaching the ἀνάστασις ζωῆς—of this LIFE, which they call in question.' Or perhaps τ. ζ. τ. may import the religion of Jesus having its issue in life. A similar expression, ὁ λόγος τῆς σωτηρίας ταύτης, occurs ch. xiii. 26. See also Rom. vii. 24. But beware of assuming in either of these passages the use of the figure called by the grammarians hypallage, so that τὰ ρ. τῆς ζ. ταύτης = τὰ ῥήματα ταῦτα τῆς ζωῆς: for thus the sense is enervated, and the peculiar reference in each case lost. The indiscriminate application of these supposed figures of speech has been, and continues, one of the worst foes of sound exegesis.—The deliverance, here granted to all the Apostles, was again vouchsafed to Peter in ch. xii., and is there related more in detail. It is there a minute touch of truth, that he should mistake for a dream (ver. 9) what he saw: having lain so long in prison, and his mind naturally dwelling on this his former miraculous liberation.

21.] ἡ. τ. ἡμέρ., 'at daybreak': see reff. παραγενόμενος] to the ordinary session chamber in the Temple, on the south side of it (Winer, RWB.): and

therefore, if the Apostles were teaching in Solomon's porch (ver. 12), not in their immediate vicinity. Perhaps the παραγενόμενος . . . συνεκάλεσαν . . ., implying that the summons was not issued till after the arrival of the H. P. and his friends, may point to a meeting of the Sanhedrim hurriedly and insufficiently called, for the purpose of 'packing' it against the Apostles. If so, they did not succeed, see ver. 40: perhaps on account of the arrival of some who had been listeners to the Apostles' preaching. πᾶσαν τ. γερουσίαν] Probably the πρεσβύτεροι, including perhaps some who were not members of the Sanhedrim; the well-known foes of Jesus and his doctrine. The very singular expression π. τ. γερουσ. τῶν υἱ. Ἰσραὴλ, is perhaps translated from the form of words in which they were summoned. γερουσία, being the ordinary LXX word for the πρεσβύτεροι, would be the Hellenistic formal expression.

23. ἐν πάσῃ ἀσφ.] Not, as Vulg., 'cum omni diligentia' (so Luth.), nor as E. V. 'with all safety' (?); but 'in all security,'—'in a state of perfect safety.'

24.] ἱερεὺς, if genuine (and the varieties of reading seem to have arisen from the difficulty it has occasioned) must designate the High Priest; not that the word itself can bear the meaning (compare 1 Macc. xv. 1 and 2), but that the context points out the priest thus designated to be the H. P. (Meyer).—Ὁ δὲ στρατ. τ. ἱερ. see note, ch. iv. 1. He appears to have been

ἀνθρώποις. ³⁰ ὁ ὁ θεὸς τῶν πατέρων ἡμῶν ἡγήρεν ^{x1 Chron. xii. 17 al. ch. iii. 18} Ἰησοῦν, ὃν ὑμεῖς ^{11 Matt. xi. 11 Luke i. 69? or Matt. x. 8. ch. iii. 15?} δεχειρίσασθε ^{ch. xxvi. 21 only f.} κρεμάσαντες ἐπὶ ^{a = Luke xxiii. 39. Gen. xl. 19.} βύλου. ^{b = ch. x. 39.}
³¹ τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ^{Gal. iii. 8, from Deut. xxi. 28. 1 Pet. ii. 24. 18. 2 Tim. ii. 25. Wisd. xii. 19. Jos. Antt. xx. 8. 7. f Matt. xxvi. 28. ch. ii. 38 al. Acts passim. comstr. ch. xiii. 81. double gen., Phil. ii. 30. Heb. xiii. 7.} ὑψωσεν τῇ δεξιᾷ αὐτοῦ, ^{d = ch. ii. 38 reff. e ch. xi. 18. f Matt. xxvi. 28. ch. ii. 38 al. g = ch. i. 8 and h ch. iii. 24 reff.} δόναι ^{ch. x. 39.} μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. ³² καὶ ἡμεῖς ἐσμὲν αὐτοῦ ^{ch. x. 39.} μάρτυρες τῶν ^{ch. x. 39.} ῥημάτων τούτων, ^{ch. x. 39.} καὶ τὸ πνεῦμα ^{ch. x. 39.} δὲ τὸ ἅγιον, ὃ ἔδωκεν

txt ABE.—δεῖ om 73.—30. ο δε θ. A Copt.—τον ιησ. B: τον παιδα αυτου ιησ. E Bedg.—χειρισ. 13.—31. for δεξια, δοξη D¹ sah Iren.—τον δουναι B (επι τω δ. Chr.).—των αμαρτ. D¹ al.—add εν αυτω D¹ d sah æth.—32. εσμεν om B æth: μαρ. εσμ. A sm Syr Iren.—for αυτου, εν αυτω B 69¹. 100. 105 Iren: om fAD¹ all v Syr arr sah æth Chr, Did: 73. 103 place it aft μαρτ.; syr aft ρημ: txt E all Chr, Thl (it prod was omd from not being understood, and transposed from being thought to belong to τ. ρηματων του-των).—παντων των ρ. τ. D¹.—δε om fABD¹ al v sah arm Iren Did Thl² (corr): ins E

(3) the identification of themselves with the course of action marked out by the πειθαρχεῖν δεῖ . . . in that they were bearing witness to God's work, under the inspiration of the Holy Spirit given them as men obedient to God.—The whole is a perfect model of concise and ready eloquence, and of unanswerable logical coherence: and a notable fulfilment of the promise, δοθήσεται ὑμῖν ἐν ἐκείνῃ τῇ ὥρῃ τὴ λαλήσετε (Matt. x. 19). πειθαρχεῖν] much stronger than ἀκούειν, ch. iv. 10,—as their conduct, in persisting after prohibition, had been more marked and determined. That was a mere *listening to* the proposition then made to them: this, a course of deliberate action, chosen and entered on. θεῶ—opposed to τῆς διδ. ὑμῶν of the H. P.; and to ἀνθρώπων τούτων. In the back-ground, there would be the command of the angel, ver. 20: but it is not alleged: the great duty of preaching the gospel of Christ is kept on its highest grounds. 30.] τῶν παρ. ἡμ.] thus binding on Christ and his work, to the covenant whereof all present were partakers.

ὑμεῖς, answering to the ἐφ' ἡμᾶς of the H. P. ἐπὶ βύλου] comp. reff. and the similar contrast in ch. iii. 14. The manner of death is described thus barely and ignominiously, to waken compunction in the hearers, to whom the expression was well known as entailing curse and disgrace on the victim.

31.] ἀρχηγ. κ. σωτ., not, 'to be a Prince and a Saviour'; but the words are the predicate of ρούρον—'as a P. and a S.' ἀρχηγόν, as ch. iii. 15, which see. κ. σωτ. not = τῆς σωτηρίας; Jesus was to be King and Captain of Israel, and also their Saviour. The two offices, though inseparably connected in fact, had each its separate meaning in Peter's

speech: a Prince—to whom you owe obedience,—a Saviour, by whom you must be saved from your sins.

τῇ δεξιᾷ, 'by (not to) His right hand,' as in chap. ii. 33, where see note. The great aim here, as there, is to set forth God as the Doer of all this.

δόναι, in his Kingly prerogative; μαρ. κ. ἀφ. ἀμ., to lead to salvation (ἐς σωτηρίαν, as 2 Cor. vii. 10: ἐς ζωήν, as ch. xi. 18) by Him as a Saviour.—Somewhat similarly Bengel: 'μετ., qua Jesus accipitur ut Princeps: ἀφισ. qua accipitur ut Salvator.'—The key to this part of the speech is Luke xxiv. 47, where we have, in our Lord's command to them, the same conjunction of μετ. κ. ἀφισ. ἀμ.—and immediately follows, as here, ὑμεῖς δὲ ἴστε μάρτυρες τούτων, appointing them to that office which they were now discharging,—and, || with τὸ πνεῦμα τὸ ἅγ. of our text, ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς. By conjoining the Holy Ghost, as a witness, with themselves,—they claim and assert the promise of John xv. 26, 27: see also the apostolic letter of ch. xv. 28. When we remember, how much of the apostolic testimony was given in writing, as well as by word of mouth, this declaration of Peter becomes an important datum for judging of the nature of that testimony also.—See a very similar conjunction, 1 John v. 9.—They were God's witnesses, in the things which they had seen and heard as men: the Holy Ghost in them was God's Witness, in unfolding, from (and as inseparable from) these witnessed facts,—the things which eye hath not seen nor ear heard. And in the Scripture THESE SAME TESTIMONIES are conjoined; that of the Apostles, holy men under the guidance and reminiscence of the Holy Spirit, faithfully and honestly reporting those things which fall under human

¹ ver. 29. ² ch. vii. 54 ³ only ⁴ 1 Chron. xx. 8. ⁵ ch. ii. 27. ⁶ 37. xxvii. 30. ⁷ 1 Cor. i. 17. ⁸ 1 Luke xxii. 2 al. Exod. xxi. 29. ⁹ m = ver. 27. ¹⁰ n Luke v. 17. ¹¹ 1 Tim. i. 7. ¹² only ¹³ 1 Cor. iii. 12 al. Heb. xiii. 4. Prov. xii. 15. constr. ch. vii. 20. 2 Cor. x. 8. Hom. Od. x. 88. p = here only. Job xi. 14. xxii. 28. Xen. Anab. vi. 5. 6. pp Heb. ii. 7. from Ps. viii. 5. q Luke xvii. 8 al. ch. xx. 23. Deut. iv. 23. r = Mark v. 33.

ὁ θεὸς τοῖς ¹ πειθαρχοῦσιν αὐτῷ. ³³ Οἱ δὲ ἀκούσαντες ^{ABD}
 διεπρίοντο καὶ ² ἐβουλευόντο ³ ἀνελεῖν αὐτούς. ³⁴ ἀνα- ^{EH}
 στάς δὲ τις ἐν τῷ ⁴ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ,
 νομοδιδάσκαλος ⁵ ὁ τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ⁶ ἔξω ^{C απ.}
 βραχὺ τοὺς ἀποστόλους ⁷ ποιῆσαι, ³⁵ εἰπέν τε πρὸς ^{ABC}
 αὐτοὺς Ἄνδρες Ἰσραηλῖται, ⁸ προσέχετε ἑαυτοῖς ⁹ ἐπὶ ^{DEH}
 τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. ³⁶ πρὸ γὰρ

all Chr Thl¹.—o om B 73 copt: *ον* D'E.—33. *aft akoun.* add *παντα*, or *τα ρημ. παν.* E al: *ακουοντες* all.—*εβουλοντο* (*corrpt*, *εβουλεν. not being understood*) ABE all copt sah *eth* Chr₂: *txt* DH most mss v Syr Chr (comm) Thl¹ (² *-σαντο*) Lucif: add *του* 96.—
 34. *aft suned.* add *αυτων* E: *εκ του συνεδριου* D gr E copt ar-pol: *ε. τ. συνεδρ.* om Syr ar-erp.—*ποιησ.* *εξω* B 78.—*rec βραχυ τι*, with (H all Thl bef *ποιη.*) 1 al: *txt* ABDE all Chr₂.—for *τ. αποστ.*, *τ. ανθρωπους* (*alteration from* *υο* 35, 38) AB 80 v copt arm Chr₂: *txt* DEH &c Syr sah *eth* al Chr₁ Thl.—35. *δε* C 58 copt.—for *αυτους*, *τους αρχοντας* και *τους συνεδριους* D sah.—*απο των ανθρωπων τουτων* E tol (Scholz, Lachm).—

observation: and *that of God the Spirit Himself*, testifying, through them, those loftier things which no human experience can assure, nor human imagination compass.

32. *ρημάτων*] 'histories,' 'things expressed in words:' see note on Luke i. 4. τοῖς πειθ. Not ἡμῖν, which might make an unreal distinction between the Apostles and the then believers, and an implied exclusion of the hearers from this gift,—but generally, to all the πειθαρχοῦσιν αὐτῷ, by this word recalling the opening of the speech and binding all together. So that the sense of the whole is—'We are acting in obedience to God, and for the everlasting good of our common Israel: and otherwise we cannot do.' And a solemn invitation is implied, '*Be ye obedient likewise.*' It is remarkable that a similar word, ὑπήκουον τῇ πίστει, is used of the multitude of converted priests, ch. vi. 7. 33. διεπρίοντο,] *sc. ταις καρδιας* as ch. vii. 54. From its conjunction there with ἐβουλοντο *τ. δδόντας*, it does not appear to have any connexion with the phrase πρίον or διαπρίον *τ. δδ.* with which Hesych. and West. identify it. 'They were cut asunder' (in heart). So Persius, iii. 8, 'turgescit vitrea bilis: Findor, ut Arcadie pecuaria rudere credas.' And Plautus, Bacch. ii. 3, 17, 'Cor meum et cerebrum, Nicobule, fnditur, Istius hominis ubi fit quaque mentio.' And Euseb. H. E. v. 1 (in Suicer, sub voce, where he cites other authorities also), ἔχαιεκαινον *κ. διαπρίοντο καθ' ἡμῶν.*

ἐβουλευόντο] 'they were purposing,' 'taking counsel with the intent,' see ref. and add John xii. 10. 34.] Γαμαλιήλ—*γλ'ηλ*, (see Num. i. 10; ii. 20), is generally, and not without probability, assumed to be

identical with the celebrated Rabban Gamaliel, *גמלי* (the old man), one of the seven, to whom, among these Rabbis, the Jews give this title Rabban (= *ραββουνι*, John xx. 16 = my master), a wise and enlightened Pharisee, the son of Rabban Symeon (traditionally the Symeon of Luke ii. 25) and grandson of the famous Hillel. His name often appears in the Mishna, as an utterer of sayings quoted as authorities. He died eighteen years before the destruction of the city. (See Lightf. Centuria Chorogr. Matth. præmissa, ch. xv.) He was the preceptor of S. Paul (ch. xxii. 3). Ecclesiastical tradition makes him become a Christian, and be baptized by Peter and John (Phot. cod. 171, p. 199. Winer, RWB.), and in the Clementine Recognn. (i. 65) he is stated to have been at this time a Christian, but secretly. The Jewish accounts do not agree, which make him die a Pharisee, with much more probability. Nor is the least trace of such a leaning to be found in his speech: see below. And considering that he was a Pharisee, opposing the prevalent faction of Sadduceism in a matter where the Resurrection was called in question,—and a wise and enlightened man opposing furious and unreasoning zealots,—considering also, that when the *anti-pharisaical* element of Christianity was brought out in the acts and sayings of Stephen, his pupil Saul was found the foremost persecutor,—we should, I think, be slow to suspect him of any favouring of the Apostles as *followers of Jesus*. (See the anecdotes respecting Gamaliel collected in Conybeare and Howson's St. Paul, p. 62.) He does not here appear as the president of the Sanhedrim, but only as a member. *ἔξω ποιῆσαι*] see ref. 'to put out'—'cause to withdraw.'

τούτων τῶν ἡμερῶν ἠνέστη Θευδᾶς λέγων εἶναι ἑνὰ τινα ἑαυτὸν, ὃς προσεκλήθη ἀνδρῶν ἀριθμὸς ὡς τετρακοσίων ὃς ἀνῆρθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. 37 μετὰ τοῦτον ἠνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησεν λαὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθη-

51, 5. v = ch. i. 15 al. w = ver. 33. x = ch. xxi. 21 al. James iii. 3. Prov. xxv. 25. y here only t. dial. τὴν στρατιάν, Xen. Cyr. v. 8, 48. Luke xiii. 19. Matt. xxi. 42 from Ps. cxvii. 22. Rom. xi. 9. ss ch. xiii. 26 text. a Luke ii. 2 only t. 2 Macc. ii. 1. b = here only. Dent. xiii. 10. Herod. i. 154, and classical, psalm. c = Luke xxi. 9 al. d = ch. xx. 80. 1 Tim. v. 15. Rev. xiii. 8. const. p. 2, see ch. xiii. 8. Luke iv. 38. Rom. xvi. 20. e Matt. xxv. 31. Luke i. 51. John xi. 52. Zech. xiii. 7 alex.

36. bef αυτου ins μεγαυ D: aft it, A²E all tol Syr arr slav-mod al Cyp Jer: txt A¹BCH &c v copt sah al Chr Thl.—rec προσεκλήθη, with a few mss (appy) Chr Oec Thl: txt AB all: προσεκλήθη C (-θησαν C¹ appy) D¹ (-κλήθησαν D²) EH all Cyp: *consensit* v ar-pol: *adhæserunt*, or *secuti sunt*, or *accesserunt*, vss (the varr have been interpretations of or substitutions for the απλ. in NT, προσεκλήθη)—rec αριθ ανδρ., with DH &c v: txt ABCE all demid.—rec ωσει, with &c: txt ABCDE all.—ος διελυθη αυτος δι αυτου D.—διελυθησαν om D d.—for εις, ως 36. 65 syr.—ουθεν D al.—37. ανστησθ om 177.—rec λαον ικανον, with H &c: ικανον λα. E al copt Chr: λα. πολυν, CD gr: txt A¹B 81 v e Eus Cyp.—παντες om D 95.—for οσοι, οι C¹ and C³.—38. for εασ.,

They are recalled in ver. 40. 35.] The words ἐπὶ τ. ἀνθρ. τούτ. may be joined either with προσέχ. εαυτ., or with τί μέλ. πρᾶσσ. The latter would give the more usual construction: and the transposition of words is not unexampled in the Acts, see ch. i. 2; xix. 4. 36.] A great chronological difficulty arises here. Josephus relates, Antt. xx. 5. 1, Φάδου δὲ τῆς Ἰουδαίας ἐπιτροπεύοντος, γόνος τις ἀνὴρ, Θευδᾶς ὀνόματι, κίθειν τὸν πλείστον δῆλον, ἀναλαβόντα τὰς κτήσεις ἐπισθαί πρὸς τὸν Ἰορδάνην ποταμὸν αὐτῷ· προφήτης γὰρ ἔλεγεν εἶναι, καὶ προστάγματι τὸν ποταμὸν σχίσας, διδοὺν ἔφη παρέξειν αὐτοῖς ῥάδιαν. καὶ ταῦτα λίγων πολλοὺς ἠπάτησεν. οὐ μὴν εἰσεν αὐτοὺς τῆς ἀφροσύνης δνασθαί Φάδος, ἀλλ' ἐξ-ἱπέμφεν ἰλην ἱππίων ἐπ' αὐτοὺς, ἦντις ἀπροσδόκητος ἐπιπεσούσα πολλοὺς μὲν ἀνέκτε, πολλοὺς δὲ ζῶντας ἔλαβεν· αὐτὸν τε τὸν Θευδᾶν ζωγράφαντες ἀποτίμνουσι τὴν κεφαλὴν, καὶ κομιζουσιν εἰς Ἱεροσόλυμα.—But this was in the reign of Claudius, not before the year A.D. 44: and consequently at least twelve years after this speech of Gamaliel's. On this difficulty I will remark, that we are plainly in no position (setting all other considerations aside) to charge St. Luke with having put into the mouth of Gamaliel words which he could not have uttered. For Josephus himself, speaking of a time which would accord very well with that referred to by Gamaliel, viz. the time when Archelaus went to Rome to be confirmed in the kingdom, says, ἐν τούτῳ δὲ καὶ ἑτερα μύρια θορύβων ἔχον

μενα τὴν Ἰουδαίαν κατελάμβανε, πολλῶν πολλαχοῦς κατ' οἰκίαν ἑλπίδας κερδῶν καὶ Ἰουδαίων ἔχθρας ἐπὶ τὸ πολέμειν ὤρμημένων. And among these there may well have been an impostor of this name. But all attempts to identify Theudas with any other leader of outbreaks mentioned by Josephus have failed to convince any one except their propounders: e.g. that of Usher, Ann., p. 797, who supposes him the same as Judas the robber, son of Ezechias, Jos. Antt. xvii. 10. 5, of Sonntag, who tries to identify him with Simon, mentioned Jos. Antt. xvii. 10. 6. B. J. ii. 4. 2, —and of Wieseler, who would have us believe him the same with Matthias, ὁ Μαργαλῶθου, Antt. xxvii. 6. 2, 4. The assumption of Josephus having misplaced his Theudas is perhaps improbable; but by no means impossible, in a historian teeming with inaccuracies. (See an article on 'the Bible and Josephus,' in the Journal of Sacred Literature for Oct. 1850.) All we can say is, that such impostors were too frequent, for any one to be able to say that there was not one of this name (a name by no means uncommon, see Cicero ad divers. vi. 10, and Grot. h. l.) at the time specified. It is exceedingly improbable, considering the time and circumstances of the writing of the Acts, and the evident supervision of them by St. Paul, the pupil of Gamaliel, that a gross historical mistake should have been here put into his mouth.—The λίγων εἶναι of our text is curiously related to the ἔλεγεν εἶναι of Josephus. ὅς τετρακοσίων hardly agrees with the τὸν πλείστον

f ch. iv. 20 ref. ³⁸ καὶ τὰ νῦν λέγω ὑμῖν, ἂ ἀπόσπῃτε ἀπὸ τῶν ABC
 g = ch. xxii. DEH
 29. 2 Cor. ³⁹ ἀνθρώπων τούτων καὶ ἑάσατε αὐτούς· ὅτι ἐὰν ᾗ ¹ ἐξ
 xii. 2. Sir. ἀνθρώπων ἡ βουλὴ αὐτῆ ἡ τὸ ἔργον τούτου, καταλυθή-
 h = here only. ⁴⁰ σεταί· εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι
 Exod. xxxii. αὐτούς, μήποτε καὶ ὁ θεομάχος εὗρεθῇτε. ⁴¹ ἐπέισθησαν
 10. δὲ αὐτῷ, καὶ προσκαλεσάμενοι τοὺς ἀποστόλους· δει-
 1 See Matt. xxi. ραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ
 k = Luke xxiii. Ἰησοῦ, καὶ ἀπέλυσαν. ⁴² Οἱ μὲν οὖν ἐπορεύοντο χαίρον-
 51. ch. xxvii. ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

αφεῖς ABC (alteration, as more usual: or perhaps, interp. of εἰς, 'let them go'): txt DEH all Chr Thl.—aft αὐτούς, add μη μιαναντες τας χειρας D: μη μολυνοντες τας χ. υμων E Bed-gr.—αυτη om H all slav-antc Oec Thl²: ins ABCDE &c vss Orig Chr Thl¹—τουτων 58.—39. δυνασισθε ABCDE all v sah Syr Orig Chr Oec Thl² (alteration to agree with the foregoing future, and the conditional ε: see note): txt AH &c copt al Thl¹—rec αυτο (alteration to suit εργον), with H &c vss Chr Oec Thl: αυτον 180: om v (ms): τουτου διδασκαλιαν Orig: txt ABCDE all am with arm Bed.—aft αὐτους add ουτε υμεις ουτε οι αρχοντες υμων E Bed-gr, ουτε υμεις ουτε βασιλεις ουτε τυραν-οι απεχεσθαι ουν απο των ανθρωπων τουτων D: simly demid εστ², and omg ουτε... τυρ. al?—και om D¹ 163 sah.—40. aft διερ. (δhr. 38. 113), add αὐτους E.—aft λαλειν, add τι E: αὐτους A.—rec aft απελ. ins αὐτους, with DEH &c: om ABC Thl²—41. aft ουν,

δχλον of Josephus above. But he speaks very widely about such matters: see note on ch. xxi. 38.

37.] The decided μετὰ τούτων fixes beyond doubt the place here assigned to Theudas.—This Judas, and the occasion of his revolt, are related by Josephus, Antt. xviii. 1. 1, Κυρήνιος δὲ, ἐπὶ Συρίας παρῆν, ὑπὸ Καίσαρος δικαιοδότης τοῦ ἰθινους ἀπεσταλμένος, κ. τιμητῆς τῶν οὐσίων γενησόμενος παρῆν δὲ καὶ Κυρ. εἰς τὴν Ἰουδαίαν προσ-θῆκεν τῆς Συρίας γενομένην ἀποτιμησόμενός τε αὐτῶν τὰς οὐσίας, κ. ἀποδο-σόμενος τὰ Ἀρχιλαίου χρήματα. Οἱ δὲ, καίπερ τὸ κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ ταῖς ἀπογραφαῖς ἀκρόασιν, ὑποκατίβησαν, τοῦ εἰς πλεον ἐναντιοῦσθαι Ἰουδας δὲ Γαυλανίτης ἀνὴρ, ἐκ πόλεως ὀνομα Γάμαλα . . . ἠκείνητο ἐπὶ ἀποστάσει. And, in returning to the mention of him as the founder of the fourth sect among the Jews (xviii. 1. 6), he calls him ὁ Γαλιλαῖος Ἰουδας. From the above citation it is plain that this ἀπογραφὴ was that so called κατ' ἐξοχῆν, under Quirinus: see Luke ii. 2 and note. His revolt took a theocratic character, his followers maintain- ing μόνον ἡγεμόνα καὶ δεσπότην τὸν θεόν (ib. 1. 6). ἀπώλετο.] Not related by Josephus. διεσκορπίσθησαν] Strictly accurate—for they still existed, and at last became active and notorious again, under Menahem, son of Judas, τοῦ καλου-μένου Γαλιλαίου, δς ἦν σοφιστῆς διειδι-κατος, καὶ ἐπὶ Κυρηνίον ποτὶ Ἰουδαίους ἐνεΐδισας. (B. Jud. ii. 17. 7, see also Antt.

xx. 5. 2.) 38.] ἂν γ', εἰ . . . ἐστίν: im- plying by the first, perhaps, the manifold devices of human imposture and wickedness, any of which it might be, (q. d. εἰ δὲ ᾗ ἐξ ἀνθρώπ.,) and all of which would equally come to nought,—and, on the other hand, the solemnity and fixedness of the Divine purpose, by the indicative, which are also intimated by the pres. οὐ δύνασθε.—Or perhaps the indicative is used in the second place, because that is the case assumed, and on which the advice is founded. ἡ βουλὴ] The whole plan—'the scheme,' of which this ἔργον, the fact under your present cognizance, forms a part. 39.] The somewhat difficult connexion of μῆποτε κ. εἴρ. may be explained,—(not by paren- thesizing εἰ . . . αὐτοῖς, but) by under- standing 'and ye will be obliged to give up your attempt' (which thought is contained in οὐ δύνασθ. κατ. αὐρ.), 'lest ye be,' &c. καί] Opponents not only to them, but also to God:—even, in E. V., does not give the sense.—As regards Gamaliel's ad- vice, we may remark that it was founded on a view of the issues of events, agreeing with the fatalism of the Pharisees:—that it be- tokens no leaning towards Christianity, nor indeed very much even of worldly wisdom;—but serves to show how low the supreme council of the Jews had sunk both in their theology and their political sagacity, if such a fallacious laissez-aller view of matters was the counsel of the wisest among them. It seems certainly, on a closer view, as if they accepted, from fear of the people (see ver.

τες ἂπὸ προσώπου τοῦ συνεδρίου, ὅτι κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος ἁτιμασθῆναι, πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.

VI. Ἐν δὲ ταῖς ἡμέραις ταύταις ὁ πληθυνόντων τῶν μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. ² προσκαλεσάμενοι δὲ οἱ

h. 6 only. Prov. xxii. 22. a See Matt. xxviii. 20. 2 Pet. ii. 2. b ch. ii. 46. viii. 3. x. 40. c ch. vi. 18 al. Isa. xxxviii. 30. d constr. ch. viii. 35. xi. 20. xviii. 18. Gal. i. 16. e intrins. here only. Exod. i. 20. 1 John vii. 12. Phil. ii. 14. 1 Pet. iv. 9 only. Exod. xvi. 7, 9. f ch. ix. 20. xi. 20 (var. read.) only. h 2 Cor. xi. 22. Phil. iii. 5 only. Gen. xiv. 18. Heb. i here only. 1 Km. Mem. viii. 4, 7, but not —. k — ch. xi. 30. 9 Cor. ix. 1, 12, 15. i here only. Judith xii. 15.

add αποστολοι D I80 syr.—rec κατηξ. bef ατιμ. with DEH & Chr Thl Lucif: txt ABC all v Syr Copt sah (ατι. υπερ τ. ον. coptsah ar-pol) Orig Thdr Ambrst.—υπερ το ονομα 58.—rec aft ονομ. add αυτου, with a few mss (no vss) Orig, Lucif: ιησου E all vss ff, and others variously τον κυριου, or τ. κυρ. ιησ., or τ. διεσκοτου, or τ. θεου (all plainly showing the additions to be spurious): txt ABCDH all copt sah syr ar-erp Ammon.—42. δε D al v e copt sah Lucif.—και om 126.—επανσαντο 117.—rec ιησ. τον χρ. (corrη) with H & am Syr eth copt al Lucif al: ιησ. χρ. E al Chr: τον κυριον ιησ. C al: τ. κυρ. ιησ. χρ. D sah: txt ABC all v syr Bas Cyr-jerusalem.

CHAP. VI. 1. επι δε τ. ημ. 13.—εκιναις 73 sah.—των ελλ. om 65.—aft αι χ. αυτ. add εν τη διακονια των εβραιων D (τη 2nd om D¹ ?).—2. δε om D gr sah.—rec ιπιον,

26), this opportunity of compromising the matter, which Gamaliel had designedly afforded them.

40. βεβαιωντες] See Deut. xxv. 2,—for disobedience to their command.

41. τοῦ ὀν.] Not 'this Name' (as Beng. and Kuin.), but 'the Name,' κατ' ἰκοχῆν, viz. of Christ. So the Heb. נשׁ is used Levit. xxiv. 11, 16, see reff. and compare τῆς ὁδοῦ, ch. ix. 2, and Euseb. H. E. v. 18, κίριται (sc. Alexander) . . . οὐ διὰ τὸ ὄνομα, ἀλλὰ δι' ἃς ἐτόλμησε ληστίας.

42. πᾶσαν ἡμ.] 'every day,' not 'all day long,' which would be πᾶς τὴν ἡμ.—Ὁν κατ' οἶκον, see note, ch. ii. 46. τὸν χριστ. Ἰησ.] According to the true reading even more pointedly than in the rec., τὸν χριστ. is the predicate, and Ἰησ. the subject: 'preaching (that) Jesus (is) the Christ.'

CHAP. VI. 1—7.] ELECTION OF SEVEN PERSONS TO SUPERINTEND THE DISTRIBUTION OF ALMS.

1.] Ἐδ, not disjunctive from what went before (as Meyer), but only transitional: better 'now' than 'and,' as E.V.

ἐν τ. ἡμ. τ.] See ch. i. 15:—but not necessarily as there, 'within a very few days': the expression is quite indefinite. Some time must have elapsed since ch. iv. 32.

Ἑλληνιστῶν—Ἑβραίων] The Hellenists (from ἡλληνιστῶν) were the Grecian Jews; not only those who were themselves proselytes, nor only those who came of families once proselytized,—but all who, on account of origin or habitation, spoke Greek as their ordinary language, and used ordinarily the

LXX version.—The Hebrews were the pure-Jews, not necessarily resident in Palestine (e. g. Paul, who was Ἑβραῖος ἐξ Ἑβραίων, Phil. iii. 5. 2 Cor. xi. 22),—nor necessarily of unmixed Jewish descent, else the ἐξ Ἑβρ. would hardly have been an additional distinction,—but rather distinguished by language, as speaking the Syro-Chaldaic and using the Hebrew Scriptures.

παρεθωροῦντο] The use of this appropriate word shows, I think, that Olsh.'s supposition, that χῆραι implies all their poor, is not correct. Those poor who could attend for themselves and represent their case, were served: but the widows, who required more searching out at their own houses, were overlooked. And this because the Apostles, who certainly before this had the charge of the duty of distribution, being already too much occupied in the ministry of the Word to attend personally to it, had entrusted it apparently to some deputies among the Hebrews, who had committed this oversight. For the low estimation in which the Hellenistic Jews were held by the Hebrews, see Biscoe, History of the Acts, pp. 60, 61.

ἐν τῇ διακ. τ. καθ.] Some have argued from this that there must have been 'deacons' before: and that those now elected (see below on their names) were only for the service of the Hellenistic Jews. But I should rather believe, with De Wette and Röhre, that the Apostles had as yet, by themselves or by non-official deputies, performed the duty. The διακονία was the daily distri-

m — ch. iv. 32. δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπαν Οὐκ ἄριστόν
 n John viii. 20. ἔστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ θεοῦ διακο-
 ch. xli. 22. 1 John iii. 23. νεῖν τραπέζαις. 3 ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ
 only. Gen. xvi. 6. constr. here only. ὑμῶν μαρτυρουμένους ἐπὶ τῇ πλήρει πνεύματος [ἀγίου]
 o — 2 Pet. ii. 15. Gen. ii. 24. καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης
 p — ch. xi. i. al. q — here only. See Matt. iv. 11 reb. 4 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου
 r — here only. (See Matt. xxi. 12 f.) 5 καὶ ἤρρεσεν ὁ λόγος ἐνώπιον
 s — here only. — see Gen. παντὸς τοῦ πλῆθους, καὶ ἐξελέξαντο Στέφανον ἄνδρα
 xli. 22. t — ch. x. 22. xvi. 2. 1 Tim. v. 10. Heb. xii. 2, 32. a Luke iv. i. al. John i. 14. u — Col. iv. 5. v Matt. xxv. 21, 28. Luke xli. 43. Gen. xli. 23, 41, 43. constr. ch. vii. 40 w — here only. 2 Macc. viii. 2. 1 Macc. x. 37. x ch. xii. 26 al. i. 17, 26. y — ch. i. 14 al. Rom. xii. 13 al. Luke and Paul only. See Mark iii. 9. s 2 Kings iii. 10. — ch. xv. 12. a John vi. 70 al. Num. xvi. 7.

ABC
DEH

with DEH al: txt ABC: add προς αυτους D vs Cyp. — ημιν CD Thl²: txt AB (e sil) EH mss (appy) Mac Chr Thl¹. — καταλιποντας 5. 180 lect 12. — 3. επισκεψαμεθα B: επιλεξασθε 15. 60 sah: εκλεξασθε lect 15. — for ουν, δη A: δεB: om with sah al. — αδελφ. om A 13 eth Bas Or-int: τι ουν ιστιν αδελφοι επισκεψασθαι D: txt CEH all vs ff. — εξ υμ. αυτων ανδρ. D: for υμ., ημ. lect 15 slav-ms. — αγιου om BD 137. 180 am copt syr ar-erp Chr (comm) Thl¹ (comm): ins ACEH &c: κυριου Syr. (*The omission may have been made to suit ver 10: at the same time the insertion of αγιου was very obvious, and is the more probable of the two. But it is a doubtful point.*) — rec καταστησωμεν (corrta), with B (e sil) H &c vs (constituamus d e) Thl²: txt ACDE all sah Syr ar-pol Bas Chr Oec Thl¹. — 4. ημ. δε εσομεθα . . . προσκατερουνητε D (sumus and perseveramus d): και τω λογω arm: προσκατερουνημεν E all Ephr Bas Chr Procop al (instantes erimus v e). — 5. aft λογ. add ουτος D Syr ar-erp eth sah. — εναντιον C. — aft πληθ. add των μαθητων D. — πληρης AC'DEH all (AEH also in ver 3). — προχωρον

bution of food: see on ver. 2. 2.] τὸ πλῆθος τ. μ., — 'the whole number of disciples in Jerusalem': summoning a general meeting of the church. How many they were in number at the time, is not said. Clearly the 120 names of ch. i. 15, cannot (Lightf.) be meant. οὐκ ἀριστόν

ἔστιν] 'non placet': 'it is not our pleasure': not 'non æquum est', as Beza, Calv., Kuin., and others (and E. V.), defending this rendering by ἀριστόν being used in the LXX for the Heb. יָרַח: but even there it never signifies *good* or *right* absolutely, but is used subjectively, with ἔνθα, 'in thine eyes': see Gen. xvi. 6, ως ἂν σοι ἀριστόν ᾖ: also Deut. xii. 28, τὸ ἀριστόν ἐνώπιον κυρίου τ. θεοῦ σου. καταλείψαντας] For to this it would come, if the App. were to enquire into, and do justice in, every case of asserted neglect.

διακονῶν τραπέζαις] It is a question whether this expression import the service of distributing money (see reff. and Luke xix. 23 al.) — or that of apportioning the daily public meals. The latter seems to me most probable, both on account of the καθημερινή above, and of the usage of διακονῶν (see ref.). That both kinds of tables may be meant, is possible: but hardly probable. 3. ἐπισκ. οὖν] The similarity to Gen. xli. 33 seems to show that the 'look ye out' of the E. V. is the right rendering. μαρτυρουμένους]

For this use of the pass. not found in the Gosp., comp., besides reff., Jos. Antt. iii. 5, τὸν στρατηγὸν Ἰησοῦν ἐνεγκωμίαζε, μαρτυρούμενον ἑφ' οὓς ἐπράξεν ὑπὸ παντὸς τοῦ στρατοῦ — and Marc. Antonin. vii. 62, συνεχῶς ἱστανάται, τίνες εἰσὶν οὗτοι, ὑφ' ὧν μαρτυρεῖσθαι θέλει.

ἐπὶ τ. χρείας τ.] 'super hoc opus,' Vulg.: — 'ad hunc usum,' Grot.: — 'over this requirement (desideratum),' Meyer: — but the occurrence of the very same expression 1 Macc. x. 37, ἐς τοῦτων κατασταθῆσθαι ἐπὶ χρεῶν τῆς βασιλείας τῶν οὐσῶν εἰς πίστιν, seems to make the sense 'business' (as E. V.), 'duty,' more probable. The duty (see above) was, not that of ministering to the Hellenistic Jews only, but that of superintending the whole distribution.

4.] τ. διακονίᾳ τ. λόγου, in opposition to the διακονία τραπέζων. 'Hæ partes sunt nobilissimæ, quas nemo episcopus alteri, quasi ipse majoribus rebus intentus, dele-

^b πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd 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^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri}

1 ver. 8.

m — Luke x.
26. Mark
xiv. 57, 60.

⁸ Στέφανος δὲ ἡ πλήρης χάριτος καὶ δυνάμεως ἐποίει
τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ⁹ αὐτίκα δὲ
τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων
καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας

C ves...
ABC
DEH

an D¹: -οὐεν AE 80 v Chr: υπηκουσεν 137.—8. rec πληρ. πιστεως (corrpt from ver 5),
with H &c ar-pol: χαριτος κ. πιστ. E: txt ABD all v copt sah Syr arm (χαρ. θιου εθη)
Did Nyss Chr al Aug.—aft δυν. ins κ. πνευμ. αγιου 26.—μεγαλα om lect 6 Syr ar-erp
Thl¹: πολλα 40 sah: εν τω λαω μεγ. 95.—aft λαω add δια του ονοματος (εν τω ονο-
ματι E) κυριου (του κ. E, τ. κυρ. ημων al, om al: υπερ του ον. ι. χρ. 43) ιησου χρ.
DE al sah syr* (om ιησ. χρ.) Aug.—9. καθ ο (adversus quem e) ανιστ. τινες E:
εξανιστησαν δε 180.—των λεγομενων ΔA al copt sah: om 105.—και ασιας om

ministers. It was also used by the Apostles, on those who, having been baptized, were to be fully endowed with the gifts of the Holy Spirit: see ch. viii. 17; xix. 6. and Heb. vi. 2.

7.] καὶ (not 'therefore,' as Kuin.), 'and,' i.e., on this measure being completed; as would be the case, seeing that these seven were not only servants of tables, but men full of the Holy Ghost and of wisdom:—and we soon hear of the part which Stephen bore in the work.

πολὺς ὄχλ. τ. ιερῶν] The number of priests who returned from Babylon, Ezra ii. 36—39, was 4289: and the number would probably have much increased since then. No evasion of the historian's assertion is to be attempted. Casaubon, approved by Beza and Valcknaer, would read πολὺς τε ὄχλος, καὶ τῶν ιερῶν (sc. τινές) ὄντ.: and Heinsius, Wolf, Kuinoel, and Elsner attempt a distinction between ὄχλος τῶν ιερ., 'sacerdotes ex plebe,' and the 'sacerdotes docti.' But, besides that the words will not bear this meaning, the distinction is one wholly unknown in the N. T.—At this time was probably the *culminating point of popularity of the church at Jerusalem*. As yet, all seemed going on prosperously for the conversion of Israel. The multitude honoured the Apostles: the advice of Gamaliel had moderated the opposition of the Sanhedrim: the priests were gradually being won over. But God's designs were far different. At this period another great element in the testimony of the church is brought out, in the person of Stephen,—its *protest against Pharisaism*. This arrays against it that powerful and zealous sect, and henceforward it finds neither favour nor tolerance with either of the parties among the Jews, but increasing and bitter enmity from them both.

8—ch. VII. 60.—THE ACCUSATION, DEFENCE, AND MARTYRDOM OF STEPHEN.

8.] This is the first instance of any, not an Apostle, working signs and wonders. The power was perhaps conferred by the lay-

ing on of the Apostles' hands; though, that having been for a special purpose merely, and the working miracles being a fulfilment of the promise, Mark xvi. 17, 18, to *all believers*, I should rather refer the power to the *eminence of Stephen's faith*.

χάριτος, 'Divine grace' (not 'favour with the people'): the effects of which, the miracles, were called *χαρίσματα*.

9.] Λιβερτίνων is rightly explained by Chrysostom: οἱ Ῥωμαίων ἀπτελεύθεροι. Philo, Legat. ad Caium, speaks of τὴν πέραν τοῦ Τυβέριως ποταμοῦ μεγάλην τῆς Ῥώμης ἀποτομήν . . . κατεχομένην καὶ οἰκουμένην πρὸς Ἰουδαίων, and adds, Ῥωμαῖοι δὲ ἦσαν οἱ πλείους ἀπελευθερωθέντες. αἰχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν, ὑπὸ τῶν κτησαμένων ἡλευθερώθησαν, οὐδὲν τῶν πατρίων παραχαράξαι βιασθίντες (p. 1014, Potter). Tacitus, Ann. ii. 85 (A. D. 19), relates, 'Actum et de sacris Aegyptiis Judaicisque pellendis: factumque Patrum consultum, ut quatuor millia libertini generis, ea superstitione infecta, quæ idonea ætas, in insulam Sardiniam veherentur . . . cæteri cederent Italia, nisi certam ante diem profanos ritus exuissent.' In this Josephus agrees, Antt. xviii. 3. 5, relating a story as one of its causes, in which Ida, a freedwoman, was the agent of the mischief.—Here then we have abundant reason for numbers of these Jews 'libertini generis' having come to Jerusalem, being among the *cæteri* who were ordered to quit Italy: and what place so likely a refuge for Jews as Jerusalem?—Those who find a difficulty in this interpretation suppose them to have been inhabitants of Libertum, a town in Africa propria, or proconsularis, from which we find an episcopus Libertinensis sitting in the synod of Carthage in 411 (so Suidas, Λιβερτινοί, ὄνομα ἰθινός, —Schleusn. al.); or conjecture Λιβυστινὼν to have been the true reading (so the Arm. version, *Libyortum*, Occum., Lyra, Beza, Le Clerc, al.),—or even Λιβύων τῶν κατὰ Κυρήνην (Schulthess);—or suppose them (Lightf.) to have been freedmen from

νόμου. ¹⁴ ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ ABC
 Ναζωραῖος οὗτος ^d καταλύσει τὸν ^c τόπον τοῦτον καὶ DEH
 ὁ ^e ἀλλάξει τὰ ἔθνη ^a παρédωκεν ἡμῖν Μωυσῆς. ¹⁵ καὶ
^f ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῇ
 συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡς εἰ πρόσωπον ἀγγέ-
 λου. VII. ¹ εἶπεν δὲ ὁ ἀρχιερεὺς Ἐὶ ἄρα ταῦτα ^k οὕτως
 ἔχει; ² ὁ δὲ ἔφη Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε.
^g only. Xcm. Mem. ii. 2. 2. Anab. iii. 2. 22. ^k ch. xii. 16. xvii. 11. xxiv. 9.

τοῦτου (to agree with ver 14: or perhaps because the meeting of the Sanh. seems to have been in a part of the temple), with B (e sil) Call sah Syr al Thl¹ &c: om² ADEH all v copt æth arm Nyss (ms) Chr (comm) Thl¹.—οὗτος om 27. 29 æth.—14. ἀπερ ἰδωκεν 63. 78¹. 95. 101. 106 al.—υμῖν 4. 45. 63 Syr ar-erp sah.—15. ητινίζον δε αυτω D¹ gr.—for απαντες, παντες ABCD¹E all Thl¹: txt D²H most mss Chr Oec Thl¹.—καθημενοι D 137. 180 al.—και ειδον D: ειδαν A: ιδον H al: txt B (e sil) CE al.—ως 137.—aft αγγ. add εσωτος εν μεσω αυτων D: του θεου æth sah.

CHAP. VII. 1. aft αρχ. ins τω στεφανω DE Bed-gr tol al.—αρα om² ABC al: ins DEH most mss Chr Oec Thl: enim e: not expressed in d v all: ιι ara om 47¹. 100. 163 al. (The omission, as unnecessary, is easily accounted for: not so the insertion: I therefore retain it.)—for ταυτα, παντα τοουτο D.—ακουσ. μου all sah arm.—

Stephen's words out of their context, and misrepresenting what perhaps, totidem verbis, he had actually said. τοῦ τόπ.

τ. ἁγ.] The temple, see reff. 14.] We may either take the words thus, ὅτι Ἰησοῦς ὁ Ναζωραῖος, οὗτος κατ., 'that Jesus of N., he it is who shall destroy' . . . (see ch. vii. 35. 1 Cor. vi. 4),—or ὅτι Ἰησοῦς, ὁ Ναζωραῖος οὗτος, κατ., 'that Jesus, this Nazarene, shall destroy' . . .;—or, which seems by far the best, take the whole together, 'that this Jesus of N. shall destroy', as in E. V. Comp. ὁ Παῦλος οὗτος, ch. xix. 26.

15. It is a question with regard to this verse, Does it relate any supernatural appearance, glorifying the face of Stephen,—or merely describe the calm and holy aspect with which he stood before the council? The majority of commentators suppose the latter: and certainly the foregoing description of Stephen would lead us to infer, that there was something remarkably striking in his appearance and demeanour, which overawed his adversaries. But both from the plain language of our text, well understood among the Jews to signify supernatural brightness (see exx. in Wetstein), and from the fact that in Luke's own narrative we have supernatural brightness associated with angelic appearances more than once (see Luke ii. 9. Acts xii. 7), I should be inclined to think that the face of the martyr was lighted up with a divine radiance. That the effect on those present was not such as to prevent the examination proceeding, is no argument against this view: in the very mildness of the question of the H. P. which follows, I see the trace

of some unusual incident exercising an influence over him. Chrysostom (who does not, however, seem to adopt the above interpretation, his τοῦτο καὶ ἡ δόξα Μωυσέως being apparently only rhetorical) explains well the effect on the council: ἰτιχαριν δὲ αὐτὸν δοκεῖ μοι ποιῆσαι τὸν θεόν, τάχα ἵπει ἡμελλε τινα ἱεῖν, καὶ ἵνα εὐθὺς τῇ προσώπῳ καταπλήξῃ αὐτούς. ἔστι γὰρ, ἔστι καὶ πρόσωπα χάριτος γίγοντα πνευματικῆς ἰπείραστα τοῖς ποθοῦσιν εἶναι, καὶ αἰδίσμα τοῖς μισοῦσι καὶ φοβερά. ἡ καὶ ὡς αἰτίαν τοῦτο εἶπεν, δι' ἣν ἡνέσχοντο τῆς δημηγορίας αὐτοῦ. τί δαὶ ὁ ἀρχιερεὺς; . . . ὁρᾷ πῶς μετὰ ἰπικτικίας ἡ ἐρώτησις καὶ οὐδὲν τῶς φορτικῶν ἔχουσα; Homil. in Act. xv. CHAP. VII. 1.]

On the H. P.'s question, see Chrys. just quoted.—It is parallel with Matt. xxvi. 62, but singularly distinguished from that question by its mildness: see above.

2—53.] STEPHEN'S DEFENCE. In order to understand this wonderful and somewhat difficult speech, it will be well to bear in mind, (1) that the general character of it is apologetic, referring to the charge made against him: but (2) that in this apology, forgetting himself in the vast subject which he is vindicating, he every where mixes in the polemic and didactic element. A general synopsis of it may be thus given: (1) He shows (apologetically) that, so far from dishonouring Moses or God, he believes and holds in mind God's dealings with Abraham and Moses, and grounds upon them his preaching: that, so far from dishonouring the temple, he bears in mind its history and the sayings of the prophets respecting it; and

ὁ ¹θεὸς τῆς ¹δόξης ¹ᾧ ᾤθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ¹ἔπειτα ἐν τῇ Μεσοποταμίᾳ ¹πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, ³καὶ εἶπεν πρὸς αὐτὸν Ὁ ¹Εξελαθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς ¹συγγενείας σου, καὶ ¹δεῦρο εἰς τὴν γῆν ἣν

¹ here only. See Heb. ix. 8. Ps. xxviii. 8. See Ps. xxiii. 7. 9. m ch. i. 8. II. 3. ref. n Matt. i. 18. Mark xiv. 80. ch. ii. 20. L. v. 15. O Gen. xii. 1 (LXX). p Luke i. 61. ver. 14 only. Exod. xii. 21. Job xxxiii. 2. q John xi. 48. Rev. xvii. 1. xxi. 9. Dan. xii. 9.

2. χαρρα Eal (Aug): χαραν D all v (not am demid &c) Syr aeth.—3. εἶπε δε δ sah.—for εκ (1st), απο D¹: de d.—εκ (2nd) om (perhaps as inappropriate to της συγγενειας) BD¹ sah Thl¹: ins ACEH &c vss Thl² Iren Aug (a, d Syr aeth before, de, or ex).—aft συγγ. σου, add και εκ του οικου του πατρος σου E 65. 67 slav Aug.—rec om την (perhaps an error owing to similarity of endings: perhaps an attempt to render γην more indefinite), with

he is proceeding,—when, interrupted probably by their murmurs or inattention, he bursts forth into a holy vehemence of invective against their rejection of God, which provokes his tumultuary expulsion from the council, and execution. (2) But simultaneously and parallel with this *apologetic* procedure he also proceeds *didactically*, showing them that a future Prophet was pointed out by Moses as the final Lawgiver of God's people,—that the Most High had revealed His spiritual and heavenly nature by the prophets, and did not dwell in temples made with hands. And (3) even more remarkably still does the *polemic* element run through the speech. "It is not I, but you, who from the first times till now have rejected and spoken against God." And this element, just appearing ver. 9, and again more plainly vv. 25—28, and again more pointedly still in ver. 35, becomes dominant in vv. 39—44, and finally prevails, to the exclusion of the apologetic and didactic, in vv. 51—53.—That other connected purposes have been discovered in the speech, as e. g. that so ably followed out by Chrys. Homm. xv—xvii (simly Grot. and Calv.), of showing that the covenant and promises were *before the law*, and sacrifice and the law *before the temple*,—is to be attributed to the wonderful depth of words uttered like these under the immediate inspiration of the Holy Spirit, presenting to us, from whichever side they are viewed, new and inimitable hues of heavenly wisdom. Many of these will be brought out as we advance.—The question, *from what probable source Luke derived his report of this speech*, so peculiar in its character and citations as to bear the most decisive evidence of authenticity, can be only conjecturally answered: but in this case the conjecture can hardly be wrong. I have discussed the point in the Prolegg. to this vol. ch. I. § 2. 11 (a).—Another question has been, in *what language* the speech was delivered. (1) It is a hardly disputable inference from ch. vi. 9, that Stephen was a Hellenist: (2) his citations and quasi-citations for the most part

agree with the LXX version. Hence it seems most probable that he spoke in Greek, which was almost universally understood in Jerusalem. If he spoke in Hebrew (Syro-Chaldaic), then either those passages where the LXX varies from the Hebrew text (see below) must owe their insertion in that shape to some Greek narrator or to Luke himself,—or Stephen must have, in speaking, translated them, thus varying, into Hebrew: either supposition being in the highest degree improbable.

2. ἀνδρ. δδ. κ. πατ.] So Paul, ch. xxii. 1, before a mixed assembly of Jews. The ἀνδρ. δδ. would embrace all: the πατ. would be a title of respect to the members of the Sanhedrim, in this case,—but hardly in ch. xxii. 1. δ θεός τ. δόξης] Not

= θεός ἰνδοζος, 'but the God of (i. e. who possesses and manifests Himself by) Glory,' viz. the Shechinah, see Exod. xxiv. 16, 17, and ver. 55.—The words τῷ πατρὶ ἡμῶν decide nothing as to Stephen's genuine Hebrew extraction. Any Jew would thus speak. ᾧ ᾤθη . . . πρὶν ἢ κατ. αὐτ. ἐν Χαρ.] This was the Jewish tradition, though not asserted in Genesis. Thus Philo (de Abrah. § 15, end), having paraphrased the divine command, says, διὰ τοῦτο τὴν πρώτην ἀποικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς τὴν Χαρραίων λίγεται ποιεῖσθαι.

But he accurately distinguishes between the λόγιον which he obeyed in leaving Chaldaea, and the θείος ᾧ ᾤθη afterwards, adding a reason after his manner, why God could not be seen nor apprehended by him while he was yet χαλδαίζων and an astrologer. The fact of his having left Ur by some divine intimation is plainly stated in Gen. xv. 7, and referred to in Neh. ix. 7. It was surely both natural and allowable to express this first command in the well-known words of the second. But we can hardly suppose that Stephen adopted the pluperfect rendering of ᾤθη in Gen. xii. 1, as the LXX has εἶπεν. (Josephus, ordinarily cited as relating the same tradition, throws, as he often does, the whole history into confusion, saying, it is true, Antt. i. 7. 1, καταλείπει

r constr. ch. 1.
8 al. 2.
s (but trans.)
ver. 45 only.
intr. 2 Kings
xv. 19 al.
See Matt. i.
11 ref.
t Matt. ii. 23. 1v.
12. 2 Chron.
xix. 4.
u = Heb. xi. 8.
See Deut. iv.
88.
v here only.
= Deut. ii. 8.
w Gxx. xiii. 15. constr. Mark xiv. 11.
(and constr.) Gxx. xvii. 8. Num. xxxii. 5.

ἀν σοι δείξω. ⁴ Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκη-
σεν ἐν Χαρρᾶν. Κάκειθεν ἑμετὰ τὸ ἀποθανεῖν τὸν πατέρα
αὐτοῦ ἑμετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην ἑεἰς ἣν ὑμεῖς
νῦν κατοικεῖτε, ⁵ καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν
αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἑεπηγγείλατο δούναι
αὐτῷ ἑεἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ
ἑμετῷ αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. ⁶ ἑλάλησεν δὲ

ABC
DEH

x = Mark xiii. 9. xiv. 9 al.
yy ch. xiii. 26 ref. y ver. 46 only.

H al Thl: ins¹ABCDE 5. 40. 133 al.—4. καὶ κατῴκησεν D¹.—εἰς χ. H al Thl: om εν
65. 67.—for κακειθεν (καὶ εκ. 42 lect 12: εκ. δε 177 sah), κακει ην, and καὶ μετωκ. D¹ d.
μετωκισεν D¹EH al Oec, and omg αυτον 57. 73. 78¹. 99. 180 al: *migravit* Jer, *intrans*
migravit d; but most vss Iren (Aug) *transiit illuc*.—aft αυτ., ins ο θεος E Syr ar-εrp.—
εἰς om 177¹.—νυν om 180.—aft κατοικ. ins καὶ οἱ πατερες ημων (ημων E Aug) DE syr⁺
Aug, and further add οἱ προ ημων D syr⁺.—5. εν αυτ. om 177.—αλλ επγγγ. D v ar-εrp
sah al Iren: txt AB (o sil) CEH mas (appy) copt Thl.—rec αυτω δουναι with a few mas
(no vss): (δ. αυτην αυτην, or δ. αυτην αυτω many vss): txt ABCDEH all Thl (δου. αυτην
εἰς κ. αυτω AE all).—6. for ουτως, αυτω H¹ all vss, αυτω ουτως 49. 96 Ath.—aft ο θ.,

ρ. Χαλδαιαν . . . τοῦ θεοῦ κτελεύσαντος εἰς
τὴν Χαναανίαν μετελθεῖν, but omitting
entirely the sojourn in Haran, and connect-
ing the migration with an outbreak of the
Chaldeans against him for teaching the wor-
ship of the true God.) Χαρρᾶν] So
the LXX for γῆ, Gen. xi. 31, &c. 4 Kings

xix. 12. Ezek. xxvii. 23,—Κάρραι τῆς
Μεσοποταμίας, Herodian, iv. 13 (Ptol. v. 18.
12. Strabo, xvi. p. 747),—'Carras caede
Crassi nobiles,' Plin. v. 24,—'Miserando
funere Crassus Assyriæ Latio maculavit san-
guine Carras,' Lucan, i. 104. It lay on an
ancient road, in a large plain surrounded by
mountains; it was still a great city in the
days of the Arabian Caliphs. See Winer,
RWB.

4. μετὰ τὸ ἀποθανεῖν τὸν
πατ. αὐτ.] In Gen. xi. 26, we read that
Terah lived 70 years and begot Abram,
Nahor, and Haran; in xi. 32, that Terah
lived 205 years, and died in Haran; and in
xii. 4, that Abram was 75 years old when
he left Haran. Since then 70 + 75 = 145,
Terah must have lived 60 years in Haran
after Abram's departure.—It seems evident
that the Jewish chronology, which Stephen
follows, was at fault here, owing to the cir-
cumstance of Terah's death being mentioned
Gen. xi. 32, before the command to Abram
to leave Haran;—it not having been ob-
served that the mention is anticipatory.
And this is confirmed by Philo having fallen
into the same mistake, de Migr. Abrah. § 32,
πρότερον μὲν ἐκ τῆς Χαλδαϊκῆς ἀναστάς
γῆς Ἀβραὰμ ᾤκησεν εἰς Χαρρᾶν· τελευ-
τήσαντος δὲ αὐτοῦ τοῦ πατρὸς ἐκίθει καὶ
ἐκ ταύτης μετανίσταται. It is observable
that the Samaritan Pentateuch in Gen. xi.
32, for 205, reads 145, which has most prob-
ably been an alteration to remove the

apparent inconsistency.—The subterfuge
of understanding the *spiritual death* of
Terah, who is, as a further hypothesis, sup-
posed to have relapsed into idolatry at
Haran, appears to have originated with the
Rabbis (see Kuinoel ad loc. and Lightf. Hor.
Heb.) on discovering that their tradition
was at variance with the sacred chronology.
They have not been without followers in
modern Christendom. It is truly lament-
able to see the great Bengel, warped by the
unworthy effort of squaring at all hazards
the letter of God's word in such matters,
write thus: 'Abram, dum Thara vixit in
Haran, domum quodammodo paternam ha-
buit in Haran, in terra Canaan duntaxat
peregrinum agens: mortuo autem patre,
plane in terra Canaan domum unice habere
coepit.' (This alteration of relation in the
land being expressed by μετῴκισεν αὐτὸν
εἰς!)

μετ. αὐτ. εἰς] In these words
Stephen clearly recognizes the second com-
mand, to migrate from Haran to Canaan:
and as clearly therefore made no mistake in
ver. 2, but applied the expressed words of
the second command to the first injunction,
the λόγιον of Philo.

5. οὐκ ἔδωκεν] There is no occasion here to wrest our text
in order to produce accordance with the his-
tory. The field which Abraham bought for
the burial of his dead surely did not come
under the description of κληρονομία, nor
give him any standing as a possessor in the
land. To avoid this seeming inconsistency,
Schöttgen and Bengel lay a stress on ἰδωκεν,
'agrum illum . . non ex donatione divina
accepit Abraham, sed emit, ipsa emione
peregrinum eum esse docente.' (Bengel).—
Kuinoel and Olshausen take οὐκ for οὐπω.

καὶ before επγγγ. is not 'yet'

οὕτως ὁ θεός, ὅτι ἔσται τὸ σπέρμα αὐτοῦ ^a πάροικον ἐν γῇ ^b ἀλλοτρία, καὶ ^c δουλώσουσιν αὐτὸ καὶ ^d κακώσουσιν ἔτη τετρακόσια. ^e καὶ τὸ ἔθνος ᾧ ἐὰν δουλεύουσιν ^f κρινῶ ἐγώ, εἶπεν ὁ θεός, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ ^g λατρεύουσιν μοι ἐν τῇ τόπῳ τούτῳ. ^h καὶ ἔδωκεν αὐτῷ ⁱ διαθήκην περιτομῆς καὶ ^j οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ ^k περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδοῇ, καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα ^l πατριάρχας. ^m καὶ οἱ πατριάρχαι ⁿ ἐζηλώσαντες τὸν Ἰωσήφ ^o ἀπέδοντο εἰς Αἴγυπτον καὶ ^p ἦν ὁ θεός μετ' αὐτοῦ ^q καὶ ^r ἐξείλατο αὐτὸν ἐκ πασῶν τῶν ^s θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ ^t χάριν καὶ σοφίαν ^u ἐναντίον Φαραῶ βασιλέως Αἰγύπτου, καὶ ^v κατέστησεν αὐτὸν ^w ἡγούμενον ^x ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. ^y ἦλθεν δὲ ^z λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναὰν καὶ ^{aa} θλίψις μεγάλη, καὶ οὐχ ^{ab} ἡύρισκον ^{ac} χορτάσματα οἱ

iv. 2. Gen. xxxvii. 11. i. ch. v. 8. Heb. xii. 16 only. Gen. xxv. 38. k. ch. xviii. 10 ref. i. ver. 84. ch. xii. 11. xxiii. 27. Gal. i. 4 only. Exod. iii. 8. m. Matt. xiii. 21. 2 Kings xxi. 19. n. ch. ii. 47 ref. Gen. xxxix. 21. o. Mark ii. 12. Luke xx. 26. ch. viii. 32. Gen. vi. 8. p. Luke xii. 14. vv. 27, 35. Heb. vii. 28. Gen. xii. 41. q. Matt. ii. 6. Luke xxi. 26. Heb. xiii. 7, 17, 24. Deut. i. 15. r. constr. Heb. ii. 7. s. ch. x. 2 al. Gen. vii. 1. t. Luke iv. 26. xv. 14. u. Luke ix. 12. Rom. i. 1. v. here only. Gen. xlii. 27. Deut. xi. 15 al. 4

add *προς αὐτον* D Iren. *λεγων πρ. αὐτον* Syr ar-erp al *λεγων* Chr.—for *αυτον*, σου 15. 18. 27. 36 v-sixt Syr ar-erp copt sah.—for *αυτο*, αυτω 13: αυτους D v æth copt sah.—aft *κακωσ.*, add *αυτο* C al vss Thl¹ (comm): αυτω 13: *κακ. αυτο κ. δουλ. Ε.*—7. *το δε* C 120 sah.—*αν* BD: txt ACEH mss (appy) ff.—rec *δουλευσων* (*corr*n to *suit* LXX), with B (e sil) EH &c vss ff: txt ACD-gr 26. 96 al Syr copt syr Iren.—o *ειπεν* ABC: txt DEH vss (appy) vss (appy) Chr Thl (txt and comm) Iren al.—*εξελ.* *εκειθεν* E.—*λατρευσων* C 73.—8. for *ουτως*, ουτος all: ουτως ουτος sah.—bef *ισαακ* om o AB (Bentl Birch) CE 96 al Thl¹: ins DH all Chr Oec Thl².—ins *εγεννησε* E Syr.—bef *ιακ.* om o ACD¹E 96 al: ins B (not mentd in Bentl and Bch) D²H all Chr Oec Thl².—10. rec *εξειλετο*, with H &c Thl¹: txt ABCD (εξ.λ. BCD) E all Thl².—*χαριν αυρ. D-gr: αυρ* om A.—*εναντι* all.—*φαραω* om 137.—*εφ ολον* ACE-gr all v Syr copt slav: txt B (e sil) DH most mss e ar-pol ff.—11. aft *ηλθ.* *δε*, ins *και* 76.—for *την γην Αιγυπτου*, *την Αιγυπτον* (*την om*d first in error as in 163, owing to similarity of *γην*, and then -του altered to -ρον to *suit*) ABC (D¹) 81 v Syr copt sah: *εφ ολης της* (add *γης* D¹) *αιγυπτου*, D: txt (D²) EH mss (nrly) æth syr ar pol al ff.—rec *ευρισκον* (*corr*n), with ACDH &c

(Bez.), nor is *επηγγ.* to be construed *pluperfect* (id.); 'and he promised' is the simple rendering of the words, and the right one. The following *και* is by Kuin. rendered '*nimirum*,'—but again it is only the simple copula, *καὶ*. 6, 7.] A free citation from the LXX, with the words *και λατρ. μοι εν τ. τοπ. τούτῳ* adapted and added from Exod. iii. 12. The shifts of some commentators to avoid this plain fact are not worth recounting: but the student who would not handle the word of God deceitfully should be here and every where on his guard against them.—The round number, 400 years, given here and Gen. i. c., is further specified Exod. xii. 40 as 430. (See Gal. iii. 17, and note.) 7.] *ειπεν ὁ θεός* is inserted by Stephen in passing from the

narrative form (τὸ σπ. αὐτοῦ) into the direct (επ. ἐγώ). 8.] On the institution of circumcision, it is called a *διαθήκη*, Gen. xvii. 10, and the immediate promise of that covenant was *δώσω σοι κ. τῷ σπέρματι σου μετὰ σε τὴν γῆν ἣν παροικεῖς, πᾶσαν τὴν γῆν Χαναὰν εἰς κατάσχεσιν αἰώνιον· καὶ ἰσομαι αὐτοῖς εἰς θεόν*, id. ver. 8. *οὕτως*, 'thus,' 'in this new covenant state,'—or, 'in fulfilment of the promise of seed implied in the above words.' In this word *οὕτως* lies hid the germ of the subsequent teaching of the Holy Spirit by Paul, Gal. iii. 9.] Here we have the first hint of the rebellious spirit in Israel, which the progress of the history brings out. 10.] Observe (Mey.) the simple coupling of the clauses by *καὶ*, as characteristic of

w ch. iii. 26
 ref.
 x here only.
 Prov. xxx. 22.
 σιρα. Job
 xii. 11 al.
 constr. Luke
 iv. 23. viii.
 46.
 xx—Mark i. 80.
 y—ch. ix. 30.
 xi. 29 al. Gal.
 iv. 4. 6. Luke
 i. 58. xx. 10.
 Luke and
 Paul only.
 Gen. xiv. 1.
 z here only.
 Gen. xiv. 1.
 b Mark vi. 14.
 1 Cor. xiii. 13 al.
 c—ch. iv. 6
 ref.
 d ch. x. 82.
 xx. 17. xxv. 26 only.
 Hos. xi. 1, 2.
 g—ch. ii. 41 ref.
 h—Luke ii. 51 al.
 i—John xix. 41, 42 al.
 mm attr. ch. i. 1 ref.
 n here only t.
 o—ch. iv. 34 ref.
 f—Rom. xiii. 9.
 Eph. i. 10.
 i ch. iii. 26 ref.
 k Heb. xi. 5. 61r.
 m Luke xxiii. 53 al.
 n Luke xiv. 11.
 ch. iii. 6. xx. 18.
 Exod. xxi. 82.

ἡ πατέρες ἡμῶν. ¹² ἀκούσας δὲ Ἰακώβ ὄντα ^x σιτία ^{xx} εἰς ^{ABC} Αἴγυπτον ^{DEH} ἔξαπέστειλεν τοὺς ^w πατέρας ἡμῶν πρῶτον,
¹³ καὶ ^z ἐν τῷ δευτέρῳ ^y ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς
 αὐτοῦ, καὶ ^b φανερόν ^c ἐγένετο τῷ Φαραὼ τὸ ^d γένος
 Ἰωσήφ. ¹⁴ ἀποστείλας δὲ Ἰωσήφ ^e μετεκαλέσατο [Ἰα-
 κώβ] τὸν πατέρα αὐτοῦ, καὶ πᾶσαν τὴν ^f συγγένειαν αὐτοῦ
 ἐν ^g ψυχαῖς ἐβδομηκονταπέντε. ¹⁵ καὶ ^h κατέβη Ἰακώβ
 [εἰς Αἴγυπτον], καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ ⁱ πατέρες
 ἡμῶν, ¹⁶ καὶ ^k μετετέθησαν εἰς Συχὲμ καὶ ^l ἐτέθησαν ἐν τῷ
 μνήματι ^m ᾧ ⁿ ὠνῆσεν Ἀβραάμ ^o τιμῆς ^p ἀργυρίου

ff: txt BE al.—12. rec σιτα, with H & ff: σιτοιν 18 Thl¹. σιτια 15. 40. 100: txt ABCDE
 36 al.—rec εν αιγυπτω (corrta, as more usual: Meyer thinks εις αιγ. to have been a
 gloss to εξαπεστειλεν, and then to have found its way into the txt to the exclusion of the
 original εν αιγ., but this is far-fetched), with DH & C Thl: txt ABCE 40 al.—13. ερι
 τω δ. D al.—εγνωρίσθη AB: agnitus est al: agnitus est d, cognitus est v:
 txt CDEH mss (nrly) Chr Thl al.—for εγενετο, εγενεθη D.—rec bef ιωσηφ, ins του
 (added for clearness), with DH & ff: om BC al: αυτου for τ. ιωσηφ al¹ v Arm.—
 for φανερον, γνωστον 46.—14. αποστ . . . ιωσηφ om 42. 137 (similar endings).—rec
 τον πατ. αυ. ιακωβ, with H & c syr ar-pol & ff: txt ABCDE all v copt sah arm.—om
 ιακωβ (which perhaps was the origl, and accounts for the transpositions) 15. 18. 36. 47¹.
 163 al sēth am demid arm Chr Oec Thl: om αυτου 177.—rec aft συγγ. ins αυτου
 (for explicitness), with (B?) DE & vss: om A (B appy) CH all.—(e sil) &c.—ψυχ.
 aft πεντε D (εν. δ. και ε. ψ.) H all vss: D syr seem to join εν ε. π. ψ. with κατεβη
 follg.—15. rec κατεβη δε, with B (e sil) H & c vss ff: κατεβ (omg δε) D al syr: txt ACE
 all v Syr sēth al (from similarity of και κατ., και dropped out as in D, and then δε
 was supplied).—εις αιγ. om B (as superfluous? or perhaps it was a gloss from the marg.
 Tischendorf excludes it from the txt: but the authority is too weak).—aft αυτος, add
 εκει E Syr.—16. μετετεθησαν D.—εν τω μν. om 137.—rec o, with H al Thl² al (change
 to simplify constr): txt ABCDE all Thl¹.—o πατηρ ημων αβ. E Bed-gr. (Scholz, Lachm).
 —rec εμμορ, with E & C Thl¹ (comm: txt l and 2, as 113, εμμορ): txt ABCDH all
 copt (εμμορ sah) Chr.—εν συχ¹ ABC al sah arm: του εν σ. xAE 27. 29. 40 al tol copt syr:
 txt DH all (ei Sychem d) v sēth ar-pol Chr Oec Thl (the varr arise from this συχ.

this speech. χάριν κ. σοφ.] No
 Hendiadys: 'favour,' so that he was ac-
 ceptable to Pharaoh (see ref.): and 'wis-
 dom,' so that Ph. consulted him and followed
 his suggestion, especially in the important
 case recorded Gen. xli. 38. κατ-
 ἐστήσαν] viz. Pharaoh: a change of subject:
 see ref. Gen. 14. ἐν ψυχαῖς ἐβδο-
 μηκονταπέντε] In the Hebrew text, Gen.
 xli. 27. Exod. i. 5. Deut. x. 22, seventy
 souls are reckoned, viz. sixty-six born of
 Jacob, Jacob himself, Joseph, and his two
 sons born in Egypt. So also Josephus, Ant.
 ii. 7. 4; vi. 5. 6. But the LXX, whom
 Stephen follows, insert in Gen. xli. 20 an
 account of the children and grandchildren
 of Manasseh and Ephraim, five in number;
 and in ver. 27, read υιοι δε Ἰωσήφ οἱ
 γενόμενοι αὐτῷ ἐν γῇ Αἴγ., ψυχαὶ ἑννέα
 πᾶσαι ψυχαὶ οἰκον Ἰακώβ αἱ εἰσελθούσαι
 μετὰ Ἰακώβ εἰς Αἴγυπτον, ψυχὰς ἐβδομη-

κονταπέντε:—reckoning, as it appears,
 curiously enough, among the sons of Joseph,
 Joseph himself, and Jacob; for these are
 required to make up the nine, according to
 their ver. 20. And similarly in Exod. i. 5,
 and in Alex. Deut. x. 22.—With regard to
 the various attempts to solve the difficulty
 (66 + 12 wives — [Joseph and his wife and
 Judah's wife who died in Canaan] = 75,
 Seb. Schmid and Wolf;—that Stephen
 spoke of those who were invited,—Moses
 of those who went, Krebs and Loesner:—
 that πάντες should be read for πέντε,
 Beza:—&c.), see above on vv. 6, 7.—The
 remarks of Jerome are curious:—he is
 arguing, on Gen. i. c., that the number
 really was seventy,—and adds, 'Quod si e-
 contrario nobis id opponitur, quomodo in
 Actibus Apostolorum in concione Stephani
 dicatur ad populum, septuaginta quinque
 animas ingressas esse Aegyptum, facilis ex-

⁹ παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ. ¹⁷ καθὼς δὲ ἡγγιζεν ὁ χρόνος τῆς ἑπαγγελίας ἧς ὠμολόγησεν ὁ θεὸς τῷ Ἀβραάμ, ἠνέστη ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρι οὗ ἀνέστη βασιλεὺς ἄλλος οὐκ ᾔδει τὸν Ἰωσήφ. οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσεν τοὺς πατέρας [ἡμῶν], τοῦ ποιεῖν τὰ βρέφη ἐκθετα αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. ²⁰ ἐν ᾧ καιρῷ ἐγεννήθη Μωυσῆς καὶ ἦν ἀστέιος

Heb. iii. 18. Job xxiii. 11. s = ch. v. 26, 27. Exod. i. 8. a = ch. ii. 40 al. b here only. Exod. i. 10. Judith v. 11. x. 19. c = ch. ii. 26. Mark vii. 26. Esth. ii. 10. d ver. 6 ref. e = ver. 15 al. f = rom. i. 24. vii. 8. ch. iii. 13. g = Matt. iii. 8 v. 26. Heb. xii. 13. Rev. xxi. 6. h Luke ii. 12, 16. xviii. 16 + 1 Maec. i. 61. i here only. j ἐκτίθεται = ver. 21. Bar. Phos. 26. 21. Var. Hist. ii. 7. Philo. Vit. Moys. p. 604. § 8. ἐκθεσται = Wied. xi. 14. k ch. iii. 19. Rom. i. 11, 20 al. l Luke xvii. 33. Tim. vi. 18 (var. read.) only. Exod. i. 17, 18, 23 al. m here only. n. αὐτ. τ. κ. Luke xiii. 1. ἐν ἐκεῖν. τ. κ. Matt. xi. 25. n Heb. xi. 28 only. Exod. ii. 2.

having been mistaken for a place, as above).—17. *ὡς δὲ* A.—*ἡγγισεν* B.—*ἦν* 126.—*rec* *ωμοσεν* with H and most *mas* vs ff: *ἐπηγγέλματο* DE Bed-gr tol: *txt* ABC v 15. 36 (*confessus erat: constituerat* *ma*). (The *varr* have arisen from the unusual sense of *ωμολ.*)—18. *rec* *αχρὶς* (*corra*), with AEH & c ff: *txt* (B?) CD & Thl'.—*ἀφ' ἐτερος* ins *ἐκ αἰγυπτου* ABC all v (in *Aegyptio*) Syr syr-marg all: *αἰγυπτου* 40 (*corra* from the LXX, Exod. i. 8): om DEH all *art* syr Chr Oec Thl'.—*for ᾗδι του, ἐμνησθη του* DE.—19. *for ουτος, καὶ D.*—*ἡμων* om BD (*as unnecessary?* or *has it been inserted from ver 15 &c?*) al: ins ACE v.—*rec* τ. κ. *ἐκθετα* (*corra*), with DE: *txt* ABC: *ἐκτιπόμενα* *θετα* 133.—*ζωογ.* *αυτα* 43 sah: *τα αρρενα* E.—20. *for αστ., κεχαριτωμενος* 133.

cusatio est. Non enim debuit sanctus Lucas, qui ipsius (istius?) historie scriptor est, in gentes Actuum Apostolorum volumen emit-tens, contrarium aliquid scribere adversus eam scripturam, quæ jam fuerat gentibus divulgata.—Philo, de Migr. Abr. p. 419, mentions both numbers (reading 75 in Gen. and 70 in Deut., see above) and gives allegorical reasons for both.

16.] *μετετίθησαν*, viz. *αὐτοὶ καὶ οἱ πατέρες ἡμῶν*, not the latter only,—as Kuin., Olsh., to evade part of the difficulty of the verse.—The facts, as related in the O. T., were these: Jacob, dying in Egypt, was (Gen. i. 13) taken into the land of Canaan, and buried in the cave of Macpelah, before Mamre (on the rest of the ver. see below): Joseph, dying also in Egypt, was taken in a coffin (Gen. i. 26) at the exodus (Exod. xiii. 19), and finally buried (Josh. xxiv. 32) at Shechem. Of the burial of the other patriarchs the sacred text says nothing, but, by the specification in Exod. xiii. 19, leaves it to be inferred that they were buried in Egypt. Josephus, Antt. ii. 8. 2, relates that they were taken and buried in *Hebron*, and adds, B. J. iv. 9. 7, *ὅν καὶ τὰ μνημεῖα μέχρι τοῦ νῦν ἐν τῷδε τῇ πολίτει (Hebron) δεῖκνυται, πάνν καλῶς μαρμαρόν καὶ φιλοτίμως εἰργασμένα*:—the Rabbinical traditions mentioned by Wetst. and Lightf. report them to have been buried in *Sychem*: and Jerome (Epitaph. Paulæ), relating the pilgrimages of Paula to the sacred places, says: "transivit Sichem, atque inde diver-

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tens vidit duodecim Patriarcharum sepulchra." These traditions probably Stephen followed; and, in haste or inadvertence, classed *Jacob* with the rest.

ὁ ὠνήσατο Ἀβραάμ] The burying-place which Abraham bought was not at *Sychem*, but (Gen. xxiii. 3—20) at *Hebron*, and was bought of *Ephron the Hittite*. It was *Jacob* who (Gen. xxxiii. 19) bought a field where he had pitched his tent, near *Sychem*, of the children of *Hamor*, Shechem's father. and no mention is made of its being for a burying-place. The two incidents are certainly here confused; and no ingenuity of the commentators has ever devised an escape from the inference. The mention of a few such attempts may suffice.—(1) The omission of Ἀβραάμ (Beza, Valck., Kuin., Schött., al.) against all MS evidence, except E (see var. read.) where the change to ὁ πατὴρ ἡμῶν has evidently been designed, to insert an ambiguous term, and so escape the difficulty,—and against the constr. also; for after μετετίθησαν, Ἰακώβ could hardly be the subject to ὠνήσατο:—(2) rendering, against all grammar, while omitting Ἀβραάμ, ὠνήσατο 'emptum erat' (Kuin.):—(3) construing Ἀβραάμ *Abrahamides*, i.e. *Jacob* (Surenhus. al.), &c. &c.—The fact of the mistake occurring where it does will be far more instructive to the Christian student than the most ingenious solution of the difficulty could be,—if it teaches him fearlessly and honestly to recognize the phenomena presented by the text of

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ο — Jonah iii. 8. 2 Cor. x. 4. See Gen. x. 9. xlii. 6. xxx. 8. (Heb.) Luke i. 16. 2 Cor. i. 12. James ii. 5. Winer, 187, 8. p ch. xlii. 8. only f. Wind. vi. 4. q here only t. see ver. 19. ref. constr. Mark ix. 28. al. r — here only. Exod. ii. 16. t — ver. 6. ch. xlii. 22. 1a. xlii. 6. 4 Kings iv. 1. al. u — ch. xlii. 8. al. Prov. xlii. 17. v Luke xxiv. 19. Jer. xxxix. 19. w — Luke xxi. 24. ver. 80. Gen. xiv. 24. x ch. xlii. 18. only. y Luke xxiv. 88. 4v. Isa. lxxv. 16. Jer. lth. 16, 4v. (1 Cor. ii. 9.) s — ch. xv. 36. Judg. xv. 1. a ch. x. 86. ref. b 2 Cor. vii. 12. Is. x. 20. c her only. Isa. lix. 16. d Luke xviii. 7. Micah v. 15. e 2 Pet. ii. 7 only f. 2 Mac. viii. 2 alex. f — Matt. xxi. 31 ff. from Zech. xiii. 7. Exod. ii. 12. g abe, Matt. xlii. 13, 15 j. w. 5v. Matt. xvi. 12. xvii. 18. Exod. xxxvi. 1.

—rec aft πατρός ins αυτου, with DE al vss Thl: om ABCH all Chr.—21. εκτεθέντος δε αυτου ABCD all v (corrtn for constr): txt EH all: αυτον (2nd) om al Chr Thl: add a *matre sua* Syr-ms: a *populo suo* Syr: *παρα (εις E) τον ποταμον* DE syr*.—rec *ανειλετο* with l all ff: txt ABCDEH all.—αυτον om all.—και om D¹.—*ανειθρεψεν* 96.—αυτον om 34². 180.—for *εαυτη*, αυτη D¹ 180: εν αυτη 13.—εις om B.—22. rec *αυτον εν (as unnecessary)* with H al vss Chr, Thl: ins ACE 55 al v (ms) copt sah eth syr Orig, Bas Thdrt: *πασης σοφιας* B: *πασαν την σοφian* D.—τε (corrtn) DE gr vss: txt AB (e sil) CH mss (appy) e copt Thl: *και ην αλ.*—rec bef *εργ.* ins εν, with Egr & c v æth syr: om KABCDEH all e copt Chr Thl (*εν εργοις κ. λογ. αυτου* B).—rec aft *εργ.* om αυτου (*as unnecessary*), with H & c ar. pol syr ff, but ins ABCDE all v Syr copt sah al.—23. rec *τεσσαρ.* as usual, with qu? txt AC.—for *επι*, εις H.—του *επισκ.* E 180.—τους (2nd) om B.—24. aft *αδικ.* add *εκ του γενοους αυτου* (αυτ. om D) DE Syr ar. erp syr*.—*ημνητο* D¹.—aft *αιγ.* add (*from* Exod ii. 12, LXX) *και εκρυψεν αυτον εν τη αμμη* D æth.—25. *ενομιζον* 13.—αυτου (1st) om BC v (am demid, not tol) al.—rec αυτ. *οωτ.* (corrtn ?)

Scripture, instead of wresting them to suit a preconceived theory. 17.] καθώς, not 'when' (as E. V., Beza, Kuin.), but 'as,' 'in proportion as.' See ref.

19. τοῦ τοῦαίν] 'so that they exposed,' see ref. Meyer maintains that the inf. of the purpose is not to be departed from,— 'in order that they might expose:' but I do not see that this meaning would express the fact. The purpose is afterwards expressed, εἰς τὸ, κ.τ.λ. 20. ἄστ. τῷ θεῷ] add to ref. (Meyer), Hesiod, Op. 825, ἀναιτιος ἀθανάτοισιν,—and Æsch. Agam. 352, θεοῖς ἀναμπλάκηντος. The former expression seems borrowed from tradition: Josephus calls the infant Moses παῖδα μορφῇ θεῶν.—Phil. de vit. Mos. p. 604, says, γεννηθεὶς οὐν ὁ παῖς εὐθὺς ὅψιν ἐν-έφηνεν ὁσσηγορίαν ἢ κατ' ἰδίωσιν. 22.] That Moses was instructed in the wisdom of the Egyptians, is not found in the O. T., but derived from tradition, and following as a matter of course from his adopted station as the son of Pharaoh's daughter. This wisdom of the Egyptians, celebrated by so many ancient writers (see Wetst. ad loc.) consisted mainly in natural philosophy, medicine, and mathematics,—and its teach-

ers were the priests. Phil. vit. Mos. p. 606, enters into minute detail: ἀριθμοὺς μὲν οὖν κ. γεωμετρίαν, κ. τήν τε ῥυθμικὴν κ. ἀρμονικὴν κ. μετρικὴν θεωρίαν, κ. μουσικὴν τὴν σύμπασαν, διὰ τε χρήσεως ὀργάνων, κ. λόγων τῶν ἐν ταῖς τέχναις, κ. διεξόδοις τοπικωτέρας, Αἰγυπτίων οἱ λόγοι παρ-έδοσαν, κ. προσέτι τῶν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς λεγομένοις ἱεροῖς γράμμασιν ἐπιδείκνυνται, κ. διὰ τῆς τῶν ζώων ἀποδοχῆς, & καὶ θεῶν τιμαῖς γεραί-ρουσι. τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν Ἑλλήνης ἰδίδασκον· οἱ δ' ἐκ τῶν πλησιο-χώρων, τὰ τ' Ἀσσυρίων γράμματα, κ. τὴν τῶν οὐρανίων Χαλδαϊκὴν ἱστορίαν.

δυνατὸς ἐν λόγοις.] So Josephus calls Moses πλήθεισι ομιλεῖν πιθανώτα-τος, but late in his course, during the journey through the wilderness;—when the Divine Spirit, as the book of Deuteronomy abundantly testifies, had turned his 'slowness of speech' into the most fervid eloquence. That he was so thus early, during his Egyptian course, was probably reported by tradition, but hardly seems to agree with Exod. iv. 10—16. 23. τεσσαρακονταετής χρ.] μέγας γενόμενος M., Exod. ii. 11, LXX. The exact age was

ABC
DEH

αὐτοῦ ὅτι ὁ θεὸς ἡ διὰ χειρὸς αὐτοῦ ἰδίδωσιν ἡ σωτηρίαν
 αὐτοῖς· οἱ δὲ οὐ ἔσυνῆκαν. ²⁶ τῇ δὲ ἑπομένῃ ἡμέρᾳ
 ὤφθη αὐτοῖς μαχομένοις, καὶ ἔσυνῆλασεν αὐτοὺς εἰς
 εἰρήνην εἰπὼν Ἄνδρες ἀδελφοί ἐστε ὑμεῖς· ὁ ἵνατί ἀδικεῖτε
 ἀλλήλους; ²⁷ οὐ δὲ ἀδικῶν τὸν πλησίον ἄπώσατο αὐτὸν
 εἰπὼν Τίς σέ κατέστησεν ἄρχοντα καὶ ἡ δικαστὴν ἐφ'
 ἡμᾶς; ²⁸ μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον ἀνείλες
 ἡ χθὲς τὸν Αἰγύπτιον; ²⁹ ἔφυγεν δὲ Μωυσῆς ἐν τῇ
 ἡ λόγῳ τούτῳ, καὶ ἐγένετο ἡ πάροικος ἐν γῇ Μαδιάμ, οὐ
 ἐγέννησεν υἱοὺς δύο. ³⁰ καὶ ἡ πληρωθέντων ἐτῶν τεσσαερά-
 κοντα ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος

μάχην. Plat. Oec. p. 728 (Weist.). o Matt. ix. 4. Ps. ii. 1. p Matt. xix. 19 al. Exod. ii. 13.
 q ver. 29. ch. xiii. 46 al. L. and P. Euseb. xliii. 9. r ver. 10 reff. s Luke xii. 14 only. Exod. ii. 14.
 t = Matt. ii. 16 al. Exod. xxi. 20. u ch. i. 11 reff. v John iv. 52. Heb. xiii. 8. Gen. xix. 34.
 w = Matt. vi. 7. John xvi. 30. 1 Pet. ii. 12. Heb. ii. 18. x = Luke i. 29. ch. v. 5 al. y ver. 6 reff.
 z = ver. 23.

with EH &c: txt ABCD 96 (al?) v copt Fulg.—οι δ. και ου συν. 46.—26. for δε, τε
 (A B?) CD² (τοτε D¹ d) H all Syr eth al Chr Oec Thl: txt B (e sil) vss.—aft μαχ.
 (-vos D¹ gr) ins kai ειδεν αυτους αδικουντας D¹.—συνῆλασεν BCD (συνῆλασεν H)
 al v (reconciliabat) e sah eth al: txt AE gr &c vss ff (the varr appear to be occasioned
 by explanations of the origl συνῆλασεν).—συνῆλ. αυτοις C¹H.—aft εστε om υμεις (as
 unnecessary) ABC (τι ποιειτε ανδρες αδελφοι ινα τι αδικειται εις αλληλους D, εις
 om D²) E all sah syr Chr: txt H &c syr (the other vss transpose it) Thl Oec.—αυτον
 om 46: τουτον 38. 113.—27. ειπας D.—for και, η E vss.—rec εφ ημων (from LXX,
 Exod ii. 14), with ABCH all Thl¹ (txt and comm): txt DE &c.—28. εχθες (B?) C Dal: txt
 A (B?) EH al.—29. D has . . . (Börnemann conj τοτε: αδρε ιτα d) εφυγαδυσεν Μω-
 σης: εφυγαδυσεν δε Μωσσην E.—for ου, και 28 (26 Mill) Syr ar-erp.—δνω D.—
 30. και μετα ταυτα πληθειντων (πληρωθεντων D²) αυτω (om D²: ins also Syr ar-erp)
 ετη (ετων D²) D¹.—σιναι 180.—rec αγγ. κυριου (natural addn aft αγγ., and here occa-
 sioned by Exod iii. 2, LXX), with DE: txt ABC 81 (al?) v copt sah.—πυρι φλογος

traditional, see Lightf. ἀνέβη] No
 nominative (as διαλογισμός, Kuin.) must
 be supplied: it is impersonal; see reff.

24.] τὸν Αἰγύπτιον, from the his-
 tory being so universally known, that the
 agent in the ἀδίκια would be readily sup-
 plied: see Winer, § 65. 7.

25. The
 present, δίδωσιν, sets forth the work of
 liberation as already begun by the act just
 related, see reff.—Here we have again the
 resistance to the Holy Spirit hinted: see
 ver. 51, and note on ver. 2.

26.] αὐτοῖς, 'to them,' two of them, taken as
 representing his brethren the children of
 Israel. συνῆλασεν, not imperf., 'he
 endeavoured to unite': the aorist will not
 bear this sense: nor is it needed:—the act,
 on Moses' part, was complete;—not 'he
 would have set them at one' (E. V.), but,
 'he set them at one.' ἄνδρες ἀδελφοί
 should be taken together, as in Gen. xiii. 8,
 ἀνθρωποι ἀδελφοί ἴμεν ἡμεῖς.—See also
 ch. ii. 14 (De W.).

27.] The further
 progress of resistance to the Spirit on the
 part of Israel.

28. Μαδιάμ] So
 LXX, Exod. ii. 15, for γῆρ. Winer (RWB.
 'Midian') supposes this Midian to have

been a nomad detachment of the more
 settled Midianites,—which at that time was
 encamped in the neighbourhood of Sinai
 and Horeb. For Jethro, Moses' father-in-
 law, is not found there, in Exod. xviii. 1, ff.,
 but comes to visit Moses from a distance.
 See also Num. x. 29 ff.

29. εφυγαδυσεν Μω-
 σης. Exod. ii. 15; iv. 20; xviii. 3.
 30. ετ. τεσσ.] This follows from the tradition
 of ver. 23, combined with Exod. vii. 7,
 'Moses in palatio Pharaonis degit xl annos,
 in Midiane xl annos, et ministravit Israel
 xl annos.' Bereshith Rabba, f. 115. 3.
 (Mey.)

Σινᾶ] Horeb, Exod. iii. 1.
 But both were points of the same mountain
 range, and the names were convertibly used.
 In Exod., Levit., and Num., the law is said
 to have been given from Sinai: in Deut.,
 from Horeb. 'The desert of Mount Sina'
 is the desert in which Mt. S. is situated.
 So 'the Peak of Derbyshire,' originally no
 doubt some single hill, has come to mean
 the whole district in which that hill is
 situated.

ἄγγελος] Here, as con-
 tinually in the O. T., the angel bears the
 authority and presence of God Himself:
 which angel, since God giveth not His

ἐν ^a φλογὶ πυρὸς ^b βάτου. ³¹ ὁ δὲ Μωυσῆς ἰδὼν ^{ABC}
^a θεαύμαζεν τὸ ^d ὄραμα· προσερχομένου δὲ αὐτοῦ ^{DEH}
^b κατανοῆσαι ^e ἐγένετο φωνὴ κυρίου· Ἐγὼ ὁ θεὸς τῶν πατέρων
^c σου, ³² ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ^b ἔντρομος
^d δὲ γενόμενος Μωυσῆς οὐκ ἐτόλμα ^e κατανοῆσαι. ³³ εἶπεν δὲ
^a αὐτῷ ὁ κύριος Ἰῶσον τὸ ^b ὑπόδημα τῶν ποδῶν σου·
^c ὁ γὰρ τόπος ἐφ' ᾧ ἔστηκας γῆ ἁγία ἐστίν. ³⁴ ἰδὼν
^d εἶδον τὴν ^e κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ
^a τοῦ ^b στεναγμοῦ αὐτῶν ἤκουσα, καὶ ^c κατέβην ^d ἐξελεῖσθαι
^e αὐτούς· καὶ νῦν ^f δεῦρο ἀποστείλω σε εἰς Αἴγυπτον.
³⁵ τοῦτον τὸν Μωυσῆν ὃν ^a ἠρνήσαντο εἰπόντες Τίς σέ
^b κατέστησεν ἄρχοντα καὶ ^c δικαστήν; τοῦτον ὁ θεὸς
^d ἄρχοντα καὶ ^e λυτρωτὴν ἀπέσταλκεν ^f σὺν χειρὶ ἀγγέλου
^a ἰδὼν αὐτὸν. ^b ἰδὼν αὐτὸν. ^c ἰδὼν αὐτὸν. ^d ἰδὼν αὐτὸν. ^e ἰδὼν αὐτὸν.
^f ἰδὼν αὐτὸν. ^g ἰδὼν αὐτὸν. ^h ἰδὼν αὐτὸν. ⁱ ἰδὼν αὐτὸν. ^j ἰδὼν αὐτὸν.

ACE all v Syr: txt B (e sil) DH &c vss Thl al (πυρ. φλ. is the Vat reading, φλ. πυρ. the Alex in Exod iii. 2).—31. ἰδὼν om 13.—rec εθαυμασε, with A (om τo op.) B (e sil) C &c vss Thl² (corr'n to historical tense): txt DEH all Aug Thl¹.—και προσερ. αυτ. κ. κατα. D¹.—ο κυριος ειπεν αυτω λεγων D Syr aeth.—rec aft κυρ. ins προς αυτον, with C (addn): om AB al am demid copt arm syr.—for κυρ., φωνη ε του ουρανου λεγουσα E Bed-gr: κυρ. om 95¹.—32. εγω θεος C: εγω ειμυ θ. E (sum v).—ο bef θεος (2nd) om C.—rec ins ο θεος bef ισ. and ιακ. with D (ο twice om D) EH aeth al Thl al: om ABC 15. 26. 37. 40. 96 v (ms) syrr copt sah arm (the insertion has prob been to suit LXX, which D does still more closely by omg the art).—33. ο bef κυρ. om A al.—ο θεος E vss: θεος 78. 96: om ar-pol: και εγενετο φωνη προς αυτον D.—λυσαι D² 142.—aft υποδ. ins σου εκ C¹: εκ C² E all Bed-gr syrr ar-copt aeth.—σου τ. π. B.—rec εν ω (corr'n to suit LXX), with E d v: ου D¹: txt ABCD²: add ου C (συν C¹) lect 13 arm.—34. και ιδων γαρ D (ιδων C al).—τους στεναγμους 73.—for αυτων, αυτον BD al: txt ACEH mas (appy) vss (nrly) ff.—ακηκοα D 9.—του εξ. 95.—νυννι C.—rec αποστειλω, with H al Thl (here, though αποστειλω is accordg to LXX, the corr'n to ελω was so very obvious, that I have retained the more unusual form, esp as the authorities in its favour are so strong): txt ABCDE (-ιλω E) 69¹. 105. 163 al Chr.—35. aft δικαστ. ins εφ ημων (CD) or εφ ημας (E) CDE all tol Syr arr copt aeth arm syr Chr Thl (corr'n to suit LXX and ver 27): txt AB (e sil) H all φ Thl¹.—bef αρχ. ins και BDE al syr: om A (αρχηγον A 38. 113) CH vss ff.—rec απεστειλεν, with CH &c ff (-λιν) C: txt

glory to another, must have been the great Angel of the covenant, the γὰρ πρὸς of Isa. lxiii. 9, 'the Angel of His Presence,'—the SON or GOD. See below on εἰς διαταγὰς ἀγγέλων, ver. 53.—Stier remarks, that this second appearance of God, to Moses (see ver. 2), introduces the legal dispensation, as the first, to Abraham, the patriarchal.—The readings of the LXX, as well as of our text, vary between πυρὶ φλογός and φλογὶ πυρός. The Heb. is אֵשׁ בְּרִיחַ.—The constr. is, 'in the fiery flame (or, the flaming fire) of a bush.' 33.] The order of Exod. iii. 6, is here somewhat varied. The command to put off the shoe was given on the approach of Moses, and before these words were spoken. οὐκ ἐτόλμα. καταν. = εὐλαβεῖτο κατεμβλῆναι, LXX. 33.] See

Josh. v. 15. Putting off the sandals was a mark of reverence. The priests performed all their ministrations barefooted. The Arabs to this day continue the practice: they always enter their mosques barefooted. Among the Pythagoreans it was a maxim, ἀνυπόδητος οὖτε κ. προσκύνει, Iamblich. vit. Pythag. 105 (Mey.). So Juvenal, Sat. vi. 158, 'Observant ubi festa mero pede sabbata reges.'—On the sanctity of the place, Chrys. remarks, οὐδαμοῦ ναὸς, κ. οὐ τόπος ἅγιος τῇ ἐπιφανείᾳ κ. ἐνεργείᾳ τοῦ χριστοῦ. 34.] ἰδὼν εἶδον, LXX. Emphatic, to express the ἡγῆσι τῶν of the Heb., as often elsewhere. The instances commonly cited from the classics, of the phrase φεύγων ἐκφεύγειν, Herod. v. 95, Aristoph. Acharn. 177. Nub. 168. Eur.

τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῃ. ³⁶ οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ καὶ ἐν ἑρυθρᾷ θαλάσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. ³⁷ οὗτός ἐστιν ὁ Μωυσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ Προφήτην ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ. ³⁸ οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δούναι ἡμῖν, ³⁹ ᾧ οὐκ ἠθέλησαν ὑπήκοοι γένεσθαι οἱ πατέρες ἡμῶν, ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν

v ch. ii. 8 reff. w ver. 30 reff. x absol. Mark xv. 20. ch. v. 19. y — ch. ii. 22. John xii. 37 al. z ch. ii. 19, 22 al. a Heb. xi. 29 only. Exod. x. 19. b — ch. iii. 23 reff. Daut. xviii. 15, 18. c — ch. iii. 23 reff. d — ch. ix. 19. xx. 18. Mark xvi. 10. e — ch. xix. 30. See notes. e — 2 Cor. vi. 1. f Rom. ii. 2. Heb. v. 12. 1 Pet. iv. 11 only. Num. xxiv. 4, 16 al. g — John vi. 51. Heb. x. 50. 1 Pet. i. 22. See Ps. cxviii. 50. h — ver. 8. ch. xiii. 20, 31 al. i — 1 Cor. x. 1. Phil. ii. 8. L. P. Prov. iv. 8. k ver. 27. ch. xiii. 46. Rom. xi. 1, 2. 1 Tim. i. 19. L. P. Jer. ii. 37. l ver. 42. See Lam. i. 20. Num. xiv. 4.

ABDE all.—rec εν χ. with H al d Chr Thl : txt ABCDE 5. 8. 13. 40. 81. 96. 180 al v sah syr (per manum most vss) (εν has appy arisen from a confusion with the last syll of απισταλκεν. I cannot see the force of Meyer's reasoning, that συν is a corrupt settling forth more strikingly the superhuman powers of Moses).—36. ο ποιη. D.—for γη, τη BC d sah : txt ADEH all al e' Chr Oec Thl¹ (and without τη, 4. 40. 96. 177¹ al sah).—rec αιγυπτου with D al vss Thl² : txt ABCEH all sah Chr Thl¹ Oec.—37. bef μω. om o DH all.—rec ειπων (corr to more usual form) with EH &c : txt ABCD.—rec bef θεος ins κυριος (from Deut xviii. 17, LXX? κυριου του θεου ημων occurs in ver 16), with CEH &c vss Ign Chron al : txt ABD v sah eth.—rec θ. υμων : θ. ημων EH &c (corr as above?) : txt ABCD all v syrr ar-erp copt sah eth Ign Eus Chr Chron.—ωσι D¹.—rec aft εμ, add αυτου ακουσ. (to suit the same citation, cā iii. 22), with CD² (ακουσθε D¹, quem audistis e') E &c : om ABH all sah al Chr, Thl¹.—38. του (2nd) om D¹.—for ος, ως 42.—for ιδε, εξελεξατο B.—λογον ζωντα all.—for ζωντ, viventium d : vñe v.—39. for ω, οτι D gr.—rec αλλ' : txt ABCDEH &c.—απιστρ. D al.—rec ταις καρδιας, with D (om αυτων) E &c v Syr al : εν ταις καρδιας ABC 40. 96¹ al sah (both corrs for the sing without the prep, which bears unquestionable marks of being the origl reading) : txt H all (abt 50) copt (εν τη) syr ar-pol Chr, Oec Thl Iren.—

Phoeniss. 1231, &c., do not apply: for, as Porson observes, 'in his locis simpliciter verbo conatus, composito effectus indicatur.'

ἀποστελλω) aorist subjunctive, as LXX (Winer, § 42, 4).

35.] The second τοῦτον is repeated emphatically. So οὗτος again, vv. 36, 37, 38. ἤρνησαντο, ver. 27. The rejection of Moses there is regarded as the representative of the nation: see note on αὐτοῖς, ver. 26. In this express mention of the rejection of Moses by the Jews and his election and mission by God, the parallel of Jesus Christ is no doubt in Stephen's mind, and the inference intended to be drawn, that it does not follow that God rejects those whom they rejected.—The difficulty of ἀπέσταλκεν has caused it to be altered into the historic tense, ἀπίστειλεν. But the perf. set forth not only the fact of God's sending Moses then, but the endurance of his mission till now—'him hath God sent:' with a still closer reference than before, to Him whom God had now exalted as the true ἀρχοντα κ. λυτρωτήν. See ch. v. 31. 37.] See ch. iii. 22, notes. Our text has pro-

bably been altered to agree verbally with the former citation.

38.] γίνονται μὲν is not a Hebraism, as Kuin.: see reff. —That Moses conversed with both the Angel of the covenant and our fathers, implies that he was the mediator between them, as indeed δς ιδέξαρ. λόγ. ζ. more plainly declares. ἐκκλησίᾳ, probably, 'the assembly' held (Exod. xix.) for the promulgation of the law at Mt. Sinai, not 'the church' generally:—but the article does not determine this: it would be expressed, whichever meaning we take.

λόγια ζῶντα] 'living,' see reff. not=ζωοποι-οῦντα (Grot., Kuin.), 'life-giving:' still less to be understood 'given viva voce' (Pisc. Alberti). So Soph. Œd. Tyr. 482, τὰ μεσόμφαλα γὰς ἀπονοσφίζων | μαν-τεῖα· τὰ δ' αἰεὶ | ζῶντα περιποταῖται.

39.] Another instance, brought home again by οἱ πατέρες ἡμῶν, of rejection of God's appointed messenger and servant.

ἐστράφησαν] 'they turned back in their heart to Egypt:' not 'they wished to return to Egypt,' of which in Exod. xxxii. there is no trace (but later, in

m Exod. xxxii. 1. Luke i. 76 only. Exod. xiv. 19. Josh. x. 13. n See ver. 26. o Matt. vii. 18. Luke iii. 2. constr. Dan. i. 17. Rev. ii. 20. iii. 12. p here only t. q — here only. 8 Kings iii. 16 al. r abs. Matt. ix. 13 al. s chap. xv. 20 al. t Luke xii. 19 al. s, &c. w. ἐν. Rev. xviii. 20. 1 Kings ii. 1. u Heb. i. 10. from Ps. cl. 26. Deut. xxxiii. 11. v See ver. 20. act. (appy) here only. w — Rom. i. 24, 26, 28. Job xvi. 12. constr. here only. x Matt. iv. 10 y (from Deut. vi. 13) al. y στρ. Luke ii. 18 only. 8 Kings xxii. 19. Jer. vii. 18. z AMOS v. 25. φ. here only. a = Heb. xl. 4. John xvi. 2. Num. xxxi. 50. b — here only. (Eph. vi. 18, 16.) c = here only. Jos. Ant. i. 19, 8, 10.

add οι πατερες 133.—40. ειπαυτες D.—ημιν 46.—ο εξαγαγων E.—for γης, της 95.—rec τε γεγονεν (corr to LXX, Exod xxxii. 1), with DEH most mss Chr Oec Thl: txt ABC 163 al.—41. for ανηγαγον, απηγοντο D: ανηγεκα 180.—θυσιας 46.—ηυφρ. D al: txt ABCEH &c.—42. ιστρ. δ. αυτους C sah.—στρατια ABD: txt CEH.—των om D.—ετ. τισσ. aft ισραηλ A: rec τισσαρ. as usual.—at end, add λεγει κυριος C.—43. rec aft θεου ins υμων (corr to suit LXX), with ACE v &c: om BD 15. 18. 36 Syr sah arm Orig Iren al.—rec ρεψαν, with a few mss (appy) Chr Thl: ρεψαμ D: ρομφα B: ρεφα or ρεφα H 76 al: ραφαν 180 Just: txt A (ραιφαν) CE (refam e aeth) all (ρεψαν al Oec: alii aliter, see Scholz) Syrr copt sah Orig (ms) Cyn Thdr Thl Jer.—

Num. xiv. 4), and which would hardly suit προπορεύονται; but 'they apostatized in heart to the Egyptian idolatries.' The very title by which Aaron proclaims his idol, is, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt,' Exod. xxxii. 4. See also Neh. ix. 18.

40. προπορ.] As God had done in the pillar of the cloud and fire. The plural is not (as Kuin.) put for θεόν, but is used categorically: not perhaps without implying also, that the only two religions were, the worship of Jehovah, and that of idols, a multitude. The plural is used by Aaron, see above.—In the ούτος may be implied, as Meyer suggests, 'who was the strong opponent of idolatry.'

41. ἐμοσχοποίησαν] apparently in imitation of Apis, a bull worshipped at Memphis as the living symbol of Osiris. Herod. iii. 28. Diod. Sic. i. 21. Strabo, xvii. 805 (Winer, RWB. 'Kalb.').—The ox was a common symbolic form for idols in the east; it was one of the cherubic forms, Ezek. i. 10; and the most recent discoveries at Nineveh have brought to light colossal bulls. Sir Gardiner Wilkinson (second series, ii. 97, Winer) thinks the golden calves of Israel to have been imitations of Mnevis, a bull kept at Heliopolis (Diod. Sic. i. 21. Strabo, xvii. 803) as a living symbol of the sun. Jeroboam

afterwards set up golden calves at Bethel and Dan, and with the same proclamation: see 1 Kings xii. 28.

42. ἱστρεψεν] neuter, 'changed,' 'turned,' as ἀναστρίψω, ch. xv. 16. No word, as ἐαυτόν, or τὴν γνώμην, or τὸ πρόσωπον αὐτοῦ, need be supplied: nor must ἱστρ. κ. παρ. be rendered 'again delivered them' (Vitring., de Dieu, al.), a Hebraism which has no place in the N. T. (Mey.): nor must we understand αὐτοῦς,—God turned them; for, though philologically there is no objection to this, the sense requires that ἱστρεψεν should form an introduction to παρίδωκεν—God, who had hitherto watched over them for good, now provoked by their rebellion, turned, and delivered them up to their own ways.

παρίδωκεν—not 'suffered them to fall into': all these explanations away of the strong expressions of Scripture belong to the Rationalistic school of interpreters (which is not modern merely: even Chrysostom has here εἶασε):—it was a judicial delivering up, not a mere letting alone, see reff.

τῇ στρ. τ. οὐρ.] This fact is not mentioned in the Pentateuch, but may refer to the worship of Baal. In after-times we have frequent traces of star-worship: see 2 Kings xvii. 26; xxi. 3. 5; xxiii. 4, 5. Jer. xix. 13. Zeph. i. 5. See also Deut. iv. 19; xvii. 3. Job xxxi. 26.

βιβλ.

ABC
DEH

αὐτοῖς; καὶ ^dμετοικιῶ ὑμᾶς ^eἐπέκεινα Βαβυλῶνος. ^d See ver 4 reff. ^e here only.
 44 ἡ ^fσκηνὴ τοῦ ^fμαρτυρίου ἣν τοῖς πατράσιν ἡμῶν ἐν τῇ ^f ^gἐρήμῳ, καθὼς ^gδιετέτατο ὁ λαὸς τῇ Μωυσῇ ποιῆσαι ^f ^g ^hαὐτὴν κατὰ τὸν ^hτύπον ὃν ἐώρακει, ⁴⁵ ἣν καὶ ⁱεἰσήγα- ^f ^g ^h ⁱ ^jγον ^kδιαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ ^g ^h ⁱ ^j ^kκατασχέσει τῶν ἐθνῶν ὧν ^mἐξῶσεν ὁ θεὸς ἀπὸ ⁿπρος- ^g ^h ⁱ ^j ^k ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} 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ωπου των πατέρων ἡμῶν, ⁴⁶ ἕως τῶν ἡμερῶν Δαυίδ, ὃς ABC
 εὔρεν χάριν ἐνώπιον τοῦ θεοῦ καὶ ῥῆγάτο ¹ εὔρεν DEH
 σκηνῶμα τῷ * θεῷ Ἰακώβ. ⁴⁷ Σολομὼν δὲ ῥκοδομη-
 σεν αὐτῷ * οἶκον. ⁴⁸ ἀλλ' οὐχ ὁ ῥψιστος ἐν ῥχειροποι-
 ῥτοις ῥκατοικεῖ, καθὼς ὁ προφῥτης λέγει, ⁴⁹ Ὁ οὐρανός
 μοι θρόνος, ἡ δὲ γῆ ῥῥποπόδιον τῶν ποδῶν μου. ῥποῖον
 οἶκον οἰκοδομήσετέ μοι, λέγει κύριος, ⁵⁰ ἡ τίς ῥτόπος
 τῆς ῥκαταπαύσεώς μου; οὐχί ἡ χεῖρ μου ἐποίησεν πάντα
 ταῦτα; ⁵¹ ῥσκληροτράχηλοι καὶ ῥἀπερίτμητοι τῇ ῥκαρδίᾳ
 καὶ τοῖς ῥσίν, ῥμεις αἰε τῷ πνεύματι τῷ ῥγίῳ ῥἀντιπί-
 ῥα. Luke i. 80. Gen. xxxiii. 10. — 2 Tim. i. 18. Heb. iv. 16. p constr. (but not elliptic). ch. xiii. 26. See Eccl. ii. 10. q Ps. cxxxi. 6. — Heb. xii. 17. See Hos. xii. 8. r 2 Pet. i. 13. 14 only. Ps. as above. s 1 Cor. xii. 17. Matt. vii. 24. Lake vi. 48. 49 (but οἶκον). t aba. Luke i. 82, 86, 76. vi. 85 only. Dent. xxxii. 8 al. 24 only. Isa. li. 18. v of God. Matt. xxiii. 21. Eph. iii. 17. (Eph. iii. 15. v is 16. lvi. 1. Matt. v. 35 al. x ch. iv. 7 read. y — ch. iv. 31. z Heb. iii. 11, 18. iv. passim, only. Dent. xii. 9. — Ps. cxxxi. 14. a here only. Exod. xxxiii. 8, 5 al. b here only. Ezek. xlv. 7. Jer. ix. 26. c here only. Num. xxvii. 14. Herodian vi. 3.

δανιδ, ταυρων 13. — ηυρεν E. — for τω θεω, τω οικω BD (σκη. ευρ. τω οικ. ιακ. D) H (tabern. invenire sedes domui jac. d) (accordg to Meyer and De Wette, corrn to avoid seeming discrepancy with ver 48, but qu r): τω ACE mss (appy) vs Chr Oec Thl. — 47. σολωμων AC: txt B (e sil) DEH &c. — οικω. B'D (al?). — ταυρω H 32. 40. 93. 133 Thl: om 96 Syr. — 48. rec aft χειροπ. ins ναοις (explanatory gloss; or from ch xvii. 24), with H all Chr Thl Aug: but om ABCD (ο δε ψ. ου καρ. εν χ.). E 27. 29. 40. 73. 163 v Syrr ar-erp copt sah eth vss Pamphil Fulg: καρ. ναοις 95. — for καθως, ως D: καθως και E 76 e. — 49. for μοι, μου D¹ (mens d al) add εστιν D. — και η γη B vss (not v syr): η γε η 126. — σου 5. — οικοδομησατε B 42. — οικοδομησente 133. — for τις, ποιος D: at end, add εστιν D 5. 13. 96 vss Thdrt. — 50. rec ταυρ. παν. with B (e sil) H al vss (appy) ff: txt ACDE 78. 80. — 51. καρδιας KACD, ταις καρδιαις al vss Chr Jer: καρδιας B (-av Benti): add υμων al (corrected to plur to suit the plur subject): txt EH most mss

est,' instead of τυ, 'constituit.' τῶνον] (ref.): another contrast, cf. ῥύπουσ οδς ἐποιήσατε, ver. 43. 45. εἰρήγ.] absolute: 'introduced,' viz. εἰς τὴν γῆν: — not connected with ἐν τῇ κατασχ., — see below. 2ιαδεξ.] 'Having inherited it,' i. e. succeeded to its custody and privileges. — The sense of 'successores,' 'qui majores exceperunt,' is ungrammatical; as also is that of 'postea,' 'deinceps.' ἐν τῇ κατασχίσαι] 'at (or 'in') their taking possession.' The Vulg. rendering, 'in possessionem gentium,' is philologically inadmissible; 'in terram a gentibus occupatam' (Calvin, de Dieu, Grot. Kuin.) is still worse. The passage of the LXX, Num. xxxii. 5, δοθήτω ἡ γῆ ἡμῖν ἐν κατασχίσαι, brought forward to justify these renderings, is directly against them. — The martyr combines rapidly a considerable period, during which this κατάσχισις and this expulsion was taking place (for it was not complete till the time of David) in order to arrive at the next great event of his history, the substitution of the temple of Solomon for the tabernacle. 46. ῥῥήγατο] 'asked permission,' see 2 Sam. vii. 2 ff., in which this request is made through Nathan the prophet, and at first conceded by Nathan, though afterwards, on a revelation made

from God, denied: — not 'wished' (Grot., Kuin.: 'desired,' E. V.). The vow (a species of prayer) here referred to, is defined, by the words εὔρεν σκηνῶμα, to be that mentioned Ps. cxxxi. 1—5 (LXX). 48.] But, though Solomon built Him an house, we are not to suppose, for all that, that He is confined to earthly spots. καθὼς ὁ πρ. λ.] We have the same declaration by Solomon himself at the dedication of his temple, 1 Kings viii. 27; also in the beautiful prayer of David, 1 Chron. xxix. 10—19. The citation is freely from the LXX. — The student will not fail to be interested in observing the apparent reference to this declaration in Stephen's apology, by St. Paul, ch. xvii. 24. 51.] I do not think there is any occasion to suppose an interruption from the audience to have occasioned this outbreak of holy indignation. At each separate recital (vv. 9. 25. 35. 39 ff.) he has dwelt, with continually increasing fervour, on the rebellions against and rejections of God by His people. He has now brought down the history to the establishment of the temple-worship. From Solomon's time to his own, he saw but a succession of apostasies, idolatries, rejection of God's prophets: — a dark and loathsome catalogue, terminated by the betrayal and murder of the

πτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. ⁵² τίνα τῶν προφητῶν οὐκ ^d ἐδίδωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς ^d προκαταγγέιλαντας περὶ τῆς ^f ἐλευσεως τοῦ ^e δικαίου, οὐ νῦν ὑμεῖς ^h προδοταὶ καὶ ⁱ φονεῖς ἐγένεσθε, ⁵³ ^k οἷτινες ^l ἐλάβετε τὸν νόμον ^m εἰς ⁿ διαταγὰς ἀγγέλων καὶ οὐκ

² Tim. iii. 4 only. ³ Mac. v. 15. ⁴ Matt. xxii. 7. ch. iii. 14. xxviii. 4. ¹ Pet. iv. 15. Rev. xxi. 8. ² xii. 15 only. ³ k = Matt. xvi. 28 al. fr. ⁴ l = John vii. 39 al. Rom. iv. 11. ⁵ m = ch. ii. 89. viii. 20. ⁶ n Rom. xiii. 9 only (Gal. iii. 19). ⁷ Est. iv. 11. ⁸ d Matt. v. 10, 11 al. Ps. vii. 1. ⁹ e = ch. iii. 18. ¹⁰ f here only. ¹¹ g abs. ch. iii. 14. ¹² h xxii. 14. ¹³ i 1 Pet. iii. 19. ¹⁴ See James v. 6. ¹⁵ b Luke vi. 16.

copt sah Syr Ath Chr_i Cyr-jerus Thdrt Thl.—for *ως, καθως* D: txt AB (e sil) CEH al Ath Chr Thdrt Thl (so Tisch: but prints in his text *καθως*).—⁵² for *οι πατ. υμ., εκεινοι* D¹ d: *ημων* (1st) 96.—*απεκτ. αυτους τους προκαταγγελλοντας π. ελ. (της ελ. D¹) D¹*—*του δικ. τουτου* (see Matt xxvii. 24) 5. 180.—*rec γενησθε* (corr_n to *apply more suitable tense*, see note), with H al Thl al: txt ABCDE all Orig.—

Just One Himself. It is not at all beyond probability, to believe that the zeal of his fervent spirit was by the view of this, the filling up of the measure of their iniquities, kindled into a flame of inspired invective. I find that this is also Neander's view, in opposition to the generality of commentators (P. u. L. p. 92), as also that of Prof. Hackett, in his recent comm. on the Acts: and I cannot but think it far the most probable. *ἐνταῦθα λοιπὸν καταφορικῶς τῷ λόγῳ εἰρηγται. πολλή ἦν παρρησία μιλλοντος αὐτοῦ αποθνήσκειν καὶ γὰρ καὶ τοῦτο οἶμαι αὐτὸν εἶδέναι.* Chrysost. σκληρ. κ. ἀπερ.] Words and figures familiar to the prophets in speaking of the rebellious Israel: see, besides reff., Deut. ix. 6, 13. Neh. ix. 16:—Deut. x. 16; xxx. 6. See also Rom. ii. 29. *ὥσιν*] I should hardly think of any allusion to Ps. xl. 6,—because the LXX have rendered 'mine ears hast thou opened' by *σῶμα καταηρτίσω μοι.* τῷ πν. τ. ἀγ. ἀντ.] Apparently a reference to Isa. lxiii. 10. The instances as yet had been confined to *οἱ πατ. υμ.*: now he has arrived at their own times. The *two* are taken up again in the next ver.

⁵² τίνα τ. προφ.] See Matt. xxiii. 34 ff.: 2 Chron. xxxvi. 16: where the same general expressions are used of their persecuting the prophets. Such sayings are not to be pressed to the letter, but represent the uniform attitude of disobedience and hostility which they assumed to the messengers of God. See also the parable, Matt. xxi. 35. τοὺς προκ.] *The office of all the prophets*, see ch. iii. 21. The assertion is repeated, to connect them, by this title, with Him, whom they announced. τοῦ δικαίου] Schöttg. vol. ii. p. 18, has shown from the Rabbinical writings that this name was used by the Jews to designate the Messiah. See reff. and note on James v. 6. προδόται] By Judas's treachery, of which the Sanhedrists had been the accomplices; Matt. xxvi. 14—16:—*φονεῖς*, by

the hands of the Romans; ch. iii. 23, note.

ἐγένεσθε is preferable not only on account of its MSS authority, but as being the *historical tense*, like the rest. It was prob. altered to the perfect, as suiting the *time then present*, better than the aorist.

⁵³] The use of *οἷτινες*, instead of *οἱ*, so very frequent in the Acts and Ep^{is}, occurs when the clause introduced by it contains a *further explanation* of the position or classification of the person or persons alluded to, and not when the relative serves for simple identification. See Rom. i. 25. 32.

εἰς διαταγὰς ἀγγέλων] Many explanations have been given. Chrys. *διαταχθίνα νόμον λέγει, τὸν ἐγγχειρισθίνα αὐτῷ δι' ἀγγέλων τὸν ὁθίντα αὐτῷ ἐν τῷ βάτῳ.* and Oec. *νόμον λαβόντας διατάξεις ἔχοντα, αἰτίνες ἰσάγγελον ἰποῖουν πολιτείαν ἔχουν τοὺς τελούντας αὐτόν.* Heinisius and Lightfoot understand by *ἀγγέλ.* the prophets: Grot., Calv., and Krebs, '*praesentibus angelorum ordinibus*,' taking *διαταγὰς*=*διατάξεις* in the sense of troops (Judith viii. 36), in which it never occurs,—not to say that *εἰς* will not bear this: Beza, Calv., Pisc., Elsn., Hamm., Kuin, &c., '*ad angelis promulgatum*,' which *εἰς* will not bear (*ἐν*): Winer, Gr. § 32. 4, '*as commands of angels*,' which, however, was not the fact (Mey.), who refers to Jos. Ant. xv. 5. 3, *ἡμῶν τὰ ἀλλίστα τῶν δογματῶν καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθόντων*]:—the Syriac version, '*per mandatum angeli*.'—Vulg. and Calv., '*in dispositione* (or *-onibus*) *angelorum*.' Schöttg., '*per ministerium angelorum*.' These three last are precluded by the foregoing remarks. The key to the right rendering seems to be the similar expression in Gal. iii. 19, *ὁ νόμος διαταγῇ δι' ἀγγέλων.* The law was given by God, but announced by angels. The people received God's law then, *εἰς διαταγὰς ἀγγέλων*, 'at the injunction of angels.'

ο — Luke xi. 28 al. Eod. xii. 18. p ch. v. 33 only. 1 Chron. xx. 3. q here only. (Matt. vii. 12 al.) Pa. xxxiv. 16 al. r — Luke xxiii. 98 ref. s Luke viii. 41 al. ch. ii. 30. t Luke iv. 30 ref. Job vii. 8. alex. L. F. u ch. ii. 30 ref. v — Mark v. 15. John ix. 8 al. w Mark vii. 34 ref. x Matt. xxvii. 50 al. fr. 2 Kings xix. 4. y — here only. Ia. iii. 15. z — Matt. vii. 32]. ch. xix. 29 only. 2 Macc. x. 16. a ch. i. 14 al. 11. in Acta, and Rom. xv. 6 only. L. F. b — Matt. vii. 12. xxi. 39]. Luke iv. 29. c Matt. xxi. 35 al. Exod. viii. 26 al. d — Dent. xvii. 7. e Rom. xiii. 12 al. James i. 21. 1 Pet. ii. 1. — 2 Macc. viii. 35. f ch. iv. 35 ref.

ο ἐφυλάξατε. 54 Ἀκούοντες δὲ ταῦτα ῥ' διεπρίοντο ταῖς καρ- ABC
δαίαις αὐτῶν καὶ ἔβρουχον τοὺς ὀδόντας ῥ' ἐπ' αὐτόν. DEH
55 ὑπάρχων δὲ πλήρης πνεύματος ἁγίου, ἄτενίσας εἰς
τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα ἕκ
δεξιῶν τοῦ θεοῦ, καὶ εἶπεν 56 Ἰδοὺ ὁ θεωρῶ τοὺς οὐρανοὺς
διηνοιγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἕκ δεξιῶν
ἐστῶτα τοῦ θεοῦ. 57 κρᾶζαντες δὲ φωνῇ μεγάλῃ ὁ συν-
έσχον τὰ ὦτα αὐτῶν καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ'
αὐτόν, 58 καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἑλίθοβόλουν.
καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια παρὰ τοὺς πόδας

54. ακουσαντες (so al vss) δε αυτου D.—τας καρδιας 180.—και εβρ. τε D¹.—οδ. αυτων E all Syr ar-er-p sah.—επ αυτων 133.—55. στεφανος δε υπαρχ. 137. 180.—πιστεις και πν. all Syr ar-er-p copt.—θεου om 18.—ιησ. τον κυριον εκ δε του θ. εστ. D.—for τ. αυτου C al Thl².—56. rec ανευγμενους (corrupt to more usual word), with D² H al Chr Constt Thdr² Thl: ηνεωγμ. D¹: txt ABC 27. 29. 66². 105. 163 al Ath Cyr-jer.—εστ. εκ δεξ. ACE all vss Nyss Chr all.—57. κραξαντος 18 d.—συνησαν D.—58. αετ εκβ.

So Matt. xii. 41, μετενόησαν εἰς τὸ κήρυγμα Ἰῶνα, 'they repented at the preaching of Jonas.' The only other legitimate rendering, 'as the injunctions of angels,' comes under the objections made to Winer's, above.

54.] διεπρ., see ch. v. 33, note. 55.] Certainly, in so far as the vision of Stephen was supernatural, it was not necessary that the material heavens should have been visible to him: but from the words ἀτενίσας εἰς τὸν οὐρανὸν it would seem that they were. We are not told where the Sanhedrim were assembled. It does not seem as if they were convened in the ordinary session room: it may have been in one of the courts of the temple, which would give room for more than the members of the Sanhedrim to be present, as seems to have been the case.

ἐστῶτα.] A reason why the glorified Saviour was seen standing, and not sitting, has been pleasingly given by Chrysostom (in Cramer's Catena): τὶ οὖν ἐστῶτα καὶ οὐκ ἀκαθήμενον; ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς τὸν μάρτυρα καὶ γὰρ περὶ τοῦ πατρὸς λέγεται ἡ ἀνάστα ὁ θεός. Similarly Gregory the Great (cited by Kuinoel), Hom. 19, in fest. Ascens. 'Stephanus stantem vidit, quem adjectorem habuit.' So also Arator, cited by Bengel: 'pro martyre surgit, quem tunc stare videt; confessio nostra sedentem Cum soleat celebrare magis.' But not perhaps correctly: for 'help' does not seem here to be the applicable idea, but the confirmation of his faith by the ecstatic vision of the Saviour's glory at God's right

hand.—I should be rather disposed to think that there was reference in the vision to that in Zech. iii. 1, where Zech. sees Ἰησοῦν τὸν ἱερεὰ τὸν μέγαν, ἐστῶτα πρὸ προσώπου ἀγγέλου κυρίου. Stephen, under accusation of blaspheming the earthly temple, is granted a sight of the heavenly temple; being cited before the Sadducee High Priest who believed neither angel nor spirit, he is vouchsafed a vision of the heavenly High Priest, standing and ministering at the throne amidst the angels and just men made perfect.

56.] This is the only time that our Lord is by human lips called the SON OF MAN after His ascension (Rev. i. 13; xiv. 14, are not instances). And why here? I believe, for this reason. Stephen, full of the Holy Ghost, speaking now not of himself at all (ver. 55), but entirely by the utterance of the Spirit, repeats the very words, Matt. xxvi. 64, in which Jesus Himself, before this council, had foretold His glorification;—and assures them that that exaltation of the SON OF MAN, which they should hereafter witness to their dismay, was already begun and actual.

58. ἔξω τ. πόλ.] See Levit. xxiv. 14. 'Locus lapidationis erat extra urbem: omnes enim civitates muris cinctae paritatem habent ad castra Israelis.' Babyl. Sanhedr. ad loc. (Meyer.) ἑλίθοβόλουν] 'they stoned him:' an anticipation of the fact, the details of which follow: not, 'they prepared to stone him:' nor 'jam in itinere ad supplicii locum petulanter eum lapidibus lacescebant' (Heinr.): nor need we con-
jecture.

νεανίου καλουμένου Σαύλου, ⁵⁹ καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ δέξαι τὸ πνεῦμά μου. ⁶⁰ θεὸς δὲ τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν. καὶ τοῦτο εἰπὼν ἐκοιμήθη. VIII. ¹ Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ. ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερο-

g ch. ii. 21 reff. Luke xxiii. 46. Eccl. xii. 7. Luke xxii. 41. Mark xv. 19 al. See 3 Kings viii. 54. 1 ver. 57. met., here only. propr. Matt. xxvi. 107 2 Kings xiv. 26. Zech. xi. 12. m Matt. xxvii. 52. ch. xiii. 36. 1 Cor. vii. 39 al. Isa. xiv. 8. n Luke xi. 48. Rom. i. 32. 1 Macc. i. 57. o ch. xiii. 30 only. Num. xi. 15. p Matt. xiii. 31 f. Rom. viii. 35 al. P. Lam. iii. 19. q ch. xiii. 50.

ins αυτον A 13. 66 sah Thl².—aft ελιθ. ins αυτον D Syr copt sah arm syr*.—rec aft ιμ. ins αυτων (coptn) with AB (sav.) CDE &c vss Chr Thl² Oec: om H all slav. ant Thl¹.—aft νειαν. ins τινος D Syr arm: του 32. 47. 103. 104 al lect 2 Chr, Thl¹.—59. ιησ. χριστε C al ar-erp Chr Thdr^t.—60. φωνην (om sah) μεγαλην D: φωνην μεγαλη C: μεγ. om 177¹: add λεγων D vss.—στησεις D¹ 180.—rec την αμ. r. with EH &c copt syr Chr, Thdr^t Chron al: txt ABCD v sah Syr æth ar-pol Petr Iren Cypr al.—και . . . εκοιμ. om 137: aft εκοιμ. add εν ειρηνη 40. 96: in Domino v-ed.

CHAR. VIII. 1. aft μεγας, ins και θλειψεις D: κ. μεγαλη θλ. sah.—rec aft παντες,

ture ἐλιθολόγουν with Markland. Stoning was the punishment of blaspheming, Levit. xxiv. 16. The question whether this was a legal proceeding on sentence, or a tumultuary one, is not easy to answer. It would appear from John xviii. 31, that the Jews had not legally the power of putting any man to death (see note there). Certainly, from the narrative before us, and from the fact of a bloody persecution having taken place soon after, it seems that the Jews did, by connivance of, or in the absence of the Procurator, administer summary punishments of this kind. But here no sentence is recorded: and perhaps the very violence and zealous character of the execution might constitute it, not an encroachment on the power of the procurator, as it would have been if strictly in form of law,—but a mere outbreak, and as such it might be allowed to pass unnoticed. That they observed the forms of *their own law*, in the place and manner of the stoning, is no objection to this view.

οἱ μάρτυρες] See Deut. xvii. 7. They disencumbered themselves of their loose outer garments, ὥστε εἶναι κοῦφοι καὶ ἀπαρπύδιστοι εἰς τὸ λιθοβολεῖν. Theophyl. ἀπὸ τούτου] to keep them.—Such notices are deeply interesting, when we recollect by whom they were in all probability carefully inserted. See ch. xxii. 19, 20, and note on ch. xxvi. 10:—from which it appears that Saul can certainly not have been less than *thirty* at this time. He was a member of the Sanhedrim, and soon after was despatched on an important mission with their authority.

59.] The attempt to escape from this direct prayer to the Saviour by making Ἰησοῦ the genitive, and supposing it addressed to the Father,—in the face

of the ever-recurring words κύριος Ἰησοῦς (see Rev. xxii. 20 esp.), and the utter absence of any instance or analogy to justify it,—is only characteristic of the school to which it belongs. Yet in this case it has been favoured even by Bentley and Valcknaer, who supposed θεός to have been omitted in the text. δέξαι τὸ πν. μ.]

The same prayer in substance had been made by our Lord on the cross (Luke xxiii. 46) to His Father. To Him was now committed the key of David. Similarly, the young man Saul, in after years: πίπτειν μοι φυλάξει εἰς ἐκείνην τὴν ἡμέραν. 2 Tim. i. 12.

60.] The more accurate philological commentators, De Wette and Meyer, deny that στήσης here can, as ordinarily explained, refer to *weighing* (Matt. xxvi. 15. Jer. xxxi. 10), since not the *sin*, but the *punishment*, would be the thing weighed out,—and it would be harsh to take the one for the other, in a sentence of this kind. Meyer would understand ἰσθάναι as opposed to ἀφίνειν, τὴν ἁμαρτίαν, 'Fix not this sin upon them': but De Wette, as seems to me more probably, renders it 'Beckon not this sin to them' ('lay not this sin to their charge,' E. V.), supporting this by Rom. x. 3.—This again was somewhat similar (though not exactly, see note there) to our Lord's prayer, Luke xxiii. 34.

ἐκοιμήθη] Not a Christian expression only: Welstein, on Matt. xxvii. 52, cites Jewish examples: and we have in the Anthology, iii. 1. 10, ῥῆδε Σάων δ Δίωνος Ἀκάνθιος ἱερὸν ἔπνον | κομᾶται | θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς. But it became the usual Christian term for death. Its use here, when the circumstances, and the actors in them, are remem-

ver. 4. ch. xi. 19 only. Esck. xxi. 15. plur. Luke xxi. 21. 2 Chron. xxxii. 18. t here only. Job v. 26. but = 7 Soph. Ajax, 1047. u Luke ii. 25. ch. ii. 5. xxi. 12 only. Micah vii. 2 alex. v here only. Gen. i. 10. Micah i. 8. w here only. = 2 Chron. xvi. 10. Ps. lxxix. 18. x = Luke xiii. 28. ix. 6. viii. 1. y ch. iii. 2. Mark i. 21 al. s John xxi. 8. ch. xiv. 9. xvii. 6. Rev. xii. 4 only. 2 Kings xvii. 18. a constr. Luke xxi. 12. xxiv. 7. ch. xxii. 4. 2 Cor. iv. 11. b = Matt. v. 26 al. fr. 2 Kings xx. 8.

τε with A &c Syr Ath &c: txt BCDEH all v copt sah syr Eus Isid Chr, Thl: om 13. 47. —και παντ. or κ. γαρ al Chr. (The τε has perhaps been an alteration because there is no appearance of contrast but rather of connexion between the two events.)—της om D¹. —ιδουμαίας 105.—σαμαρίας DE.—αφ αποσ. add οι εμιναν εν ιερουσαλημ D sah Aug. —2. συνκομισαντες D gr: συνκομισαντο 58. 80.—for δε, τε D² d E gr keth.—εποιησαν ABCD all Thdrt Chr: εποιησαν τον 57 (which variation shows εποιησαντο to have been original, and to have been by some mistaken for εκ. τον, and by some altered): txt EH all Chr, Oec Thl.—μεγα 56.—εκ αυτων 133.—3. ο δε σ. D.—ελυμνηντο E gr

bered, is singularly touching, from the contrast.

CHAP. VIII. 1—4.] PERSECUTION OF THE CHURCH BY SAUL, CONSEQUENT ON THE DEATH OF STEPHEN. 1. συνενθ.

See ref: and compare his own confession, ch. xxvi. 9—11. From this time, the narrative takes up Saul, and, at first with considerable interruptions (ch. viii. x. xi. xii.), but after ch. xiii. 1 entirely, follows his history.

εν εκ. τ. ημ can hardly mean, as some (Dr. Burton, De Wette, Meyer, Stier) would render it, on *that very day*, viz. when Stephen was stoned. For what follows, πάντες δε διεσπάρησαν . . cannot have happened on the same day, but would take some little time: and it is hardly allowable to render *tyinete* 'broke out.' We have εν εκ. τ. ημπα used indefinitely, John xiv. 20; xvi. 23, 26. Luke uses it only once besides (Luke xvii. 31), and there with direct reference to a ημπα just mentioned.

πάντες] Not perhaps *literally*,—or some of them soon returned: see ch. ix. 26—30. It may describe the *general* dispersion, without meaning that every individual fled.

Σαμαρείας] Connected with ver. 4: this word is not without importance, as introducing the *next step* in the dissemination of the Gospel, according to our Lord's command in ch. i. 8.

πλήν τῶν ἀποστόλων] Perhaps, from their exalted position of veneration by the people, the persecution did not extend to them: perhaps they remained, as possessed of superior firmness and devotion. But this latter reason is hardly applicable, after the command of our Lord 'When they persecute you in one city, flee to another.' Matt. x. 23. Stier (Reden d. Apostel, i. 253) refers their remaining to an intimation of the Spirit, to stay and strengthen those who were left

(ἐτίρους γενέσθαι θράσους αἰτιοί, Chrys.)

—Mr. Humphry (Comm. on Acts) cites an ancient tradition, mentioned by Clem. Alex., Strom. vi. 5. 43, from the *Prædicatio Petri* (and by Euseb. H. E. v. 18), that the Apostles were ordered by our Lord to remain at Jerusalem twelve years: φησιν δ Πίτρος εἰρηκέναι τὸν κύριον τοῖς ἀποστόλοις· Ἐάν μὲν οὖν τις θελήσῃ τοῦ Ἰσραὴλ μετανοῆσαι διὰ τοῦ δυνάματος μου πιστεῦειν ἐπὶ τὸν θεόν, ἀφελήσονται αὐτῷ αἱ ἁμαρτίαι· μετὰ δώδεκα ἔτη ἐξέλθετε εἰς τὸν κόσμον, μή τις εἴπῃ· Οὐκ ἀκηκόαμεν. But this could not be the case, as we have Peter and John going down to Samaria, ver. 14.

2. ἄνδρ. εὐλαβεῖς] Whether Jews or Christians is not certain. Ananias is so called, ch. xxii. 12 (not in rec.), and he was a Christian. At all events, there is no contrast implied in the δέ (as Mey.), 'Yet, notwithstanding the persecution and dispersion, pious men were found who, &c.:' the δέ is merely the transitional particle,—and, so far from its being any unusual thing to bury an executed person, it was commanded among the Jews. Olshausen thinks that, if they had been Christians, the term ἀδελφοί would have been used: but this does not seem by any means certain: we can hardly reason so minutely from the diction of one section in the narrative to that of another, especially in the case of a section so distinct and peculiar as this one. Probably they were pious Jews, not yet converts, but hearers and admirers of Stephen.

3. ἐλυμνηνεν] Properly used of wild beasts, or of hostile armies, devastating and ravaging. (See examples in Kuin.) κατὰ τοὺς οἴκους] 'entering (the houses) from house to house,'—a pregnant construction. σῶρον] So

Philo, in Flacc. p. 974, σὺρόμενοι κ. πα-

⁴ Οἱ μὲν οὖν ^c διασπαρέντες ^d διήλθον ^e εὐαγγελιζόμενοι τὸν ^f λόγον. ⁵ Φίλιππος δὲ ^g κατελθὼν εἰς πόλιν τῆς Σαμαρείας ^b ἐκήρυσσεν αὐτοῖς τὸν χριστόν. ⁶ ⁱ προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ^k ὁμοθυμαδὸν, ^l ἐν τῇ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ^a ἃ ἐποίει. ⁷ πολλοὶ γὰρ τῶν ^m ἐχόντων ⁿ πνεύματα ^o ἀκάθαρτα ^p βωῶντα ^q φωνῇ μεγάλη ἐξήρχοντο, πολλοὶ δὲ ^r παραλελυμένοι καὶ ^s χωλοὶ ^t ἐθεραπεύθησαν. ⁸ ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ. ⁹ ἀνὴρ δὲ τις ὀνόματι Σίμων ^u προῦπῆρχεν ἐν τῇ πόλει ^v μαγεύων καὶ ^w ἐξιστά-

αὐτὸν. ¹⁰ πορεύμενος 95.—εις σφαγὴν κ. φυλακὴν 13.—4. ἀνῆλθον 163.—5. καὶ ἐλθὼν D¹ gr.—εις τὴν πολ. (exegetical addition. The art is not needed, see note XAB 31. 40.—σαμαρίας CDE.—6. rec προσεῖχ. τε (corrpn as before, ver 1? The copula in this section is mostly δε), with E: txt ABCD² (ως δε ηκουον παν οι οχλοι προσειχ. τοις λεγ. D¹): προσειχ. αὐτῶ κ. ἐπιστευον Syr ar-arp all v e copt sah syr Eus.—του om D¹ 96.—aft ομοθ. ins οντο D¹.—7. rec πολλων (alteration to avoid the difficulty: see note. Meyer's account, that ἐξήρχετο was first altered to -οντο to suit πνευματα (the converse is much more probable), and then πολλων το -οι to furnish a plur nom to ἐξήρχοντο, seems to me absurd), with H all copt al Chr Thl Oec al: . . . πολλοις D¹: D² uncertain? ἀπο πολλοις D at present, but prob D²? txt ABCD²? E 18. 36. 40 al v syrr sah.—rec μεγ. φ. with many mss: txt ABCDEH all v Chr Thl.—rec ἐξήρχετο (see above), with H al Chr Thl¹: add εἰ αὐτων Syr syr* sah: txt ABCDE all Thl².—πολλ. δε καὶ E 13 syr Chr: πολλ. τε al copt sah al.—θεραπευοντο D 13.—8. rec καὶ εγ. (see above on δε, ver 6), with EH al vss (εγ. ουν v al) Thl¹: καὶ εγ. δε al: χαρὰ τε μεγ. εγ. D gr: txt ABC all copt (δε om d sah: ουν v) Thl².—rec χ. μεγάλη, with DEH & vss Thl al: txt ABC 47 (magn. gaud. am mth).—9. προνπαρχων D gr.—καὶ om D¹.—rec ἐξιστων (corrpn?), with D² EH & c Bed-gr Thl al: seducens v Iren: suadens e: mentem auferens

τοῦμενοι διὰ τῆς πόλεως ἀπάσης ἐξαναλῶσαν. παρεδίδον] viz. to the gaolers—so παραδιδούς εἰς φυλακάς, ch. xxii. 4.

4.—12.] PREACHING OF THE GOSPEL IN SAMARIA BY PHILIP. 4.] μὲν οὖν

resumes the subject dropped at the end of ver. 1, and determines this verse to be the opening of a new section, not the close of the former. διήλθ.] See ref. εὐαγγ. τ. λόγ.] Here first we become acquainted with the missionary language so frequent in the rest of the book; and we have τὸν λόγον, an expression very familiar among Christians when the book was written, for τ. λ. τοῦ θεοῦ. 5. Φίλιππος] The deacon; not, as Polycrates in Eus. H. E. iii. 31, v. 12, one of the twelve: this is precluded by vv. 1 and 14. And it is probable that the persecution should have been directed especially against the colleagues of Stephen. Philip is mentioned again as ὁ εὐαγγελιστής,—probably from his having been the first recorded who εὐηγγελίσαστο τὸν λόγον,—in ch. xxi. 8, as married, and having four daughters, virgins, who prophesied.

πόλιν τ. Σαμ.] Verbatim as John iv. 5, in which case it is specified as being Sychar (Sichem). As the words stand here (πόλιν = τὴν πόλιν, aft. εἰς, comp. also 2 Pet. ii. 6), seeing that Σαμάρια (vn. 9. 14; ch. ix. 31; xv. 3) signifies the district, I should be inclined to believe that Sichem is here also intended. It was a place of rising importance, and in after times eclipsed the fame of its neighbour Samaria, which latter had been, on its presentation by Augustus to Herod the Great, refortified and called Sebaste, Jos. Antt. xv. 7. 3, and 8. 5. It still, however, bore the name of Samaria, Jos. xx. 6. 2. αὐτοῖς] The inhabitants, implied in πόλιν. 6. προσεῖχον . . .] If this place was Sichem, the narrative in John iv. will fully account for the readiness with which these people received the κήρυγμα τοῦ χριστοῦ—'the proclamation of the Christ.' 7.] According to the reading in the text, which is too strongly upheld by MS authority to be rejected for the easier ordinary one, πολλοὶ is a 'nominativus pendens' (comp. ch. vii. 40. Rev. iii. 12. Winer, § 28. 3), 'For in the case of many

v — Luke
xxiii. 9. John
xi. 60.
vv with adj.,
Heb. x. 27. off.
w — Luke i. 16,
32. vii. 16.
ix. 48. ch. xix. 27. Heb. iv. 14. x. 21. xiii. 30. x ver. 6. reff. y Heb. viii. 11,
from Jer. xxxviii. (xxxi.) 34. z — Rom. i. 16. 1 Cor. i. 18, 34.

νων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι ὅτι τινὰ ἐαυτὸν
ᾤχετο ἵνα προσερχοῖται ἀπὸ μικροῦ ἕως μεγάλου λέ-
γοντες Οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη G μες
του . . . ABCD EGH

d : txt ABCD¹ (? ἐξιστορεῖν) 40. 96¹. — το om E. — σαμαρίας CDE. — 10. rec bef απο, ins παντες (corrta to fill up the sense: Tisch refers to Heb viii. 11), with ABCDE v (απαντ. 27. 29. 36. aft λεγ. 42): om H all (abt 50) Oec Thl Iren. — rec om καλουμένη (as appearing unnecessary, and being difficult, see note), with GH &c sah Syr Chr Thl : ins

who had unclean spirits, they crying out with a loud voice, came out: ἐξήρχοντο being plur., as often when the neuter plural betokens living agents; see Winer, § 47. 3, a.

πολλοὶ has probably been altered to πολλῶν, to agree with τῶν ἐχόντων, on the difficulty being perceived. 9. Σίμων]

Neander, in the course of some excellent remarks on this whole history (see further on ver. 14), identifies, and I believe with reason, this Simon with one mentioned as living from ten to twenty years after this by Josephus, Antt. xx. 7. 2, καὶ ὃν καιρὸν τῆς Ἰουδαίας ἐπετρόπευσε Φηλιξ, θιασάμενος ταύτην (Drusilla) . . . λαμβάνει τῆς γυναίκος ἐπιθυμίαν, καὶ Σίμωνα ἐνόματι, τῶν ἐαυτοῦ φίλων, Ἰουδαῖον, Κύπριον δὲ γένος, μάγον εἶναι σκηπτόμενον, πέμπων πρὸς αὐτήν, ἕκαστε τον ἄνδρα καταλείπουσαν αὐτῷ γήμασθαι. The only difficulty seems to be, that Simon is stated by Justin Martyr, himself a Samaritan, to have been Σαμαρία, ἀπὸ κώμης λεγομένης Γίττων. But it has struck me that either Justin, or perhaps more probably Josephus, may have confounded Glittim with Chittim, i. e. Citium in Cyprus. This conjecture I also find mentioned in the Dict. of Biography and Mythology, sub voce. The account in Josephus is quite in character with what we here read of Simon: not inconsistent (Meyer) with ver. 24, which appears to have been uttered under terror occasioned by the solemn denunciation of Peter. — Justin goes on to relate that he was worshipped as a god at Rome in the time of Claudius Cæsar, on account of his magical powers, and had a statue on the island in the Tiber, inscribed 'Simoni Deo Sancto.' Singularly enough, in the year 1574, a stone was found in the Tiber (or standing on the island in the year 1662, according to the Dict. of Biogr. and Myth.), with the inscription SEMONI SANCO DEO FIDIO SACRVM, i. e. to the god Semo Sancus, the Sabine Hercules, which makes it probable that Justin may have been misled. — The history of Simon is full of legend and fable. The chief sources of it are the Recognitions and Clementina of the pseudo-Clemens. He is there said to have studied at Alexandria, and to have been, with the

heresiarch Dositheus, a disciple of John the Baptist. Of Dositheus he became first the disciple, and then the successor. Origen (in Matt. § 33) makes Dositheus also a Samaritan: so also contr. Cels. i. 57. His own especial followers (Simoniani) had dwindled so much in the time of Origen, that he says νυνὶ δὲ τοῖς πάντας ἐν τῇ οἰκουμένῃ οὐκ ἔστι Σιμωνιανὸς εὐρεῖν τὸν ἀριθμὸν οἰμαι τριάκοντα. καὶ τάχα πλείονας ἔπουν τῶν ὄντων, contr. Cels. i. 57; see also ib. vi. 11, and περὶ ἀρχῶν, iv. 17. In the Recognitions and the Clementina are long reports of subsequent controversies between Simon Magus and Peter, of which the scene is laid at Cæsarea. According to Arnobius (adv. Gentes, ii. 7), the Constt. Apostol. (ii. 14; vi. 9), and Cyril of Jerusalem, he met with his death at Rome, having, during an encounter with Peter, raised himself into the air by the aid of evil spirits, and being precipitated thence at the prayer of Peter and Paul (!). — The fathers generally regard him as the founder of Gnosticism: this may be in some sense true: but, from the very little authentic information we possess, it is impossible to ascertain how far he was identified with their tenets. Origen (contr. Cels. v. 62) distinctly denies that his followers were Christians in any sense: λανθάνει τὸν Κέλσον, ὅτι οὐδαμῶς τὸν Ἰησοῦν ὁμολογοῦσιν υἱὸν θεοῦ Σιμωνιανοὶ, ἀλλὰ δύναμις θεοῦ λέγουσι τὸν Σίμωνα. μαγεύων]

Not to be joined with προὔπηρχεν (as in E. V. and Kuin.), which belongs to ἐν πόλει. — 'exercising magic arts,' such as then were very common in the East and found wide acceptance; impostors taking advantage of the very general expectation of a Deliverer at this time, to set themselves up by means of such trickeries as 'some great ones.' We have other examples in Elymas (ch. xiii.); Apollonius of Tyana; and somewhat later, Alexander of Abonoteichos: see Dict. of Biogr. and Myth. τινὰ

λέγων] Probably not in such definite terms as his followers later are represented as putting into his mouth: 'Ego sum sermo Dei . . . ego paracletus, ego omnipotens, ego omnia Dei.' Jerome on Matt. 24.

10. ἡ δύν. τ. θ. ἡ καλουμένη μεγάλη] Neander (l. c.) and Meyer think that they

1¹ (See Luke ix. 63, ch. xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. Prov. ix. 10. m = Mark iii. 23. Luke ii. 51 et. f.) 14¹ Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι 1¹ δέ- ABCD
δεκται ἡ Σαμάρεια τὸν 1¹ λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς EGH
αὐτοὺς Πέτρον καὶ Ἰωάννην, 15¹ οἵτινες 1¹ καταβάντες

correspond).—14. ιεροσολημ D.—σαμαρια CDE: η om 95: και η 137.—rec τον πετρ. with GH al Thl: om art ABCDE (αυτον for αυτους E) all Chr.—15. προεβη. B (ηβη.

dum operetur Spiritus Dei, quo efficaciam suam Sacramenta proferre incipiant.' Calvin in loc.

14—25. MISSION OF PETER AND JOHN TO SAMARIA.] 14. A question arises on this procedure of the Apostles:—whether it was as a matter of course, that the newly baptized should, by the laying on of hands subsequently, receive the Holy Ghost, —or whether there was in the case of these Samaritans any thing peculiar, which caused the apostles to go down to them and perform this act. (1) The only analogous case is ch. xix. 5, 6: in using which we must observe that there it is distinctly asserted that the *miraculous* gifts of the Spirit followed the laying on of Paul's hands; and that by the expression *θεασάμενος* in ver. 18, which must be taken literally, the same is implied here. And on this point the remarks of Calvin are too important to be omitted: 'Hic occurrit questio. Dicit enim tantum *fuisse baptizatos* in nomine Christi, atque ideo nondum fuisse Spiritus participes. Atqui vel inanem et omni virtute et gratia carere Baptismum oportet, aut a Spiritu sancto habere quicquid efficacis habet. In Baptismo abluimur a peccatis: atqui lavacrum nostrum Spiritus sancti opus esse docet Paulus (Tit. iii. 5). Aqua Baptismi sanguinis Christi symbolum est: atqui Petrus Spiritum esse prædicat, a quo irrigamur Christi sanguine (1 Pet. i. 2). In Baptismo crucifigitur vetus noster homo, ut suscitetur in vitæ novitatem (Rom. vi. 6): unde autem hoc totum, nisi ex sanctificatione Spiritus? Denique Baptismo nihil reliquum fiet, si a Spiritu separatur. Ergo Samaritanos, qui vere Christum in Baptismo induerant, Spiritu quoque eos vestitos fuisse negandum non est (Gal. iii. 27). Et sane Lucas hic non de communi Spiritus gratia loquitur, qua nos sibi Deus in filios regenerat, sed de singularibus illis donis, quibus Dominus initio Evangelii quosdam esse preditos voluit ad ornandum Christi regnum.' And a little after: . . . 'Papistæ, dum ficticiam suam confirmationem extollere volunt, in hanc sacrilegam vocem prorumpere non dubitant, semichristianos esse, quibus manus nondum fuerunt impositæ. Hoc jam tolerabile non est, quod quum symbolum hoc temporale

esset, ipsi perpetuam legem finxerunt in Ecclesia. . . . Atqui fateri coguntur ipsi quoque, Ecclesiam nonnisi ad tempus donis istis fuisse ornatam. Unde sequitur, impositionem manuum, qua usi sunt Apostoli, finem habuisse, quum effectus cessavit' (in loc.). The English church, in retaining the right of confirmation, *has not grounded it on any institution by the Apostles*, but merely declared the laying on of hands on the candidates, to certify them (by this sign) of God's favour and goodness towards them, to be '*after the example of the holy Apostles.*' Nor is there any trace in the office, of the *conferring of the Holy Ghost* by confirmation;—but a distinct recognition of the *former reception* of the Holy Spirit (at Baptism), and a prayer for the increase of His influence, proportioned to the maturer life now opening on them. (2) If then we have here *no institution of a perpetual ordinance*, something peculiar to the case before us must have prompted this journey. And here again we have a question: Was that moving cause in the Samaritans, or in Philip? I believe the true answer to the question will be found by combining both. Our Lord's command (ch. i. 8) had removed all doubt as to Samaria being a legitimate field for preaching, and Samaritan converts being admissible. (So also with regard to Gentile converts: see ch. x., notes, but they must be *circumcised*, which the Samaritans already were,—and *keep the law*, which after their manner the Samaritans did.) The sudden appearance, however, of a body of baptized believers in Samaria, by the agency of one who was *not an Apostle*,—while it would excite in them every feeling of thankfulness and joy, would require their presence and power, as Apostles, to perform their especial part as the divinely appointed Founders of the Church. Add to this that the Samaritans appear to have been credulous, and easily moved to attach themselves to individuals, whether it were Simon, or Philip; which might make the App. desirous to be present in person, and examine, and strengthen their faith. Another reason may have been not without its influence: the Jewish church at Jerusalem would naturally for the most part be alienated in mind from this new body of be-

¹⁶ οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ὁ ἐπιπετωκός, ¹⁷ μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ¹⁸ τότε ἐπετίθεσαν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάβανον πνεῦμα ἅγιον. ¹⁹ Θεασάμενος δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα, προσήνεγκεν αὐτοῖς χρήματα λέγων Δότε καμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ὡς ἐὰν ἐπιθῶ τὰς χεῖρας λαμβάνῃ πνεῦμα ἅγιον. ²⁰ Πέτρος δὲ εἶπεν πρὸς αὐτὸν

(1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 3 only. See 3 Chron. xxx. 27. u pres. John i. 40 al. fr. Winer, 41. 2. v — here only. λόγον προσφέρειν, Dem. p. 1168. w Mark x. 23, 24. Luke xviii. 24 only in Gosp. ver. 20 and ch. xxiv. 26 only. x — Matt. x. i. al. fr. Dan. vii. 6.

ACDEGH &c).—16. vv 16, 17 om 13 (*similarity of ends*).—rec ουπω with GH al Thl: txt ABCDE all Did Chr. (*It is somewhat difficult to decide here. ουπω is the simpler word, and likeliest to be an emendation: on the other hand, ουδεπω is found with ουδεις, Luke xxiii. 53, John xix. 41, 1 Cor viii. 2, and thus may have been a corrn, as more usual. I have therefore followed MS authority.*)—for επ, επι D': εν E.—ουδινα D.—επιπετ. om Syr: επιβεβηκος 100: venerat v Fulg: supervenerat tol.—χρ. ιησ. GH all ar-pol Oec Thl': κυρ. του ιησ. D: ιησ. χρ. 80.—17. rec επιτιθουν with D'EGH &c Thl al: txt AB (-θουσιν) C (-θεισαν) D³ all Eus Did Cyr-jer.—18. for θεασαμενος, ιδων ABCDE all Constt Bas Chr, Dam al (corr from θεας, a word carrying meaning as implying the more deliberate contemplation of the fact as a spectator of it, to the less significant and more usual ιδων): txt GH &c Thl.—o bef συμ. om 137. 180.—rec aft πν. ins το αγιον (common addition, and suspicious wherever there is any variation in MSS), with ACDE v: om AB sah Constt.—προσηγαγεν 177.—19. bef λεγ. ins παρακαλων και D.—rec αν, with DH all Constt Chr Cyr-jer al: txt AB (e sil) CEG &c Thl Oec.—aft επιθω ins καγω D (aft ινα Constt),—λαμβανει

lievers. The hatred between Jews and Samaritans was excessive and unrelenting. It would therefore be in the highest degree important that it should be shewn to the church at Jerusalem, that these Samaritans, by the agency of the same Apostles, were partakers of the same visibly testified gifts of the one Spirit. The use of this argument which was afterwards applied by Peter in the case of the Gentiles, unexpected even by himself, ch. xi. 17,—was probably no small part of the purpose of this journey to Samaria.

14. Περ. κ. Ἰωάν.] Perhaps two, in accordance with the δύο δύο of their first missionary journey (Mark vi. 7): so Paul and Barnabas afterwards (ch. xiii. 2): and the same principle seems to have been adhered to even when these last separated: Paul chose Silas, Barnabas took Mark.—ΠΕΤΡΕ, —because to him belonged in this early part of the gospel, in a remarkable manner, the first establishing of the church; it was the fulfilment of the promise ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. It was he who had (in common with all the Apostles, it is true, but in this early period more especially committed to him) τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν,—who opened the door to the 3000 on the day of Pentecost,—now (as a formal and ratifying act) to the Samaritans,—and in ch. x. to the Gentiles. So far, is

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plain truth of Scripture history. The monstrous fiction begins, when to Peter is attributed a fixed diocese and successors, and to those successors a delegated power more like that ascribed to Simon Magus than that promised to Peter.—This is the last time that JOHN appears in the Acts. He is only once more mentioned in the N. T. (exc. in the Rev.), viz. as having been present in Jerusalem at Paul's visit, Gal. ii. 9.

15. προετίθε.] So laying on of hands is preceded by prayer, ch. xiii. 3.

18. θεασάμενος] Its effects were therefore visible (see above), and consequently the effect of the laying on of the Apostles' hands was not the inward, but the outward miraculous gifts of the Spirit.

ποστήν. αὐτ. χρήματα] De W. excellently remarks, 'He regarded the capability of imparting the Holy Spirit,—rightly, as something conferred, as a derived power (see Matt. x. 1),—but wrongly, as one to be obtained by an external method, without an inward disposition: and, since in external commerce every thing may be had for gold, he wanted to buy it. This is the essence of the sin of Simony, which is intimately connected with unbelief in the power and signification of the Spirit, and with materialism.'—Clearly, from the narrative, Simon himself did not receive the Spirit by the laying on of hands. His

G

γ — ch. ii. 30. εἰς ἄν. (ch. xxv 16 rec.) Rom. ix. 22. 1 Tim. vi. 9. Heb. x. 39. Rev. xvii. 8. Dan. ii. 4. ἄν. 2 Pet. ii. 1 and al. 5. — ch. ii. 38. 1 and al. 5. John iv. 10. a constr. 1 Cor. vii. 36. b Luke x. 42. ch. xvi. 12. 2 Cor. vi. 15. Col. i. 12. L. F. Deut. xii. 19. c — ch. i. 17. xxvi. 18. Deut. xiv. 27. b Deut. xviii. 1. Isa. lviii. 6. d — Luke iv. 36. ch. xv. 6. e — ch. xiii. 10. 2 Pet. ii. 15. Ps. lxxviii. 37. f Luke i. 8 only. Exod. vi. 13 al. h. g Heb. vi. 1 only. (— μ. ἄν. Rev. ii. 21 and al. ἔτι, 2 Cor. xii. 21.) Jer. viii. 6. h — 1 Cor. v. 8 al. Gen. vi. 5. [ch. vi. 1 only. Xen. Mem. ii. 2. 2. k — Matt. vi. 12 al. Isa. xxii. 14. l here only. Sir. xl. 2. m — ver. 20. n Matt. xxvii. 84 only. Lam. iii. 15. o Rom. iii. 14. Eph. iv. 51. Heb. xii. 18 only. Ps. lx. 27. p Eph. iv. 8. Col. ii. 19. iii. 14. L. F. q Isa. lviii. 6.]

Τὸ ἀργύριόν σου σὺν σοὶ εἶη ὡς ἀπώλειαν, ὅτι τὴν ἁμαρτίαν σου ὡς ἀπώλειαν διὰ χρημάτων κτᾶσθαι. οὐκ ἔστιν σοὶ μερίς οὐδὲ κληρονομία ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδιά σου οὐκ ἔστιν ἐνθεῖα ἐναντίον τοῦ θεοῦ. μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δέσθῃ τὸν κύριον, εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἁμαρτία τῆς καρδίας σου. εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Δέσθῃτε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως

EH al.—20. το and σου om D.—ειη om 177¹.—21. for εἶη, εἰ 100.—μερος E al.—gar om D 177¹.—rec ενωπιον (corr to more usual word), with EGH & Constat Ath Thl al: txt ABC (-τιον) D all Iren Bas Chr Dam.—22. ουν om 180.—rec θεου (corr to from ver 21: or doctrinal?), with GH & vss Thl: txt ABCDE all copt sah arm syr Constt Ath Bas Chr Ambr.—23. ην (εν? εις D²) γαρ πικρίας (-αν D²) χολη (-ης D²) κ. συνδεσμον (-ον D²) D¹.—for ορω, θεωρω DE 137. 180 Constt Chr.—24. ο om EH 95¹, 96.—ειπεν προς αυτους D (επιθ).—παρακαλω δεθθ. D 137. 180 syr* Constt.—περι εμου D al.—for ευρ., θεον (see above, ver 22) D all Syr (θεον syr-marg) εθη ar-erp

nefarious attempt to treat with the App. was before he himself had been presented to them for this purpose. 20.] The solemn denunciation of Peter, like the declaration of Paul, 1 Cor. vi. 13, has reference to the perishableness of all worldly good, and of those with it, whose chief end is the use of it (see Col. ii. 22).

'Thy gold and thou are equally on the way to corruption: thy gold, as its nature is: thou with it, as having no higher life than thy natural corrupt one: as being bound in the σύνδεσμος τῆς ἀδικίας. The expr. of Peter, 1 Pet. i. 7, χρυσίου τοῦ ἀπολλυμένου, is remarkably parallel with this (see too 1 Pet. i. 18). ἐννοήσας aor. 'thou thoughtest: not, 'thou hast thought,' as E. V. The historic force of the tense is to be kept here: the Ap. uses it as looking forward to the day of ἀπώλεια, 'Let thy lot be ἀπ., and that because thou thoughtest,' &c. κτᾶσθαι] 'to acquire, not pass, as E. V. 21. μερίς . . . κληρονομία' synonymous: the first lit., the second fig. (see reff.), but not without ref. perhaps to the κληρονομία of the kingdom of God, the κλ. ἀφθαρτος, 1 Pet. i. 4. τῷ λόγῳ τούτῳ.] 'The matter now spoken of,'—'to which I now allude.'

εἰθεῖα] Hardly, 'right before God,' E. V., but 'thy heart is not right,—sincere, single meaning,—in God's presence,' 'as God sees it:' i. e., 'seen as it really is, by God, is not in earnest in its seeking after the gospel, but seeks it with unworthy ends in view.' 23.] εἰ ἄρα, 'if perhaps' (not 'ut sane,' which it will

not bear): and the uncertainty refers, not to the doubt whether Simon would repent or not (see below on γάρ): but as to whether or not his sin may not have come under the awful category of those unpardonable ones specified by our Lord, Matt. xii. 31, to which words the form ἀφεθήσεται seems to have a tacit reference. Peter does not pronounce his sin to have been such, but throws in this doubt, to increase the motive to repent, and the earnestness of his repentance. This verse is important, taken in connexion with John xx. 23, as showing how completely the App. themselves referred the forgiveness of sins to, and left it in, the sovereign power of God, and not to their own delegated power of absolution.

23.] γάρ gives the reasons, not why it would be difficult for forgiveness to take place, but why he had such extreme need of repentance and prayer, as being tied and bound by the chain of sin. ἐντα εἰς] a pregnant constr.—'having fallen into and abiding in:' not to be taken (as Kuin., &c.) as 'amounting to,'—'totus quantus es, nil nisi venenum amarum es et colligatio iniquitatis,' which is very harsh, and improbable: nor (as Stier) is it prophetic, as to what would be the consequence, if he did not repent: 'I see that thou wilt come to,' &c. χολ. πικρ.] see reff. 'the gall which is the very seat and essence of bitterness'—'a very gall of bitterness.' The poison of serpents was considered to be seated in their gall: so χολὴ ἀσπίδος ἐν γαστρὶ αὐτοῦ, Job xi. 14.

μηδὲν ἑπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε. ²⁵ Οἱ μὲν οὖν δια- μαρτυράμενοι καὶ ἑλάσαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίζοντο. ²⁶ ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν

ch. xlii. 40. Mich. iii. 11. Luke xvi. 28. ch. ii. 40 al. 7. 1 Thes. iv. 6. al. L. P. (Heb. ii. 6.) Jer. vi. 10. ch. ix. 23, 31. xi. 19 al. u Luke i. 56 and al. 30 in Luke. Gal. i. 17. Heb. vii. 1. L. P. (exc. Mark xiv. 40, but qd. reading?) Gen. i. 14. v Luke ix. 53 al. fr. Matt. ix. 35, &c. w constr. Lake iii. 18. ch. xiv. 31. xvi. 10. 1st. xl. 9. x = Matt. ix. 9. Mark x. 60. Lake i. 39 al. fr. Jonah iii. 2. y = ver. 36. ch. xxvii. 12. Phil. iii. 14. s ch. xxii. 6 only. Gen. xviii. 1. a here only. See Matt. vii. 14. Prov. vii. 37.

v (ms).—επελ. (ελθῃ 56 lect 12) μοι τούτων των κακων ον (ων D², ως G) εἰρ (here ins κακων E) μοι D, and add ος (om syr-marg) πολλὰ κλειων ου διελυ(ι)μπανεν D¹ syr-marg.—²⁵. διαμαρτυρομενοι G all Thl¹.—for κυρ., θεου A all syrr. copt with v (ms) sah Thl¹: om 3, 4¹. 65: κυριου 180 v (ms) Syr art copt.—rec υπεστρεψαν (alteration to *historic tense*), with CEGH & vss Thl: txt ABD 15. 18. 36. 81. 100. 105 v Aug.—rec ιεροουσαλημ (corrtn to common form, see ver 26: but -σολυμα perhaps occurs here as belonging to a narrative in which this form has been the one used, see vv 1. 14. In the folly narrative, -σαλημ is used, see 26, 27), with GH & Oec Thl: txt ABCDE all Chr.—rec ευηγγελισαντο (see above, on υπεστρεψ., with GH & vss Thl al: txt ABCDE 37. 40. 81. 100. 105. 163 sah v Aug.—26. πορευθητι CD (αναστας πορ. D al) 96. 177.—for κατα, προς E 130. 180 Chr.—for επι, εις H.—for καταβαιν., φερουσαν 3. 95.—αυτή all.—

See Plin. H. N. xi. 37. ^{24.]} Simon speaks here much as Pharaoh, Exod. (viii. 28; ix. 28) x. 17,—who yet hardened his heart afterwards (Stier). It is observable also that he wishes merely for the averting of the punishment. The words ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε seem remarkably to set forth the mere terror of the carnal man, without any idea of the ἐμὲ becoming another man in thoughts and aims.

^{25—40.} CONVERSION OF THE ÆTHIOPIAN EUNUCH BY PHILIP'S TEACHING.

μὲν οὖν indicates perhaps (but see varr. readd.) that the paragraph should begin here, not at ver. 26 as commonly: see on ver. 4.

κώμας τ. Σαμ.] It is interesting to recall Luke ix. 52, where on their entering into a κώμην Σαμ., the same John wishes to call down fire from heaven, καὶ ἀναλωσαι αὐτοῦς. On constr. (εὐαγγ. v. accus.), see reff.—The gradual sowing of the seed further and further from Jerusalem is advancing: not only is this eunuch to carry it to a far distant land, but Philip is sent to a desert road, away from town or village, to seek him.

^{26.]} An angel, *visibly appearing*: not in a dream,—which is not, as some suppose, implied by ἀναστρεφθι, see reff. The ministrations of angels introduces and brings about several occurrences in the beginning of the church, see ch. v. 19; x. 3; xii. 7 (xxvii. 23). The appearance seems to have taken place in Samaria, after the departure of Peter and John.—He would reach the place appointed by a shorter way than through Jerusalem: he would probably follow the high road (of the itineraries, see map in Conybeare and

Howson's St. Paul) as far as Gophna, and thence strike across the country south-westward to join, at some point to which he would be guided, the road leading from Jerusalem to Gaza.

Γάζα] The southernmost city of Canaan (Gen. x. 19), in the portion of Judah (Josh. xv. 47), but soon taken from that tribe by the Philistines, and always spoken of as a Philistian city (1 Sam. vi. 17. 2 Kings xviii. 8. Amos i. 6—8. Zeph. ii. 4. Zech. ix. 5). In Jer. xlvii. 1, we have 'before Pharaoh (Necho?) smote Gaza,'—implying that at one time it was under Egypt. Alexander the Great took it after a siege of five months (Q. Curt. iv. 6, 7. Arrian, Alex. ii. 26) but did not destroy it (as Strabo relates in error, xvi. 759), for we find it a strong place in the subsequent Syrian wars, see 1 Macc. ix. 52; xi. 61, f.; xiii. 43; xiv. 7; xv. 28; xvi. 1. Jos. Antt. xiii. 5. 6; 13. 3 al.—It was destroyed by the Jewish king Alexander Jannæus (96 A.C.), Jos. Antt. xiii. 13. 3, after a siege of a year, but rebuilt again by the Roman general Gabinius (Antt. xiv. 5. 3),—afterwards given by Augustus to Herod (xv. 7. 3), and finally after his death attached to the province of Syria (xvii. 11. 4). Mela, in the time of Claudius, calls it 'ingens urbs et munita admodum,' with which agree Eusebius and Jerome. At present it is a large town by the same name, with from 15,000 to 16,000 inhabitants (Robinson, ii. 640). The above chronological notices show that it cannot have been ἱερημος at this time: see below.

αὐτῇ ἐστὶν ἱερημος] The words, I believe, of the angel, not of Luke. There appear to have been two (if not more) ways from Jerusa-

b — here only? ^a ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν. ² Ἡ αὕτη ἐστὶν ^b ἔρημος. καὶ ^{ABCD}
^c vv. 27—30 ^x ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ ἀνὴρ Αἰθίοψ ^c εὐνοῦχος ^{EGH}
^d Luke i. 52. ^e δυνάστης Κανδάκης ^f βασιλίσσης Αἰθίοπων, ὃς ἦν ἐπὶ
¹ Tim. vi. 15. ^g πάσης τῆς ^h γᾶλης αὐτῆς, ὃς ἐληλύθει ⁱ πρὸς κυνήσων εἰς
² Matt. xii. 49 | L. Rev. xviii. 7 only. Jer. xxxvi. 2. f — ch. xii. 20. Eph. iv. 6. Rom. ix. 5.
³ only.—Levit. xii. 15. Str. vii. 21. Esch. iv. 7. See Luke xxi. 11. John viii. 20. h abs. John iv. 20. xii. 20.
⁴ ch. xxiv. 11. Ps. v. 7.

27. ἐπορεύετο 163.—rec της βασ. (corrna) with GH &c Chr Thl: txt ABCD (add τινος D¹) E 40².—ος (1st) om 142: (2nd) om AC¹D¹ v sah Oec (corrna for constr sake, to prevent ανηρ being pendent, and make it the nom to ἐληλυθει): ins B (e sil, but see Benti [Tisch]) C²D²EGH mss (appy) copt syr &c Chr Thl.—εν υπ. G.—28. for τε, δε BC e

lem to Gaza. The Antonine itinerary passes from Jerus. to Eleutheropolis—Askalon—Gaza. The Peutinger Table, Jerus.—Ceperaria—Eleuth.—Ask.—Gaza. But Robinson (ii. 748. Winer, RWB.) found an ancient road leading *direct* from Jerusalem to Gaza, through the *Wadi Musurr*, and over the Beit Jübrin, which certainly at present is ἔρημος, without towns or villages. Thus the words will refer to the way: and denote, 'the way of which I speak to thee is desert' (Schöttg. cites from Arrian, iii. p. 211, ἱερὴμην δὲ εἶναι τὴν ὁδὸν δι' ἀνυδρίαν). Besides the above objection to applying ἔρημος to Gaza, there could be no possible reason for adding such a specification here, seeing that Gaza had nothing to do with the object of the journey, and the road from Jerusalem to Gaza would be thus designated, whether the city was inhabited, or in ruins.—Those who apply ἔρημος to Gaza, have various ways of reconciling the apparent discrepancy with history: most of them follow Bede's explanation, that the ancient city was ἔρημος, and that the Gaza of this day was another town nearer the sea. But how this helps the matter I cannot perceive, unless we are to suppose that the deserted Gaza and the inhabited Gaza were so far apart that it was necessary to specify which was meant, because there would be from Jerusalem two different roads,—of which no trace is found, nor could it well be. Some again suppose (Hug. al.) that the Acts were written after the second Gaza was destroyed (Jos. B. J. ii. 18. 1), just before the destruction of Jerusalem, and that Luke inserts this notice: but to what purpose? and why *no more* such notices? In the passage of Strabo commonly cited to support the application of ἔρημος to Gaza, ἰνδοξὸς ποτε γενομένη, κατεσπασμένη δ' ὑπὸ Ἀλεξάνδρου (the Great, according to Strabo, which it was not) καὶ μένουσα ἔρημος, the last three words are wanting in some edd. and are supposed to have been a gloss from the Acts. Others suppose ἔρημος to signify 'unfortified,' which standing

alone it cannot. Besides, this notice would be wholly irrelevant;—and would probably not have been true,—see Mela above. The objection of Meyer to the interp. given above, that if ἔρημ. referred to ἡ ὁδός, the article would be expressed, is not valid. the emphasis is on αὕτη—that way, of which I speak, is desert: not is 'the desert one': no reference is made to the other.

27. εὐνοῦχος] The very general use of eunuchs in the East for places of confidence, and the fact that this man was minister to a female sovereign, makes it probable that he was literally an eunuch. If not so, the word would hardly have been expressed. No difficulty arises from Deut. xxiii. 1, for no inference can be drawn from the history further than that he may have been a proselyte of the gate, in whose case the prohibition would not apply.—Nay, the whole occurrence seems to have had one design, connected with this fact. The walls of partition were one after another being thrown down: the Samaritans were already in full possession of the gospel: it was next to be shown that none of those physical incapacities which excluded from the congregation of the Lord under the old covenant, formed any bar to Christian baptism and the inheritance among believers, and thus the way gradually paved for the great and as yet incomprehensible truth of Gal. iii. 28. Κανδάκης] As Pharaoh among the Egyptians was the customary name of kings, so Candace of the queens among the Æthiopians in upper Egypt (Αἰθιοπες ὑπὲρ Αἰγύπτου οἰκοῦντες, Dio Cass. liv. 5),—in the island of Meroe, Plin. vi. 29, where he says, 'Ipsum oppidum Meroen ab introitu insulæ abesse LXX m. pass. . . . Regnare feminam Candacen, quod nomen multis jam annis ad reginas transit. . . . Ceterum cum potirentur rerum Æthiopes, insula ea magnæ claritatis fuit. γόλης] A Persian term. Q. Curt. iii. 13. 5, 'pecuniam regiam, quam gazam Persæ vocant.' See Virg. Æn. i. 119. δε ἐληλύθει . . .] This did not only Jews and proselytes, but also those pious Gentiles who adhered to

Ἱερουσαλὴμ, ²⁸ ἦν τε ἡ ὑποστρέφων καὶ καθήμενος ^k ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἠνεγίνωσκεν τὸν προφήτην Ἡσαΐαν. ²⁹ εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ Πρόσελθε καὶ ^m κολληθήτι τῷ ἄρματι τούτῳ. ³⁰ προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἠαγίνωσκοντος Ἡσαΐαν τὸν προφήτην, καὶ εἶπεν ^{na} Ἀρά γε ὁ γινώσκεις ἂ ἠαγινώσκεις; ³¹ ὁ δὲ εἶπεν Πῶς γὰρ ἂν δυναίμην, ἐὰν μὴ τις ὁδηγήσῃ με; ^q παρεκάλεσέν τε τὸν Φίλιππον ἠαβάντα καθίσαι σὺν αὐτῷ. ³² ἡ δὲ ^p περιοχὴ τῆς ^r γραφῆς ἦν ἠνεγίνωσκεν ἦν αὐτῇ. Ὡς ^s πρόβατον ἐπὶ ^t σφαγὴν ἠῆχθη, καὶ ὥς ^x ἄμνος ἠεναντίον τοῦ ^y κείραντος αὐτὸν

ⁱ ver. 26 reff.
^k = Matt. xix. 28. xxiii. 2 al.
^l constr. ch.
^m v. 21. 2 Cor. iii. 16.
ⁿ = Luke xv. 15. 9 Kings xx. 2.
^o Mark ix. 15. x. 17 only.
^p Gen. xviii. 8.
^q an do. y. interrog. here only.
^r = Mark iv. 18. Luke xviii. 34 al.
^s Dan. ix. 25.
^t = John xvi. 13. Ps. xxiv. 6.
^u constr. Mark v. 17. Luke viii. 41.
^v = Luke v. 19. xix. 4 al. See 4 Kings x. 15. s here only t. 4 Kings xix. 24. Ps. xxx. 21. (1 Mac. xv. 2.)
^w = John ii. 22 al. Rom. iv. 3. u Matt. x. 16. Mark vi. 34. Isa. lili. 7. v Rom. viii. 26. James v. 6 only.
^x See Luke xxi. 12. ch. v. 31. xxv. 28. y John i. 29. 36. 1 Pet. i. 19 only.
^y = Mark ii. 12. Luke xx. 26. Gen. vi. 8. s ch. xviii. 18. 1 Cor. xi. 6 only.

copt sah syr Chr.—bef καθ. om και (as unnecessary to the constr) D¹ 13. 34. 40. 95. 96. 98³ v copt ar-pol.—του om C.—αυτου om D¹—αναγινωσκων (omg και) D sah v (ins και) (adopted by Lachm and Tisch. The omissions in this case seem to me very like attempts to escape from the repetitions of και, which however are characteristic of this section, see v 27, 36. 38, 39. The τε in A may have the same source): txt A (aveγ. τε) B(e sil) CEGH & vs Chr Thl².—29. το πν. το αγ. 180.—τω αρμ. αυτου 137.—γε. τ. προφ. C al vs: txt ABDEGH & am demid copts syr Chr Thl.—30. προσελθων 40. 96.—rec τον πρ. ησ. with EGH & copt syr Thl (corr to same order as previously): txt ABC 13. 163 v sah all.—31. γαρ om E 105 sah (et quomodo v: add intelligere v-ms arm.—αν om A.—οδηγησει CE 56. 163 (με οδ. C).—for τε, δι E copt sah.—32. rec κειροντος (corr to LXX? This is uncertain, because in l c the Vat has -οντος, the Alex, -αυτος), with B(e sil) & Orig Cyr-jer Thl: txt ACEGH all Ign Chron.—for ουτως

Judaism,—the proselytes of the gate, see John xii. 20. Euseb. ii. 1, speaking of this eunuch, says, ὃν πρῶτον ἐξ ἔθνων πρὸς τοῦ Φιλίππου δι' ἐπιφανείας τὰ τοῦ θεοῦ λόγου ὄργια μετασχόντα, τῶν τε ἀνὰ τὴν οἰκουμένην πιστῶν ἀπαρχὴν γενόμενον κ.τ.λ., taking for granted that he was a Gentile. There were (see below, ch. xi. 21) cases of Gentile conversion before that of Cornelius; and the stress of the narrative in ch. x. consists in the miscellaneous admission of all the Gentile company of Cornelius, and their official reception into the church by that Apostle to whom was especially given the power. We may remark, that if even the plain revelation by which the reception of Cornelius and his company was commanded failed finally to convince Peter, so that long after this he vacillated (Gal. ii. 11, 12), it is no argument for the eunuch not being a Gentile, that his conversion and baptism did not remove the prejudices of the Jewish Christians.

32. ἀνεγίνωσκον] aloud, see next ver. Schöttg. quotes from the Rabbis: 'Qui in itinere constitutus est, neque comitem habet, is student in Legge.'—He probably read in the LXX, the use of which was almost universal in Egypt. The word περιοχὴ below is not decisive (Olish.) against

this (as if there were περιοχαὶ only in the Hebrew, not in the LXX), as it would naturally be used as well of one as the other by those cognizant of the term. Besides, must there not have been περιοχαὶ in the copies of the LXX read in the synagogues? (And see on περιοχ. ver. 32.) 29.]

This is the first mention of that inner prompting of the Spirit referred to again (probably ch. xiii. 2, but certainly) ch. x. 19; xvi. 6, 7. Chrysostom understands the words of the appearance of an angel, but the text hardly allows it. κολλ.]

no stress—'attach thyself to.' 30.] ἀρά γε='Yes, but' . . . ; q. d. It is well, thou art well employed: but . . . ? On the force of ἀρα, used 'ubi responsio expectatur negans id de quo erat interrogatum,' see Hermann on Viger, p. 821. The γε strengthens the ἀρα, implying the passing over of all other considerations, and selecting this as the most important: see Hartung, Partikellehre, i. 376 f. It assumes, modestly, that he did not understand what he was reading. γινώσκ. & ἀναγ.]

So 2 Cor. iii. 2. So too Cato (Weist), 'Legere et non intelligere nec legere eat.'

31.] γάρ gives the reason of the negative which is understood. The answer expresses at once humility and docility.

a 1 Cor. xii. 2. (xiv. 10.)
 b 2 Pet. ii. 16 only.
 c Luke i. 48. Phil. iii. 21. James i. 10 only.
 d = James ii. 18. 2 Pet. ii. 11.
 e = ch. xxii. 22. John i. 30 al.
 f = Matt. xi. 16 al. fr. 1
 g constr. here only. See ch. ix. 27 al. 1 Chron. xvi. 9. Joel i. 8. h = Matt. v. 2. Ps. lxxvii. 2. Job iii. 1.
 i Luke xxiii. 5. Matt. xx. 8. ch. i. 21 al. 1 constr. ver. 26 reff. ch. xxv. 8. k constr. ch. v. 43. xl. 20. xvii. 18. Gal. i. 16. m = John iii. 23.

ABC
EGH

(om 100) ουτος GH al.—33. εν... αυτου om 15 v.—αυτου (1st) om AB 100 v (corrta to LXX): ins CEGH mss vsb (nrly) Chr Oec Thl.—την γλῶσσῃν sah syr (corrta to LXX): txt EGH mss (appy) tol copt arr Thl Iren.—34. φορεων, αυτου H.—τινος (om copt sah: αλλου τινος 177) ετερου E.—35. ο om E 137.—κυρ. ιησ. sah Syr ar-erp Orig: ιησ. χριστου sah eth.—[37. rec inserts ειπε δε (om am² ar-erp) ο φ. (om al syr) ει (εαν E) πιστευεις εξ ολης της καρδιας (add σου E al vsb Bed-gr Cyprr Prædest) εξιστιν (om v-mss: σωθησει E Bed-gr: suscepis e¹, salvus eris e²: alii aliter) αποκριθεις δε ειπε πιστευω τον υιον του θειου ειναι τον ιησουν χριστον (πισ. εις τον χν τον υιον τ. θ. E Bed-gr: alii aliter),—with (E) all (about 20 specified, see Scholz) Bed-gr v (not am) arm ar-pol slav-mss syr* Iren (gr and lat) Oec Thl² (text) Cyprr Jer Aug Prædest Pacian: om ABCGH all (more than 60 specified) am copt sah Syr syr* eth Chr, Oec (ms) Thl¹ Bed (the insertion appears to have been made to suit the formularies of the baptismal liturgies, it being considered strange that the eunuch shd have been baptized without some such confes-

33.] Perhaps it is best to render, 'The contents of the (passage of) Scripture which he was reading were as follows: see περιέχει, 1 Pet. ii. 6. Cicero indeed appears to use περιόχη in the sense of a 'paragraph,' or 'chapter,' ad Attic. iii. 25, 'At ego ne Tironi quidem dictavi, qui totas περιόχας persequi solet, sed Spintharo syllabatim.' The citation is from the LXX, with only the variation of αὐτόν inserted after εἰρ., and αὐτοῦ after ταπεινώσει.

33. ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτ. ἡ ῥῆθ] Heb. 'He was taken away by distress and judgment.' i. e. as Lowth, 'by an oppressive judgment.' γενεάν αὐτοῦ] i. e., 'the age in which He shall live'—the wickedness of His contemporaries.' The Fathers, and Bede, explain 'His generation' of His eternal Sonship and His miraculous Incarnation (De W.).

34. ἀποκριθεὶς] to the passage of Scripture, considered as the question proposed: not, to the question in ver. 30. We can hardly suppose any immediate reference in ἱερὸν τινός to Christ.

36. τὴν γλῶσσαν] In the scholia to Jerome's Epitaph of Paula (not in Jerome himself) on the words, 'A Bethsur venit,' we have, 'hæc ætate Hieronymi vocabatur Bethsura: vicus est in tribu Juda, obvius vigesimo lapide eunibus ab Hierosolyma Che-

bron. Juxta hunc fons est ad radices montis ebulliens, qui ab eadem in qua gignitur humo sorbetur. In hoc fonte putant eunuchum Candacis Reginæ baptizatum fuisse." Jerome's own words are: "cepit per viam veterem pergere quæ ducit Gazam . . . et tacita secum volvere, quomodo Eunuchus Æthiops, gentium populos præfigurans, mutaverit pellem suam, et dum vetus relegit instrumentum, fontem repperit Evangelii. Atque inde ad dexteram transit. A Bethsur venit Escol" . . . where no reference is made to the tradition, save what may be inferred from the mention of Bethsur. Euseb. (περὶ τόπων) states it to be twenty miles south of Jerusalem in the direction of Hebron: and so in the Jerus. Itin. and the Peutinger Tab. (Howson's map). Pocock found there a fountain built over, and a village called Betur on the left. Fabri describes the fountain as the head of a considerable brook, and found near it the ruins of a Christian church. There is no improbability in the tradition, except that, even supposing a way going across from Hebron straight to Gaza to be called ἔρημος, this would not be on that portion of it, but on the high road (Winer, RWB.). τὴν γλῶσσαν. β. β. π.] There is no reason for supposing Philip to have preached to him the necessity

λευσεν ^α στήναι τὸ ἄρμα, καὶ ^ο κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. ³⁹ ὅτε δὲ ^α ἀνέβησαν ἐκ τοῦ ὕδατος, ^α πνεῦμα κυρίου ^η ἤρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ^ε ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. ⁴⁰ Φίλιππος δὲ εὐρέθη ^{εἰς} Ἀζωτον, καὶ ^δ διερχόμενος ^{εὐ} ἠγγελλίζετο τὰς πόλεις πάσας, ^{ἕως} τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

ιστορμῶν. Xen. Anab. iv. 3. 6. Jud. xxi. 21. u sha. ver. 4. ref. v constr. ver. 26. ref.

s here only. t = ch. xviii. 21 al. See ver. 30. ref. v constr. here only. See Matt. i. 17. xxiii. 36 al.

sion)].—38. εἰς τ. υ. δ. ἀμφ. 37. 180 copt syr.—39. ἀνέβη 137.—for ἐκ, ἀπο E 137. 177. 180.—for πνεῦμα, ἀγγέλως A¹ Aug. A² adds (but the corr is that of A¹) αἰγιον ἐπέσεν ἐπὶ (εἰς al) τὸν εὐνοῦχον: ἀγγέλως δέ: so also 15. 18. 27. 29. 38. 60. 100. arm syr* slav-ed Bas Did Jer Cassiod al (for αἰγιον, κυρίου syr*) (on the insertion, see note).—ιδεν H.—εἰς 177.—for γὰρ, δε 96.—αὐτοὺς τὴν ὁδὸν B.—χαίρων κ. αἰῶν τ. κυρίου 40.—40. ἡγρ. E.—τας πόλ. πα. εν. Α.—καισαριαν AE.

of baptism: his own acquaintance with Jewish practices, and perhaps his knowledge of the progress of the new faith in Jerusalem, would account for the proposition.

37.] The authorities against this verse (see var. read.) are too strong to permit its insertion. It appears to have been one of those remarkable additions to the text of the Acts, common in D (which is here deficient) and its cognates: few of which, however, have found their way into the received text. This was made very early, as Irenæus has it. The MSS which contain it vary exceedingly: another strong mark of spuriousness in a disputed passage. See varr. readd.

38. ἀκλ.] viz. the eunuch.

39. πν. κυρ. ἡρ. τ. φ.] The reading of A¹, 'the Spirit fell on the eunuch, and an angel of the Lord caught away Ph.', is curious, and has probably arisen from a desire to conform the results of the eunuch's baptism to the usual method of the Divine procedure, and the snatching away of Philip to his commission, ver. 26. But the Spirit did not fall on the Samaritans after baptism by Philip.—The text clearly relates a supernatural disappearance of Philip: compare μήποτε ἤρην αὐτὸν πνεῦμα κυρίου, 4 Kings ii. 16; no interpretation (as Eichhorn, Kuin., Olsh., Meyer) of his being suddenly hurried away by the prompting of the Spirit, will satisfy the analogy of the above-cited passage and of (see below) a parallel one in Luke's own Gospel.—The ἀπράζειν of John vi. 15, which Meyer cites to justify his view, tells in my mind the other way; the fear was lest the multitude should come and carry Him off to make Him a King: and in the ref. I have therefore marked the two as bearing the same meaning. οὐκ εἶδεν αὐτὸν οὐκέτι] Not 'never saw him from that day,' though (see below) that meaning may be

indirectly included:—but as Luke xxiv. 31, αὐτὸς ὁφαντος ἐγένετο ἀπ' αὐτῶν, and as in the strictly parallel words of 4 Kings ii. 12, οὐκ εἶδεν αὐτὸν ἔτι,—after the going up of Elijah. These last words in my view decide the question,—that the departure of Philip was miraculous.

γάρ] refers to what follows (εὐ. 38 φ.). Philip was found at Azotus: if the eunuch had gone that way, he might have met with him again: but he did not, 'for' he went from the fountain on his own way, which did not lead through Azotus.

40. εὐ. εἰς Ἀζ.] A constr. prægns, '—was borne to, and found at.' The word εὐρίθη again appears to refer to 4 Kings ii. ver. 17.—AZOTUS or ASHDOD (Josh. xiii. 3. 1 Sam. v. 5 al.) was one of the five principal cities of the Philistines, never, though nominally in Judah, thoroughly subjugated by the Jews;—it was taken by Tartan the Assyrian general (Isa. xx. 1).—again by Psammetichus, Herod. ii. 167. Jer. xxv. 20.—again by Judas Maccabæus (1 Macc. v. 68) and Jonathan (1 Macc. x. 84), and by the latter destroyed;—re-built by Gabinius (Jos. Antt. xiv. 5. 3. B. J. i. 7. 7), and belonged to the kingdom of Herod, who left it in his will to his sister Salome (Antt. xvii. 8. 1; 11. 5). At present, it is a small village, retaining the name Esdud, but no remains. (Robinson, ii. 629; iii. 1. 232. Winer, RWB.) τὰς πόλεις πάσας] viz. Ekron, Jamnia, Joppa, Apollonia, on the direct road: or, if he deviated somewhat for the purpose, Lydda also (which seems implied ch. ix. 32).

Καισάρειαν] As this town bears an important part in early Christian history, it will be well to give here a full account of it, and refer to it hereafter. CÆSARĒA (Palestine, Καισάρεια τῆς Παλαιστίνης, or παράλιος, Jos. B. J. iii. 9. 1; 7. 2. Antt.

x here only. **IX.** Ὁ δὲ Σαῦλος ἐστὶ ἐμπνέων ὁ ἀπειλῆς καὶ φόνου ABC
 Josh. x. 40. **1** εἰς τοὺς μαθητὰς τοῦ κυρίου, ὁ προσελθὼν τῷ ἀρχιερεῖ EGH
 (and constr.) **2** ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς
 y ch. iv. 17, 29. **3** τὰς συναγωγὰς, ὅπως ἑάν τινας εὕρῃ τῆς ὁδοῦ ὄντας
 Eph. vi. 9. **4** ἀνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάπῃ εἰς Ἱερουσαλὴμ.
 only. Job
 xxiii. 6.
 — ch. xiii.
 80, Rom. viii.
 7 al.
 — Matt.
 xvii. 66 | L. John xii. 21. ch. xiii. 14 al. b1 John v. 16. Dent. x. 12. c — ch. xv. 30 al.
 d constr. here only. See 2 Cor. iii. 1. c — ch. xix. 9, 32. xxiv. 22. (xxii. 4. xxiv. 14.)

CHAP. IX. 1. **1** παυλος 142.—εἰ om 24. 26. 78. 126 sah.—πνευν 163.—φονον 68.
 —εις om 177.—2. ἀνδρες al Chr.—οντ. της οδ. A al: add ταυτης 25. 46 v Syr ar-erp arm

xiii. 11, 2, or ἡ ἐπὶ θαλάττῃ K., Jos. B. J. vii. 1. 3; 2. 1, or Stratonis (see below),—distinguished from Cæsarea Philippi, see note Matt. xvi. 13) is between Joppa and Dora, 68 Rom. miles from Jerusalem according to the Jerus. Itinerary, 75 according to Josephus (i. e. 600 stadia, Antt. xiii. 11. 2. B. J. i. 3. 5),—36 miles (Abulfeda) from Ptolemais (a day's journey, Acts xxi. 8),—30 from Joppa (Edrisi);—one of the largest towns in Palestine (Jos. B. J. iii. 9. 1), with an excellent haven (Jos. Antt. xvii. 5. 1, Σεβαστὸς λιμὴν,—ὃν κατασκευάσας Ἡρώδης πολλῶν χρημάτων ἐπὶ τιμῇ τῇ Καίσαρος καλεῖ Σεβαστόν). It was, even before the destruction of Jerusalem, the seat of the Roman Procurators (see ch. xxiii. 23 ff.; xxiv. 27; xxv. 1), and called by Tacitus (Hist. ii. 79) 'Judeæ caput.' It was chiefly inhabited by Gentiles (Jos. B. J. iii. 9. 1; 3. 14), but there were also many thousand Jewish inhabitants (Jos. Antt. xx. 8. 7. Life, ii. B. J. ii. 18. 1). It was built by Herod the Great (Amm. Marcell. xiv. 8, p. 29, Bipont). (Beforetime there was only a fort there, called Στρατωνος πύργος, Jos. Antt. xv. 9. 6 al. Strabo, xvi. 758. Plin. v. 14)—fortified, provided with a haven (see ch. ix. 30; xviii. 22. Joseph. above), and in honour of Cæsar Augustus named Cæsarea (at length, Καίσαρεια Σεβαστή, Jos. Antt. xvi. 5. 1). Vespasian made it a Roman colony (Plin. v. 13). Abulfeda (Syr. p. 80) speaks of it as in ruins in his time (A. D. 1300). At present there are a few ruins only, and some fishers' huts. (From Winer, RWB.)

CHAP. IX. 1—30.] CONVERSION OF SAUL.

1.] The narrative is taken up from ch. viii. 3, but probably with some interval, sufficient perhaps to cover the events of ch. viii. ἐμπνέων Meyer charges the ordinary interp., 'breathing,' i. e. as in E. V. 'breathing out,' with an arbitrary neglect of the composition of the word. He would render it 'inhaling,' with the partitive genitives signifying the element. But the sense would thus be flat; and there seems to be no need for pressing the sense of the compound verb. We should

perhaps hardly render it breathing out,—but 'breathing'; his 'spiritus,' inhaled or exhaled, being ἀπειλὴ κ. φόνος. So ἐξ' αἱματόεντος ἀναπνεῖων ὀρυμαγδού, Q. Calaber, xiv. 72, and πνέων θυμοῦ, Aristen. I. ep. 5 (Kuini). ἐμπνέων, προσελθὼν] As σοὶ πιστεύσας, μεταναστὰς, Cæd. Col. 172, where Hermann remarks, 'Si recte observavi, ea est hujus constructionis ratio, ut præcedat illud participium, quod, separatim enunciata sententia, indicativus esse verbi debet: ut hoc loco sensus sit, ὅτι σοὶ ἐπίστευσα, μεταναστὰς.' τῷ ἀρχιερεῖ] See table in Prolegg. to Acts;—it would be Theophilus,—brother and successor to Jonathan, who succeeded Caiaphas, Jos. Antt. xviii. 5. 3. 2. ἐπιστολὰς] of authorization: written by the high priest (in this case, but not always, president of the Sanhedrim) in the name of πάν τὸ πρεσβυτέριον, ch. xxii. 5. εἰς Δαμασκόν] DAMASCUS is probably the oldest existing city in the world. We read of it in Abraham's time (Gen. xiv. 15; xv. 2): then no more till David subdued it (2 Sam. viii. 6): it became independent again under Solomon (1 Kings xi. 24 ff.), and from that time was the residence of the kings of Syria (1 Kings xv. 18; xx. 1 ff.), who were long at war with Israel and Judah, and at last were permitted to prevail considerably over Israel (2 Kings x. 32. Amos i. 3, 4) and to exact tribute from Judah (2 Kings xii. 17, 18, see also 2 Kings xiii. 3, 22, 25). Damascus was recovered to Israel by Jeroboam II. (cir. 825 A. C.). Not long after we find Rezin, king of Syria, in league with Pekah, king of Israel, against Ahaz (2 Kings xv. 37). Ahaz invited to his assistance Tiglath-pileser, king of Assyria, who took Damascus and slew Rezin, and led the people captive (2 Kings xvi. 5—9. Isa. viii. 4). From this time we find it subject to Assyria (Isa. ix. 11; x. 9; xvii. 1), then to Babylon (2 Kings xxiv. 2. Jer. xxxv. 11),—Persia (Arrian. Alex. ii. 11, Δαρείος τῶν χρημ. τὰ πολλὰ . . . πεπομφεῖ εἰς Δαμασκόν, Strabo, xvi. 756. Q. Curt. ii. 12. 27),—the Syrian Seleucidæ (1 Macc. xi. 62; xii. 32),—and from the time of Pompey (64 A. C.), to the

3¹ ἐν δὲ τῷ πορεύεσθαι ἑγένετο αὐτὸν ἑγγίζειν τῇ Δα-^f Matt. xiii. 4
μασκῷ, ἑξαίφνης τε ἑπερίστραψεν αὐτὸν φῶς ἀπὸ τοῦ^g Mark ii. 23.
οὐρανοῦ, καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν ἠφ' ὧν ἑ-^h dat. Luke xv.
γούσαν αὐτῷ Σαοὺλ Σαοὺλ, τί με διώκεις; ἔειπεν δὲⁱ Luke ii. 18.
Τίς εἰ, κύριε; ὁ δὲ Ἐγώ εἰμι Ἰησοῦς, ὃν σὺ διώκεις.
k ch. xxii. 6 only †. l acc. Rev. v. 18. m = ch. vii. 52 reff.

αὐτῷ.—*αναγῆ* 78¹.—3. rec *καὶ ἑξαίφν.* (*corrū to more usual form*), with EGH &c Chr al: txt ABC al (ἐξαίφν. CE): τε om 163.—*περιστρ.* A¹ (appy) C³ (*περιστραψ.* C¹) 31. 37 (B? see below): txt B (Bentl: *περιστρ* appy Birch) EGH Chr al.—*αὐτον περι.* A (*αὐτ. φ. περ.* A) BC 163 lect 12: txt EGH most mss vs Chr al.—*ἐκ τ. οὐρ.* (*corrū from ch xxii. 6*) ABCG all vs Thl²: txt EH al vs Chr Thl¹.—5. τις εἰ συ C.—rec ο δὲ κύριος εἶπεν (*κύριος appears to have been an insertion to avoid the apparent insufficiency of ο δε;—εἶπεν, from ch xxvi. 15*), with GH &c Thl al: ο δε κύριος πρὸς αὐτον E 11. 27. 29: ο δε κύριος 100 Hil: txt ABC al v (43. 105. 137) copt αὐτῷ arm add εἶπεν.—*ἀφ' ἡσ.* add ο Ναζωραῖος (*from ch xxii. 8*) ACE 8. 25 lect 12 Syr syr* copt αὐτῷ Hil Aug Ambr¹ (ο χριστος Iren).—rec *ἀφ' ἡσ.* add σκληρον σοι πρὸς κεντρα λακτιζειν. τρέμων τε καὶ θαμβων εἰπε κυριε τι με θελεις ποιησαι; καὶ ο κύριος πρὸς αὐτον (*insertions from ch xxvi. 14, and xxii. 10? But it may be observed that the order of σκλη. . . . λακτ. in*

Romans, and attached to the province of Syria (Jos. Antt. xiv. 4. 5; 9. 5). Many Jews were settled there, and the majority of the wives of the citizens were proselytes, Jos. B. J. ii. 20. 2.—On its subjection to Aretas, see below, ver. 24, note. It was later the residence of the Ommiad Caliphs, and the metropolis of the Mahommedan world. (C. and H. p. 95).—At present it is a large city, with (Burckhardt) 250,000 inhabitants, nearly 70,000 of whom are Christians.—It is situated most beautifully, in a large and well-watered plain, on the river Chrysorrhoeas (Barrada), which divides into many streams (see 2 Kings v. 12), and fertilizes the plain (Strabo, xvi. 756, ἡ Δαμασκήνη χώρα διαφερόντως ἱπαινουμένην),—bounded on all sides by the desert. See Winer, RWB., from which the above is mainly taken: Vitringa in Jesaiam, p. 660 ff. (Notitia Damasci et Regni Damasceni), and a vivid description in C. and H., pp. 94—97.

πρὸς τ. συν.] i. e. to the *presidents* of the synn., who would acknowledge the orders of the Sanhedrim, and could, under the authority of the Ethnarch, carry them out. τῆς δδω] Not *'this way'*, E. V., which rendering should be kept for the places where the pronoun is *expressed*, as ch. xxii. 4,—but *'the way'*, viz. 'of salvation,' ch. xvi. 17, or 'of the Lord,' ch. xviii. 25. (The genitive, as τῆς γνώμης εἶναι, see 1 Cor. i. 12.) The expression *'THE WAY'* had evidently become a well-known one among Christians (see reff.); and it only was necessary to prefix the pronoun when *strangers* were addressed.—The special journey to Damascus presupposes the existence of Christians there, and in some numbers. This would be accounted for by the return of many who may

have been converted at the Pentecostal effusion of the Spirit: and perhaps also by some of the fugitives from the persecution having settled there. This latter is rendered probable by Ananias's *ἤκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου*, ver. 13.

3.] The journey from Jerusalem was probably made on the Roman road, i. e. that of the Itineraries, by Neapolis (Sichem) and Scythopolis, crossing the Jordan S. of the lake Tiberias,—Gadara, and so to Damascus. Or he might have joined,—either the Petra road, by Jericho and Heshbon, and so by Botsrah to D.,—or the Egyptian caravan-track, which passes to the north of the lake of Tiberias, and near Caesarea Philippi. In either case the journey would occupy from five to six days, the distance being 130 to 150 miles.

περίστρο. κ.τ.λ.] It was (ch. xxii. 6) *περὶ μισημέριαν*,—and from ch. xxvi. 13, the light was *ἐπὲρ τὴν λαμπρότητα τοῦ ἡλίου*. These details at once cut away all ground from the absurd rationalistic attempt to explain away the appearance as having been *lightning*. Unquestionably, the inference is, that it was a bright noon, and the full splendour of the oriental sun was shining.—His companions saw the light, and were also cast to the ground, ch. xxvi. 13, 14; xxii. 9, see below on ver. 7.

4. λέγουσαν αὐτῷ.] τῇ Ἑβραϊδὶ διαλέκτῳ, ch. xxvi. 14. And it is a remarkable undesigned coincidence, that the form Σαοὺλ should have been preserved in this account, and rendered in Greek in the translation of Paul's speech in ch. xxii. In ch. xxvi., where he was speaking in Greek before Festus, he inserts the words τῇ Ἑβρ. διαλ., to account for the use of the form Σαοὺλ: or perhaps he spoke the solemn words, in-

n ch. viii. 26. ⁶ ἀλλὰ ἡ ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ ^{ABC} ^{EGH} ^{ref.} οὐ μὴ λαληθήσεται σοι ὅτι σε δεῖ ποιεῖν. ⁷ οἱ δὲ ἄνδρες οἱ ^{ABC} ^{EGH} ^o συνοδεύοντες αὐτῷ εἰσθήκεισαν ἑνεοὶ, ἀκούοντες μὲν ^p τῆς φωνῆς, μηδένα δὲ θεωροῦντες. ⁸ ἡγέρθη δὲ Σαῦλος

o = 1 Cor. xiv. 8. ch. x. 22. Ezek. iii. 22. p here only t. Wisd. vi. 23. q here only t. Isa. lvi. 10. Prov. xvii. 28. r ch. vii. 56 ref.

xxvi. 14 is not observed, and that διωκεῖς. ἀλλὰ ἀναστήθι is somewhat suspicious, as being the very words of ch. xxvi. 15, 16. The authority of MSS is, however, decisive: it could hardly be stronger), with (appy) no Greek ms (Scholz) v (not am¹ nor am² nor tol) sēth (but varies) ar-pol arm (ed: but add ἀλλὰ) syr* Thl² (text) Oec (ed-text) (Hil): om (and ins ἀλλὰ) ABCE (E ins σκλ. σοι πρ. κ. λατρ. aft διωκεῖς, ver 4, see ch. xxvi. 14) GH mas (appy) am¹ (am² add σκλ. &c aft ver 4) tol Syr syr-marg copt sah all Chr Thl¹ Oec (ms).—8. ειθι B.—σοι λαλ. 137: λ. σοι εκει 180.—rec τι (corrū to more simple word ?), with E (δει σε E) GH &c Chr Thl: txt ABC 15. 18. 29. 36 al.—7. συνοντες 177.—rec ενεοι with G &c: txt ABCEH 13. 101. 103. 113. 126 lect 12.—ακουσαντες 137.—8. rec ο σαυλ., with GH &c: txt ABCE al: παυλος 13.—rec ανεωγ. with B (e sil) GH &c: txt (ηνοιγ. A) ACE 137.—for δε (2nd), τε GH all v sēth arm ar-pol Chr Thl.

effaceable from his memory, as they were uttered, in Hebrew, for King Agrippa. (See note on Σαούλ, ver. 17.) τί με διώκει;] A remarkable illustration of Matt. xxv. 45. 8. & 84] That Saul saw, as well as heard, Him who spoke with him, is certain from Ananias's speech, ver. 13, and ch. xxii. 14,—that of Barnabas, ver. 27,—from ch. xxvi. 16 (ᾤφθην σοι), and from the references by Paul himself to his having seen the Lord, 1 Cor. ix. 1; xv. 8. These last I unhesitatingly refer to this occasion, and not to any subsequent one, when he saw the Lord ἐν ἱκοτάσει, ch. xxii. 17. Such appearances could hardly form the subject of autoptic testimony which should rank with that of the other Apostles: this, on the contrary, was no ἱκοτάσις, but the real bodily appearance of the risen Jesus; so that it might be adduced as the ground of testimony to His Resurrection.—On the words excluded from our text, as having been interpolated from ch. xxvi. 14, and xxii. 10, see note at xxvi. 14. It is natural that the account of the *historian* should be less precise than that of the *person concerned, relating his own history*. In ch. xxvi. 15—18, very much more is related to have been said by the Lord: but perhaps he there, as he omits the subsequent particulars, includes the revelations made to him during the three days, and in the message of Ananias. 7.] In ch. xxii. 9, οἱ δὲ σὺν ἡμοῖς ὄντες τὸ μὲν φῶς ἰδεάσαντο, κ. ἔμβοβοι ἐγένοντο: τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. Two accounts seemingly (and certainly, in the letter) discrepant; but exceedingly instructive when their *spirit* is compared,—the fact being this: that the companions of Saul saw and were struck to the ground by the light, but saw οὐδέν, no person:—that they stood (or 'were fixed:': but I should

acknowledge the discrepancy here, and recognize the more accurate detail of ch. xxvi. 14, that they fell to the ground) mute, hearing τῆς φωνῆς, the sound of the voice, but not τὴν φωνὴν τοῦ λαλοῦντός μοι, the words spoken and their meaning. Compare John xii. 29, note. (Only no stress must be laid on the difference between the gen. and acc. government of φωνή, nor indeed on the mere verbal difference of the two expressions;—but their spirit considered, in the possible reference which they might have to one and the same fact.)—Two classes of readers only will stumble at this difference of the forms of narration; those who from enmity to the faith are striving to create or magnify discrepancies,—and those who, by the suicidal theory of verbal inspiration, are effectually doing the work of the former. The devout and intelligent student of Scripture will see in such examples a convincing proof of the simple truth of the narrative,—the absence of all endeavour to pare away apparent inconsistencies or revise them into conformity,—the *bona fide* work of holy truthful men, bearing each his testimony to things seen and heard under the guidance not of the spirit of bondage, but of that Spirit of whom it is said, οὐ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία.—I should not too hastily determine that this account has not come from Saul himself, on account of the above differences: they are no more than might arise in narrations at different times by the same person. εἰσθήκεισαν] It will be well to warn younger readers against an error often found in English commentators (e. g. Dr. Burton here),—that ἔστηκα is *past*, and εἰσθήκειν *pluperfect* in signification,—ἔστηκα, 'I have been standing,' and εἰσθήκεισαν, 'had been standing.' This error arises from forgetting the peculiar character

απὸ τῆς γῆς, ἡνευγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδένα ἔβλεπεν.⁹ χειραγωγούντες δὲ αὐτὸν εἰσγάγον εἰς Δαμασκόν.⁹ καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.¹⁰ Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας. καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ εἶπεν Ἰδοὺ ἐγὼ, κύριε.¹¹ ὁ δὲ κύριος πρὸς αὐτὸν Ἀναστάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην εὐθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα.¹² Ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἄνδρα

ch. xxii. 11 only. Judg. xvi. 26 alex. ch. xxiii. 12. ch. vii. 31. reff. v. Heb. ii. 18. 1 Kings iii. 4. ch. viii. 30. reff. Matt. vi. 2. Luke xiv. 31. ch. xii. 10 only. Isa. x. 8. abe. Matt. vi. 5, &c. ch. vii. 31. reff.

—ουδεν (corr'n to render the description of the blindness more complete) A¹ B e v syrr sath sah (non sath sah): txt (A²?) CE gr GH al copt al Chr Thl.—9. ἦν ἐκεῖ ἐν arm.—for ουδε, και ουκ C.—10. μαθ. αρχαιος 64 slav.-ant.—rec o κυρ. ἐν op. with GH &c vss Thl al: txt ABCE 40. 69. 105. 163 lect 12 v sath.—11. αναστα B (Bentl) syrr copt sah, also (addg και) v (but txt am) sath.—ρυμ. της πολεως 13.—12. rec aft ειδεν ins ἐν opα-

of the verb ἴσθμι with regard to transitive and intransitive meanings. ἴσθηκα is strictly present,—ἴσθησκην imperfect: as much so as *sto* and *stadam*. See Matthiae, § 206. And this accuracy is important here: they had *not* 'been standing,' but had fallen. See ch. xxvi. 14, πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν.

8.] 'On his eyes being opened (it would seem that he had closed them on the first disappearance of the vision), he saw no one.' He explains it, ch. xxii. 11, ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου. He had seen, what those with him had not seen, the glorious Person of the Lord Jesus. See below on ver. 18.—Obs. μὴ βλέπων, his personal subj. state: *ὅτε ἔφ.*, the historical fact. 9. οὐκ ἔφ. οὐδὲ ἔπι.] There is no occasion to soften these words; the effect produced on him by the οὐράνιος ὁπτασία (ch. xxvi. 19), aided by his own deeply penitent and remorseful state of mind, rendered him indifferent to all sustenance whatever.

10.] Paul adds, ch. xxii. 12, with particularity, as defending himself before the Jews, that Ananias was ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων: saying nothing of the command received by him, *nor that he was a disciple*. In ch. xxvi., speaking before the Roman governor, he does *not mention him*.—Mr. Howson (p. 101) remarks on the close analogy between the Divine procedure by visions here, and in ch. x. Here, Ananias is prepared for his work, and Saul for the reception of him as a messenger, each by a vision: and similarly Peter and Cornelius in ch. x. I may add, that in ch. viii., where the preparation of heart was already found in the eunuch, *Philip only* was supernaturally prepared for the interview.

11.] "We are allowed to bear in mind that the thoroughfares of Eastern cities do not

change, and to believe that the 'straight street,' which still extends through Damascus in long perspective from the eastern gate, is the street where Ananias spoke to Saul." (C. and H., p. 102.) οἰκία

Ἰουδα.] The houses of Ananias and Judas are still shown to travellers. Doubtless they (or at least the former) would long be remembered and pointed out by Christians; but, in the long degradation of Christianity in the East, most such identities must have been lost; and imposture is so easy, that it is hardly possible to cherish the thought that the spots now pointed out can be the true ones. And so of all cases, where we have not unalterable or unaltered data to go on.

Ταρσέα.] The first place where he is so specified.—TARSUS was the capital of the province of Cilicia, a large and populous city (τῆς Κιλ. πόλιν μεγάλην κ. εὐδαίμονα, Xen. Anab. i. 2. 23) in a fruitful plain on the river Cydnus which flowed through the midst of it ('Cydnos, Tarsum liberam urbem procul a mari secans.' Plin. v. 27. Strabo, xiv. 673. Q. Curt. iii. 5. 1), with a swift stream of remarkably cold water. Strabo speaks most highly of its eminence in schools of philosophy: *τοσαύτη τοῖς ἐνθάδε ἀνθρώποις σπουδὴ πρὸς τὴν φιλοσοφίαν καὶ τὴν ἄλλην ἱγκύκλιον ἀπασαν παιδείαν γίγονεν, ὥστ' ὑπερβέβληνται καὶ Ἀθῆνας καὶ Ἀλεξάνδρειαν καὶ εἰ τινα ἄλλον τόπον δυνατόν εἶπεν, ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων καὶ τῶν λόγων γιγνώσκει. διαφέρει δὲ τοσούτου, ὅτι ἐνταῦθα μὲν οἱ φιλομαθοῦντες ἐπιχώριοι πάντες εἰσὶ, xiv. 674.* He enumerates many learned men who had sprung from it. It was (see Plin. above) an 'urbs libera,' i. e. one which, though under Rome, lived under its own laws and chose its own magistrates. This 'libertas' was granted to it by Antony (Appian, Civ. v. 7): and much later we find it a Roman

a ch. viii. 17
ref.
b = Matt. xi.
5 al. 1
c and constr.
ch. xvi. 28.
oo = here first.
Acts, vv. 32,
41 and ch.
xxvi. 10 only.
Exp. pasim.
(Ps. xv. 8
and freq.)
d Matt. vii. 29.
Lake xii. 6.
1 Macc. x. 85.
e ch. ii. 21,
from Joel ii.
23. Rom. x.
13.
f abs. Lake vii.
50: so Matt.
ii. 8 al. fr.
g = Rom. ix.
21, 22, 23.
2 Cor. iv. 7.
2 Tim. ii. 20,
21. (Gen.
xxvii. 28.)
h Rom. ix. 11.
xi. 5, 7, 28.
1 Thes. i. 4.
2 Pet. i. 10 only.
xxiv. 51.
n ch. v. 41. xv. 26 al.
3 ref. Exod. iii. 2, 16.
1 constr. Lake xxii. 6. 1 Cor. ix. 6.
j = here only.
k = Lake i. 19. Gen.
m and constr. Lake vi. 47. xii. 6. ch. xx. 35. (3 Chron. xv. 8.)
o = Matt. ii. 22 al. fr. p ch. viii. 17 ref. q ch. ii.

Ἀνανίαν ὀνόματι εἰσελθόντα καὶ ἑπιθέντα αὐτῷ χεῖρα ὅπως ἀναβλέψῃ. ¹³ ἀπεκρίθη δὲ Ἀνανίας Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ τοῖς ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ. ¹⁴ καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. ¹⁵ εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος Πορεύου, ὅτι σκευὸς ἐκλογῆς ἐστίν μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν τε καὶ βασιλέων, υἱῶν τε Ἰσραὴλ. ¹⁶ ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. ¹⁷ ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθείς ἐπ' αὐτὸν τὰς χεῖρας εἶπεν Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ἣ ἦρχου, ὅπως ἀνα-

ABC
EGH

ματι, with EGH Bed-gr &c: bef εἶδεν BC 163 lect 12 (constr. to complete sense, as is shown by its various position): om ΛA v copt sah eth.—rec ov. av. (corr. for better arrangement) with GH &c Thl¹: txt ABCE 38. 68, 69. 113 v arm (ονου. om eth sah Chr) Thl².—αναγια 180.—χειρας (τας χ. BE all vss) ΛABCE 66². 69. 105 al (corr. to suit ver 17: hence also the insertion of τας): txt GH most mss syrr sah ar-erp Chr Thl Oec.—αναβλεψει G.—13. rec o av. with mss: αποκρίθεις o av. ειπε 96. 142: txt ABCEGH &c.—rec ασηκοα (corr. to seemingly more appropriate tense), with GH &c Chr al: ακηκοαμεν lect 14: txt ABCE 15. 18. 36. 40 all.—for αου, παρα 68. 100. 103 Thl²: om 105. 163.—rec εποι. τοις ay. (alteration of characteristic arrangement to more usual one), with GH &c vss Chr Thl Oec: εν ιερ. εποη. A: txt BCE lect 12 am: τοις αγιοις 95¹. 133.—15. rec μοι ιστ., with EGH &c vss Archel Thdrt Thl all: txt ABC 137 v syrr al.—ουτος om 13.—των εθν. BC¹ Cyr.—rec om τε, with GH &c Thdrt Thl¹ al: ins ΛABCE 13. 25. 36. 40. 100. 105. 163 lect 12 Thl².—τε aft v. om 78. 137.—αυτον G 96.—17. τοτε ενεργηεις av. απηλθ. 137. 180.—τας χ. επ αυτ. C vss.—σαυτε αδ. E al.—ηστ. om GH al ar-pol eth copt sah slav-mss Oec Thl.—o κυρ. ηστ. απιστ. με am

colony. As a free city, it had neither the 'jus coloniarum,' nor the 'jus civitatis': see note on ch. xxi. 39. It is now a town with about 20,000 inhabitants, and is described as being a den of poverty, filth, and ruins. There are many remains of the old town (Winer, RWB.).

12. πρὸς-εὔχεται] This word would set before An., more powerfully than any other, the state of Saul.

ἄνδρα Ἀν. ὄν.] A man, whose name in the same vision he knew to be Ananias. The sight of the man and the knowledge of his name were both granted him in his vision.

13. τοῖς ἁγίοις σου] This is the first time that this afterwards well-known appellation occurs as applied to the believers in Christ.

14.] It could hardly fail to have been notified to the Christians at Damascus by their brethren at Jerusalem, that Saul was on his way to persecute them.

15. σκ. ἐκλογῆς] A genit. of quality: as we say, 'the man of his choice.' See Winer, § 34. 2, b.—Paul often uses this word σκευός in

a similar meaning, see ref., esp. Rom. ix., &c., where it is in illustrating God's sovereign power in election.

βαστάσαι, perhaps in reference to the metaphor in σκευός.

ἔθνων] This would hardly be understood at the time: it was afterwards on a remarkable occasion repeated to Paul by the Lord in a vision (see ch. xxii. 21), and was regarded by him as the specific command which gave the direction to his ministry, see Gal. ii. 7, 8.

βασιλ.] Agrippa, and probably Nero.

16. ὑποδείξω] The fulfilment of this is testified by Paul himself, ch. xx. 23, 25: see also xxi. 11.

17. κ. πλεονῆς πρ. ἀγ.] I can hardly think, with De W. and Meyer, that these words imply that the Lord had said to Ananias more than is above related: I would rather view them as a natural inference from what was said in ver. 15.—In ch. xxii. 14, where the command to Ananias is omitted, his speech contains much of the reason given in the command here. It is remarkable again how Paul,

βλέψης καὶ ἡ πλησθὴς πνεύματος ἁγίου. ¹⁸ καὶ εὐθέως ἠπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὥς εἰ ἡ λεπίδες, ἠἀνέβλεψεν τε ¹⁹ καὶ ἠἀναστὰς ἠβαπτίσθη, καὶ ἡ λαβὼν τροφὴν ἠἐνίσχυσεν. ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινὰς, ²⁰ καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἠἐκήρυσσεν τὸν Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. ²¹ ἠἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἠέλεγον Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο; καὶ ὥδε εἰς τοῦτο ἠἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς. ²² Σαῦλος δὲ μᾶλλον ἠἐνεδυναμοῦτο, καὶ ἠσυνέχυνεν τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, ἠσυμβιβάζων

xxii. 40. a κη. i. 9. ch. xix. 18. 2 Cor. xi. 4. L. P. as also κη. χρ. see ch. viii. 5. a ver 22. Luke i. 39. ch. x. 36, 48. 1 John v. 20. b Matt. xii. 28 al fr. Gen. xliii. 28. c Gal. i. 18, 28 only f. d ver. 14. e ch. v. 28 (iv. 12. James ii. 7). f Mark i. 38 al. g = Matt. x. 18 al. h Rom. iv. 20 al. Paul only, exc. here, which is q/ Paul. Ps. ii. 7. i ch. ii. 6. k 1 Cor. ii. 16 al. 3. Paul only. exc. here and ch. xvi. 10. xix. 38.

syrr ar-erp.—18. rec απεικισον (corrⁿ to more usual form), with G al Thl³ al: txt ABCEH al Thl¹.—rec απ. τ. οφθ. αυτ. (alterⁿ of characteristic arrangement to more usual one), with C al: txt AB al.—ως AB (alterⁿ to more usual word): txt CEGH mss (appy).—και ανεβα. 180 ff.—for τε, δε C² al copt al.—rec aft τε ins παραχρημα (addition for precision), with EG &c syrr slav (mss) ff: om ABC¹H all v syrr ar-erp copt sah arm slav-ms: ins elsw æth ar-pol.—19. τροφης 177: ενισχυθη BC¹ 27. 29. 66². 105.—rec εγ. δε ο σαυλος (insertion at the commencement of an ecclesiastical portion: so lect 12 has εγεν. εναι τον παυλον), with GH &c ar-pol slav Thl: txt¹ABCE al v syrr ar-erp copt æth arm Chr.—των οντων εν δ. GH all Chr Thl².—20. rec τ. χριστον (doctrinal alteration? see note): txt ABCE all vss Iren (alii aliter).—21. for εν, ες A al.—τους επικαλ. om 95¹, 96. 142: παντας τ. επ. al sah Syr.—εληλυθεν (alteration, not observing the force of the plur ?) E gr GH all vss Chr Oec Thl: txt AB (e sil) C &c e al.—22. παυλος 2. 26 v-mss.—μαλλον om 27.—aft ενεδ. add τω (εν τω E) λογω CE 8.—συνεχεν E al 57. 66². 137. 180 Thl².—συνεσχυνεν Chr, συνεχυνεν C, συνεσχυνεν

speaking there to an infuriated Jewish mob, gives the words spoken just that form which would best gain him a favourable hearing with them—e. g. ο θιός τῶν πατέρων ἡμῶν, ἰδεῖν τὸν δικαῖον, πάντας ἀνθρώπους, avoiding as yet the hateful word ἴθνη. He there too gives ἀναστὰς βάπτισαι καὶ ἀπόλυσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τ. κυρίου as part of the exhortation of Ananias.

18. ὥς εἰ λεπίδες] The recovery of sight is plainly related as miraculous, the consequence of the divinely-appointed laying on of the hands of Ananias. And this scaly substance which fell from his eyes was thrown off in the process of the instantaneous healing.

ἠβαπτίσθη] It has been well remarked (Olah.) that great honour was here placed upon the sacrament of baptism, inasmuch as not even Saul, who had seen the Lord in special revelation and was an elect vessel, was permitted to dispense with this, the Lord's appointed way of admission into His Church.

19. ἠἐνίσχυ.] intrans. see ref.

ἡμ. τινὰς.] A few days; of quiet, and becoming ac-

quainted with those as brethren, whom he came to persecute as infidels: but not to learn from them the gospel (οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρίλαβον οὐδὲ ἰδιδάχθην, Gal. i. 12), nor was the time longer than to admit of εὐθείως being used, ver. 20,—and indeed the same εὐθείως of the whole space (including his preaching in our v. 20, 21) preceding the journey to Arabia, in Gal. i. 16.—Pearson places that journey before our ἐγένετο δὲ,—which however is manifestly against the sense of the text:—Michaelis and Heinrich, between vv. 19 and 20,—to which there is the same objection: Kuinoel and Olah., after ver. 25,—which the εὐθείως of Gal. i. 16 will not allow: Neander and Meyer, in the ἡμέραι ἱκαναί of ver. 23, which time however in our text is certainly allotted to the progress of his preaching in Damascus, and the increase of the hostility of the Jews in consequence. See below.

20. Ἰησοῦν] The alteration to χριστόν has probably, as ~~Ματθ~~ suggests, been made from doctrinal considerations, to fix on ο υἱὸς τοῦ θεοῦ the theological sense,—that Christ is the Son of

1 ver. 30 ref.
m ch. vii. 28
ref.
n ver. 43. ch.
xviii. 18.
xviii. 7.
Luke only.
o constr. here
only. w. i. va.
Matt. xxvi. 4. John xi. 53. p Matt. ii. 16 al. Exod. ii. 15. q constr. Phil. iv. 5 r ch. xx. 8, 19. xxiii. 30 only.
Bath. ii. 22. s mid. Luke i. 1. Ps. xxxvi. 12. t Luke xviii. 7. Rev. iv. 8 al. 4. v. α. ἡμέρας, Mark v. 6 al.

ὅτι ὁ αὐτός ἐστιν ὁ χριστός. ²³ ὥς δὲ ἔπληρουντο ἡμέραι ἱκαναί, ὁ συνεβουλευσάντο οἱ Ἰουδαῖοι ἄνελεῖν αὐτόν. ²⁴ ἔγνώσθη δὲ τῷ Σαύλ ἡ ἐπιβουλὴ αὐτῶν. παρετη-
ροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως

ABC
EGH
F vv.
23, 24

64¹, εὐσυνεχυνεν 13.—τους (1st) om B.—23. οι om 31. 43. 105.—24. rec παρετηρουν (mistake: see below), with GH & Thl al: txt ABCEFG all Orig.—rec παρ. τε (the -to of παρετηρουντο being mistaken for τε, no other copula was wanted; and thus δε και was struck out: thus also the και in G & c as unnecessary aft δε), with H & Syr al Thl al: txt ABCEFG (omg και G al copt sah syr arm) all v Orig.—τε om A al vss.—or. πια-

God—instead of that which it now bears,—that *Jesus is the Son of God*, i. e. that Jesus of Nazareth as a matter of fact, is the Son of God, i. e. the Messiah expected under that appellation. Be this as it may, the following τὸ ὄνομα τοῦτο (ver. 21) decisive for the reading Ἰησοῦν, and οὗτός ἐστιν ὁ χριστός ver. 22 still more so.

21. πορθέσας] 'Militari verbo usus est,' Erasmi. So Æsch. Choeph. 680, οἱ γὰρ κατ' ἀκρας ἐνθάδ' ὥς πορθοῦμεθα. See also Sept. c. Theb. 176 (194 Dind.). ἀληθύνει] 'had come here,' implying the abandonment of the purpose.

23.] I regard the μάλλον ἐνδυναμοῦντο, as the *only words beneath which can lie concealed the journey to Arabia*. Paul mentions this journey (Gal. i. 17) with no obscure hint that to it was to be assigned the reception by him, in full measure, of the Gospel which he preached. And such a reception would certainly give rise to the great accession of power here recorded. I am the more disposed to allot that journey this place, from the following considerations. The omission of any mention of it here can arise only from one of two causes: (1) whether Paul himself were the source of the narrative, or some other narrator,—the *intentional passing over of it, as belonging more to his personal history* (which it was his express purpose to relate in Gal. i) than to that of his ministry: (2) on the supposition of Paul not having been the source of the narrative,—the *narrator having not been aware of it*. In either case, this expression seems to me one very likely to have been used:—(1) if the omission was intentional,—to record a remarkable accession of power to Saul's ministry, without particularizing whence or how it came: (2) if it was unintentional,—as a simple record of that which was observed in him, but of which the source was to the narrator unknown.

συνέχυνεν] Chrysostom strikingly says, αὐτὸ νομομαθὲς ὡν ἐπιστρέφειν αὐτοῦς καὶ οὐκ εἰς ἐθιγγεσθαι ἐνόμισαν ἀπὸ ἀλλήλων ἤς ἐν τοῖς τοιοῦτοις διαλέξως ἀπαλλαγίντες Στε-

φάνου, καὶ Στεφάνου σφοδρότερον εὖρον ἔτερον. (Cramer's Catena.)

23.] ἡμέραι ἱκαναί] In Damascus, see above on ver. 19. The whole time, from his conversion to his journey to Jerusalem, was three years, Gal. i. 18.

ἀνελεῖν αὐτόν.] ἐπὶ τὸν ἰσχυρὸν συλλογισμὸν ἔρχονται πάλιν οἱ Ἰουδαῖοι. οὐκ εἴτι γὰρ συκοφάντας κ. κατηγοροῦν κ. ψευδομάργουρας ἐπιζητοῦσιν, Chrys. Hom. xx. 24.] In

2 Cor. xi. 32, Paul writes, ἐν Δαμασκῷ ὁ ἰθὺς ἡμετέρος Ἀρίτα τοῦ βασιλέως ἔφορῃ τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων. A somewhat difficult chronological question arises respecting the subordination of Damascus to this Aretas. The city, under Augustus and Tiberius, was attached to the province of Syria: and we have coins of Damascus of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius; and the following circumstances seem to point to a change in the rulership of Damascus at the death of Tiberius. There had been for some time war between Aretas, king of Arabia Nabatæa (whose capital was Petra), and Herod Antipas, on account of the divorce by Herod of Aretas' daughter at the instance of Herodias, and on account of some disputes about their frontiers. A battle was fought, and Herod's army entirely destroyed (Jos. Antt. xviii. 5. 1). On this Antipas, who was a favourite with Tiberius, sent to Rome for help: and Vitellius, the governor of Syria, was commissioned to march against Aretas, and take him, dead or alive. While on his march, he heard at Jerusalem of the death of Tiberius (March 16, A. D. 37), and πόλεμον ἐπέσειν οὐκ εἶ' ὁμοίως δυνάμενος διὰ τὸ εἰς Γάϊον μεταπεπτωκέναι τὰ πράγματα (Antt. xviii. 5. 3), abandoned his march, and sent his army into their winter-quarters, himself returning to Antioch: Antt. xviii. 5. 3. This μεταπεπτωκέναι τὰ πρ. brought about a great change in the situation of Antipas and his enemy. Antipas was soon (A. D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (Antt. xviii. 7), who had

αὐτὸν ᾧ ἀνέλωσιν· ²⁵ λαβόντες δὲ οἱ μαθηταὶ αὐτὸν νυκτὸς διὰ τοῦ τείχους καθῆκαν αὐτὸν χαλάσαντες ἐν σπυριδί. ²⁶ παραγενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἔστιν μαθητής. ²⁷ Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρ-

²⁷ [only 4. ² John viii. 9. ch. xv. 4 only. Josh. xiv. 11. a ch. xxv. 31 only. b ch. v. 18 ref. c John xiv. 10. Rom. x. 9. 1 Thess. iv. 14. d pres. John ii. 9. ch. xii. 9. e constr. ch. xii. 19. xviii. 17. Luke xiv. 4. f Luke viii. 30 al. Josh. ii. 23. g = Mark v. 16 al. h ch. xiii. 46. xiv. 3 al. 2. Eph. vi. 50. 1 Thess. ii. 2 only. L. P. Prov. xx. 9 al.]

²⁵ Matt. xxi. 89, but acc. v = 2 Cor. xi. 33 only. w Luke v. 19. ch. x. 11. xi. 6 only. Exod. xviii. 11. x Mark ii. 4. Luke v. 4, 5. ch. xxviii. 17. 80. 2 Cor. x. 33 only. Jer. xiv. (xxviii.) 6. See Josh. ii. 15. 1 Kings xix. 12. y Matt. xv. 6. b ch. v. 18 ref. c constr. ch. xii. 19. h ch. xiii. 46. xiv. 3 al.]

ωσιν αὐτ. (aft πυλας) A.—²⁵. rec αυτον οι μαθηται (corrⁿ of order, as is shown by the varieties below), with EGH mss (nrly appy) v copt sah syrr al Chr Oec Thl: οι μαθ. αυτον (mistake for txt: the same is made in D, ch. xiv. 20) A (B Birch) CF am demide Orig Jer: οι μαθ. (omg αυτ.) 36. 69 lect 12 æth ar-pol v (ms): txt (ACF see above) B Benti al.—rec καθ. δια τ. τ. (omg αυτον with E al Chr Oec), but txt ABC(E)F al v al Orig Petr alex Jer (correction apparently, for the sake of perspicuity, to prevent λαβόντες and δια του τειχους being connected together).—σπυριδι C: σπαργην lect 12.—²⁶. rec παρ. δε ο σαυλος (insertion as in ver 19: further shown by ο παυλος in E &c), with GH &c vss Thl al: ο πανλος E al Bed-gr ar-pol: txt ABC 40. 81 v copt sah æth Chr (comm) Jer.—εν ιερ. (corrⁿ, παργ. being taken absolutely) BEGH al Oec (ed Thl): txt AC &c Thl² al.—επειραζειν (corrⁿ to more usual form, see ref) ABC 38. 81 al: txt EGH mss (nrly) Chr Thl.—²⁷. επι τη οδ. lect 12.—αυτου al Chr (see above on ver 25).—ιδεν AGH &c.—for οτι, οσα 26.—rec του ιησ., with E &c: txt

been living in habits of intimacy with the new emperor (xviii. 6. 5). It would be natural that Aretas, who had been grossly injured by Antipas, should, by this change of affairs, be received into favour; and the more so, as there was an old grudge between Vitellius and Antipas, of which Jos. says (Antt. xviii. 4. 5), ἔκρινεν ὀργήν, μέχρι δὴ καὶ μετῴλη, Γαῖον τὴν ἀρχὴν παρεληφότος.—Now, in the year 38, Caligula made several changes in the East, granting Itures to Soëmus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhemetalcæ,—and to Polemon, the son of Polemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula and Claudius existing (which might be fortuitous, but derives force when thus combined,) make it probable that about this time Damascus, which belonged to the predecessors of Aretas (Jos. Antt. xiii. 5. 2), was granted to Aretas by Caligula. This would at once solve the difficulty. The other suppositions,—that the Ethnarch was only visiting the city (as if he could then have guarded the city to prevent Paul's escape),—or that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would, while waiting for orders from a new emperor, quietly allow one of its chief cities to be taken from him),—are in the highest de-

gree improbable. The above is taken in substance from Wieseler, Chron. des Apost. Zeitalters, pp. 167—175. His further argument from a coin βασιλῆως Ἀρέτα φιλέλληνος does not seem conclusive, as it leaves the latter title altogether unaccounted for. It probably (C. and H. i. pp. 90 and 117) belongs to a former Aretas.—On ἰθὺν ἀρχης see note, 2 Cor. xi. 32.

²⁵. διὰ τ. τείχους] Further particularized by the addition of διὰ θυρίδος, 2 Cor. xi. 33. Such windows in the walls of cities are common in the East: see Josh. ii. 15: and an engraving of part of the present wall of Damascus in C. and H. i. p. 110.

σπυριδί] σπαργάν, 2 Cor. xi. 33. See note there, and on Matt. xv. 37.

²⁶. παργ.] Immediately: the purpose of this journey was to become acquainted with Peter, Gal. i. 18: a resolution probably taken during the conspiracy of the Jews against him at Damascus and in furtherance of his announced mission to the Gentiles: that, by conference with the Apostles, his sphere of work might be agreed on. And this purpose his escape enabled him to effect. καὶ] Not but: the δὲ follows.

²⁷.] It is very probable that Barnabas and Saul may have been personally known to each other in youth. 'Cyprus is only a few hours' sail from Cilicia. The schools of Tarsus may naturally have attracted one who, though a Levite, was a

ῥησιάσατο ἐν τῷ ὀνόματι Ἰησοῦ. ²⁸ καὶ ἦν μετ' αὐτῶν εἰς πορευόμενος καὶ ἑκπορευόμενος εἰς Ἱερουσαλὴμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς. οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν. ³⁰ ἐπιγινόντες δὲ οἱ ἀδελφοὶ καταγάγον αὐτὸν εἰς Καισάρειαν καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

³¹ Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην, οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου, καὶ τῇ

i here only. Zech. vii. 10. See ch. i. 21. k Mark i. 27. ix. 16. Luke x. 11. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

ABC
EGH

(κυρίου A) BC al (alii aliter).—²⁸. καὶ ἐκπ. om GH all Chr, Thl¹.—rec εν ιερ. with H &c: txt ABCEG all (50 nrly) Chr, Oec Thl¹. (Meyer holds that εἰς is owing to a wish to have a prep that may apply to one or other of the participles: but surely no corrector would have left ἐκπορ. εἰς together, and H which omits κ. ἐκπ. reads εν).—rec καὶ παρρ. with EGH &c vss Thl al: txt ABC 13. 15. 40. 177 arm æth v (ms).—rec τ. κυρ. ιησού, with GH &c Thl al: τ. κυρ. om C 3. 10. 14. 38. 67². 80¹ Syr æth slav-ms Chr, : txt ABE 40. 100. 163 lect 12 v copt sah syr arm Jer.—²⁹. ἑλλήνας A many vss (Græcos): v has loquebatur quoque gentibus, et disputabat cum Græciis, but not am demid &c (corr. from ch xi. 20).—for ἐπεχειρ., ἐπετηρουν 18. 36.—rec αὐτον ανελ. with GH &c Thl: txt ABCE all vss Chr.—³⁰. for καις. (ριαν CE), υροσολυμα A: add νεκρος 180: δια ν. E Syr sah syr².—αὐτον om (as unnecessary) AE all v arr: ins B (e sil) CGH &c vss Chr Thl.—³¹. rec αι μεν ουν εκκλησια (add πασαι E) &c ειχεν &c οικοδομουμναι (-νοι E) κ. πορευομναι (-νοι E) &c επληθυνοντο (see note), with EGH &c syr ar-pol Chr Thl¹ Oec: txt ABC all v Syr copt sah æth arm Dion-alex Thl² (καὶ γαλ. κ. συμ. om or transp al).—του om 137 lect 12.—καὶ . . . επληθυνοντο om 101.—

Hellenist: and there the friendship may have begun, which lasted through many vicissitudes, till it was rudely interrupted in the dispute at Antioch (ch. xv. 39). (C. and H. i. p. 113.) τοὺς ἀποστ.] Only Peter, and James the Lord's brother, Gal. i. 18, 19. Probably there were no other App. there at the time: if there were, it is hardly conceivable that Saul should not have seen them. On his second visit, he saw John also (Gal. ii. 9). Perhaps he never saw in the flesh any other of the Apostles after his conversion. διηγῶσατο] viz. Barnabas, not Saul. ²⁹. Ἑλληνιστάς] See ch. vi. 1 and note. This he did, partly, we may infer, to avoid the extreme and violent opposition which he would immediately encounter from the Jews themselves,—but partly also, it may well be believed, because he himself in the synagogues of the Hellenists had opposed Stephen formerly. ³⁰. διηγόντες δι . . .] There was also another reason. He was praying in the temple and saw the Lord in a vision, who commanded him to depart, for they would not receive his testimony:—and sent him from thence to the Gentiles: see ch. xxii. 17—21 and notes. His stay in Jerusalem at this visit was fifteen days, Gal.

xviii. 18. εἰς Καισάρειαν] From the whole cast of the sentence, the κατήγαγον and ἐξαπέστειλαν, we should infer this to be Caesarea Stratonis, even if this were not determined by the word Καισάρεια used absolutely, which always applies to this city, and not to Caesarea Philippi (which De Dieu, Olah., and others believe to be meant). From Gal. i. 21, it would appear that Saul about this time traversed Syria (on his way to Tarsus?). If so, he probably went by sea to Seleucia, and thence to Antioch. The ἐξαπέστειλαν looks more like a 'sending off' by sea, than a mere 'sending forward' by land. εἰς Τάρσον] 'towards,' 'for' Tarsus. He was not idle there, but certainly preached the Gospel, and in all probability was the founder of the churches alluded to ch. xv. 23 and 41.

³¹.] FLOURISHING STATE OF THE CHURCH IN PALESTINE AT THIS TIME. Commencement of new section: compare μὲν οὖν and note ch. viii. 4. 25. The reading ἐκκλησία can hardly (as Meyer) be an alteration to suit the idea of the unity of the church,—as in that case we should have similar alterations in ch. xv. 41; xvi. 5, where no variations are found in the chief MSS. More probably, it has been altered

^x παρακλήσει τοῦ ἁγίου πνεύματος ἵ ἐπληθύνετο· ³² ἐγένετο δὲ Πέτρον ^a διερχόμενον ^b διὰ πάντων ^c κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς ^d κατοικοῦντας Λύδδα· ³³ εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέα· ^e ἐξ ἐτῶν ὀκτὼ ^f κατακείμενον ἐπὶ ^g κρᾶβάτῳ, ὃς ἦν ^h παραλελυμένος· ³⁴ καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰάται σε Ἰησοῦς ὁ ⁱ Χριστός· ^j ἀνάστηθι καὶ ^k στρώσον σεαυτῷ· ³⁵ Καὶ

c See ver. 18. d constr. ch. i. 19 reff. e — Luke viii. 27 al. 8 Kings xviii. 12. f — Mark i. 80. ch. xviii. 8. Prov. vi. 9. g Mark ii. 4 al. John v. 8 al. ch. v. 15 f. h ch. viii. 7 reff. i — Mark ix. 27 al. ch. xii. 7. k Matt. xxi. 8 | Mk. al. Esak. xxiii. 41. Job xvii. 18. constr. here only.

^{32.} rec *λυδδαν* (alteration to an inflected form from the original *λυδδα*: cf *εις λυδδα* *παρελθων* Jos B J ii. 19. 1), with CEGH & Chr al.: *λυδαν* 57: txt AB 96 al.—^{33.} *νηρ*. E. *τινα* om 163.—rec *αιν. ονομ.* with GH & Chr Thl¹: txt ABCE al v Syr arm. (copt sah æth) al Thl².—*αινεια* 57.—rec *κρᾶββατω* with (-τω) EGH & Chr Thl: -του ABC: but *κρᾶβαττ.* AB? CEGH al. (The *gen* has prob been an alteration to conform it to ch v. 15).—^{34.} ο *κυρ. ησ.* A al vs Thl² Ambr Cass.—*ησ.* om 137.—ο om BC 137. 180 (alteration to the Name *ησ. χρ.*): ins AEGH all Chr Thl al.—*σιαντον* G 42.—^{35.} rec

here to conform it to those places.—This description probably embraces most of the time since the conversion of Saul. De Wette observes, that the attention of the Jews was, during much of this time, distracted from the Christians, by the attempt of Caligula to set up his image in the temple at Jerusalem, Jos. Antt. xviii. 8. 2—9. *οικοδομουμένη*] See Matt. xvi. 18. It probably refers to both external and internal strength and accession of grace. Paul commonly uses it of *spiritual* building up: see reff.

τορ. τῷ φόβῳ] ‘walking in the fear:’ for constr. see reff.:—not ‘following after the fear’ (Winer, § 31. 1),—nor ‘walking according to the fear’ as their rule (Meyer),—nor ‘advancing in the fear’ (Beza, Wolf). κ. τ. *παρακλ. τ. ἁγ. πν. ἐλληθ.*] ‘And was multiplied (reff.) by the exhortation of (i. e. inspired by) the Holy Spirit.’ This is the only rendering which suits the usage of the words. Those of the Vulg. ‘consolations replebantur,’—of Kuin. ‘adjuvamento abundanti,’ are unexampled, see reff.—Neither must *τῷ παρακλ.* be coupled with *τῷ φόβῳ*, as in E. V. and by Beza and Rosenmüller, which would leave *οικοδομ.* standing by itself, and render the sentence totally unlike Luke’s usual manner of writing.

^{32—35.}] HEALING OF ÆNEAS AT LYDDA BY PETER. These two miracles form the introduction to the very important portion of Peter’s history which follows in ch. x.,—by bringing him and his work before us again.

^{32.} *διερχόμ. δ. π.*] These words are aptly introduced by the notice in ver. 31, which shows that Peter’s journey was not an escape from persecution, but undertaken at a time of peace and for the purpose of visiting the churches.—*πάντων* may be neuter, ‘all parts:’ but it

is probably masc. and *ἁγίων* understood. Wieseler (p. 145, note) doubts whether we can say *διερχομαι διὰ πάντων τ. ἁγίων*,—but see reff. The *καὶ* makes the masc. more likely, as it presupposes some *ἄγιοι* in the mind of the writer before.—As I have remarked on ver. 31, this journey of Peter’s is not necessarily consecutive on the events of vv. 1—30. But an alternative presents itself here; either it took place *before* the arrival of Saul in Jerusalem, or *after* his departure: for Peter was *there* during his visit (Gal. i. 18). It seems most likely that it was *before* his arrival. For (1) it is Luke’s manner in this first part of the Acts, where he is carrying on several histories together, to follow the one in hand as far as some resting-point, and then go back and take up another: see ch. viii. 2 thus taken up from *ἀναπίσει αὐτοῦ*, ver. 1: ver. 4 going back to the *διασπαρίντες*:—ch. ix. 1 taken up from viii. 3:—xi. 19, from viii. 4 again:—and (2) the journey of Peter to visit the churches which were now resting after the persecution would hardly be delayed so long as three whole years. So that it is most natural to place this section, viz. ch. ix. 32—xi. 18 (for all this is continuous), *before* the visit of Saul to Jerusalem, and during his stay at Damascus or in Arabia. See further on xi. 19.

Λύδδα] Lod, Neh. vii. 37.—A large village near Joppa (ver. 38), on the Mediterranean (Jos. Antt. xx. 6. 2, *κώμην τινὰ Λύδδαν λεγομ., πόλεως τὸ μέγεθος οὐκ ἀποδοῖσσαν*), just one day’s journey from Jerusalem (Lightf., Cent. Chor. Matth. præm. cxvi.). It afterwards became the important town of Diospolis.

^{33.} *Αἰνέα*] Whether a believer or not, does not appear; from Peter’s visit being to the *saints*, it would seem that he was: but perhaps the indefinite *ἄνθρωπόν τινά* a

1 so ch. xiv. 1. ^a ἐθώς ¹ ἀνίστη, καὶ εἶδαν αὐτὸν πάντες οἱ ^a κατοικοῦντες ABC
 2 ch. xii. 21. ^a Λύδδα καὶ τὸν Σάρωνα, ¹ οἵτινες ^m ἐπέστρεψαν ἐπὶ τὸν EGH
 3 Cor. ii. 16. ^m κύριον. 36 Ἐν Ἰόππῃ δέ τις ἦν ^a μαθητρία ὀνόματι
 4 ch. xiv. 18. ^a Ταβιθά, ἥ ^o διερμηνευομένη ^p λέγεται Δορκάς· αὕτη ἦν
 5 al.) ^q πλήρης ¹ ἀγαθῶν ἔργων καὶ ¹ ἐλεημοσυνῶν ¹ ὧν ἐποίει.
 6 here only t. 37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ^a ἀσθενήσασαν αὐτὴν
 7 Ding. Laert. ¹ ἀποθανεῖν· ¹ λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ^a ὑπερώῳ.
 8 fr. 3. (Att. 38 ἐγγὺς δὲ οὐσης Λύδδης τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαν-
 9 rptv.) ¹ τες ὅτι Πέτρος ^a ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας
 10 Luke xv. 27 al. t. ¹ 4, 31 only. Dan. iv. 94. t attr. Matt. xviii. 19. Zeph. iii. 11. u aba. Matt. x. 8 al. f. (Pa. xxx. 10.)
 11 p = Matt. x. 2. xxvi. 3. Col. iv. 11. v John xii. 10 al. ch. xvi. 33. Exod. ii. 5. w ch. i. 18 ref. Acts only. 3 Kings xvii. 19. x pres.
 12 q = ch. vi. 8, 5. 3 al. Isa. i. 4.
 13 r Rom. ii. 7. xiii. 3 al. Paul. l. L. P. τες ὅτι Πέτρος ^a ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας
 14 plur. ch. x. 2. 4, 31 only. Dan. iv. 94. t attr. Matt. xviii. 19. Zeph. iii. 11. u aba. Matt. x. 8 al. f. (Pa. xxx. 10.)
 15 v John xii. 10 al. ch. xvi. 33. Exod. ii. 5. w ch. i. 18 ref. Acts only. 3 Kings xvii. 19. x pres.
 16 ver. 36 ref.

εἶδον (*corrpn to more usual form*), with EGH (ιδον H) &c: εἶδοντες 180: txt ABC.—
 παντες om 96. 142.—λυδ. (see above, ver 32).—rec *σαρωνᾶν* (*corrpn with the same view as*
λυδᾶν: but seeing *τον before it*, the transcriber could not make it an accus. fem., and
 has therefore made it a masc from *σαρωνας*, not seeing that it was already an accus
 from *σαρων*), with all: *ασαρωνα* GH all slav Chr Thl¹: txt A (*σαρρ*. but erased) BCE
 al (copt sah al) Thl².—36. ἦν om B.—ταβιθα BC, ταβηθα 38. 93. 95. 113 al Bas Chr
 Thl² Oec: txt AEGH &c Cyr-jer Thdrt Thl¹.—ερμην. 42. 196.—εργ. ay. BCE al vss
 (*corrpn?*): txt AGH &c Chr Thl.—37. εθης. avr. A al (v al): om avr. B: txt CEGH
 mas (nrly) Chr Thl.—rw vtrp. ACE 38. 93. 113 Thl² (comm) Thl²: (*corrpn*: see ch i.
 13): txt B (e sil) GH all Chr, Thl¹ (text).—38. λυδδα A, λυδδας C, λυδης 57 (*altera-*
tions for conformity to 32, 35: but this is a different section of the narrative. Josephus
uses both forms: επι λυδδης εχωρει, B J iv. 8, 1: and see above, ver 32): txt B (e sil)
 EGH mas (nrly) Chr Thl.—δυο ανδρ. om GH all (40 and more) Chr, Oec Thl¹.—rec

may imply the contrary, as also Peter's words, announcing a free and unexpected gift from One whom he knew not.

34. σπρώξ. σπρωγ.] Not 'for the future:' but 'immediately,' as a proof of his soundness.

35. πάντες . . . οἵτινες] Not 'all, who had turned to the Lord,' as Kuin.: This would make the mention of the fact unmeaning,—and surely more would see him than the believers merely. The similar use of οἵτινες in the ref. shows its meaning to be *commensurate with the preceding πάντες*. 'All that dwelt in L. and S. saw him;—who also (i.e. and they) turned to the Lord.' A general conversion of the inhabitants to the faith followed.

τὸν Σάρωνα] Perhaps not a village, but (and the art. makes this probable) the celebrated plain of that name, extending along the coast from Cæsarea to Joppa, see Isa. xxxiii. 9; xxxv. 2; lxx. 10. Cant. ii. 1. 1 Chron. xxvii. 29: and Jerome on Isa. xxxiii. and lxx.—Mariti (Travels, p. 350) mentions a village Saren between Lydda and Arsuf (see Josh. xii. 18, marg. E.V.): but more recent travellers do not notice it. See Winer, RWB., where other places of the same name are mentioned. 36. ἐν Ἰόππῃ] Joppa was a very ancient Philistian city, on the frontier of Dan, but not belonging to that tribe, Josh. xix. 46; on the coast (ch. x. 6), with a celebrated but not very secure

harbour (Jos. B. J. iii. 9. 3: see 2 Chron. ii. 16. Ezr. iii. 7. Jonah i. 3. 1 Macc. xiv. 5. 2 Macc. xii. 3),—situated in a plain (1 Macc. x. 75—77) near Lydda (ver. 38), at the end of the mountain road connecting Jerusalem with the sea. The Maccabean generals, Jonathan and Simon, took it from the Syrians and fortified it (1 Macc. x. 74—76; xiv. 5, 34. Jos. Antt. xiii. 9. 2). Pompey joined it to the province of Syria (Antt. xiv. 4. 4), but Cæsar restored it to Hyrcanus (xiv. 10. 6), and it afterwards formed part of the k. of Herod (xv. 7. 3) and of Archelaus (xvii. 11. 4), after whose deposition it reverted to the province of Syria, to which it belonged at the time of our narrative. It was destroyed by C. Cestius (Jos. B. J. ii. 18. 10); but rebuilt, and became a nest of Jewish pirates (Strabo, xvi. 759), in consequence of which Vespasian levelled it with the ground, and built a fort there (B. J. iii. 9. 3, 4), which soon became the nucleus of a new town. It is now called Jaffa (Ἰάφα, Anna Comnena. Alex. ii. p. 328), and has about 7000 inhabitants, half of whom are Christians. (Winer, RWB.)

Ταβιθά] תרצה, in Aramaic, answering to תרצה, Heb., *δορκάς* (Æl. Hist. An. xiv. 14), a gazelle. It appears also in the Rabbinical books as a female name (Lightf.): the gazelle being in the East a favourite type of beauty. See Cant. ii. 9, 17; iv. 5; vii. 3.

πρὸς αὐτὸν, ὁ παρακαλοῦντες Μὴ ὀκνήσῃς διελθεῖν ἕως ἡμῶν. ³⁹ ἄναστας δὲ Πέτρος συνήλθεν αὐτοῖς ὃν παραγενόμενον ἤνεγκον εἰς τὸ ὑπερψόν, καὶ ἐπέδεικ-
 νύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίησεν μετ' αὐτῶν οὕσα ἡ Δορκάς. ⁴⁰ ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος ὁ θεὸς τὰ γόνατα προσεκύξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπεν Ταβιθά, ἀνάστηθι. ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς καὶ ἰδούσα τὸν Πέτρον ἀνεκάθισεν. ⁴¹ δούς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν αὐτὴν ζῶσαν. ⁴² γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύριον. ⁴³ ἐγένετο δὲ ἡμέρας ἱκανὰς μείναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ. X. Ἄνῃρ δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ

o abs. ver. 12. Matt. vi. 5 al. p = ch. xvi. 18. w. ποῖρ, here only. q = Matt. xxvii. 52, &c. i. Jude 9. Josh. vii. 20. r = ver. 34. s = ver. 8 only. t Luke vii. 15 only. u here only. 4 Kings x. 15. v trans. ch. ii. 24, 22 al. w = John i. 49 al. Tobit v. 8. x ver. 32. y ch. i. 3 ref. sch. i. 19 al. Pa. lxxy. i. a ver. 31 ref. b ch. xi. 17 al. Rom. iv. 24 L. P. (See Matt. xxvii. 42.) c ver. 32 ref. d = John i. 39. ch. xvi. 16. e = John i. 39 al. f here (85c) only. (Job xvi. 16.)

μη οκνησαι δ. s. aut. (alteration to avoid the harshness of the direct constr with παρακ. Meyer thinks the direct constr has been written in the marg and found its way into the text; but this is unlikely. Were there authority enough, I should be disposed to think that the reading οκνησαι . . . ημων might have been the original, and that -σης may have been a corrpn: but there could be no motive for correcting οκνησαι . . . αυτων), with C^s (appy) GH &c vss Chr Thl: txt ABC^s E 81 al (-σης al: fugeret e) v (οκνησαι . . . ημων copt sah).—39. o π. C 180.—περιεστησαν Bas Chr (v al).—επιδιγν. A.—επικινυ-
 μεναι E¹.—χιτωνα 42.—for μετ αυτ. ουσα, αυταις v arm.—η om 133.—40. παν. εξ. C al^s v all: txt AB (e sil) EH mss (nrly) sēth al Chr Thl.—bef θεις ins και ABCE 3. 15. 25. 40 al copt Thl^s (supplementary corrpn): om G most mss (vss) Chr Thl^s Oec.—bef ηνοιξ. ins παραχηρμα E: διηνοιξ. 96. 142 al: ηνεωξε Thl^s.—41. for δε (1st), τε A Syr sēth: και φων. 13. 180.—42. της om BC¹: ins AEG mss (appy) Chr Thl.—rec πολλ. επιστ. (corrpn), with G &c vss Chr Thl: txt ABCE 31. 40. 69 al v sēth arm.—43. for ικανας, τινας C al.—εγεν. δε αυτον AE 29. 38. 40 al: αυτ. om B 95¹: txt CG most mss Chr Thl.

CHAP. X. 1. rec aft τις ins ην (corrpn, see ch ix. 36; not observing that the constr is carried on to ειδεν, ver 3), with l al vss (appy) Thl: but om ABC^s EG all e Chr.—και-

Lightf. remarks, that she was probably a Hellenist, and thus was known by both names.

37. ἐν ὑπερψόν] No art., as in the expr. εἰς οἶκον, 'on deck,' &c., which usually occur after prepositions, cf. Middl. ch. vi. § 1.—See 1 Kings xvii. 19.

39. γυναῖκα al χ.] The widows of the place, for whom she made these garments.

ἐποίει] 'was making,' i. e. 'used to make' (i. e. weave): not 'had made.'

40. ἐκβαλὼν] After the example of his Divine Master, see ref.

43. βυρσεῖ] From the extracts in Wetstein and Schöttgen, it appears that the Jews regarded the occupation of a tanner as a half-unclean one. In this case it would show, as De W. observes, that the stricter Jewish practices were already disregarded by the Apostle. It also

would show, in how little honour he or his office was held by the Jews at Caesarea.

CHAP. X. 1—48.] CONVERSION (BY SPECIAL DIVINE ARRANGEMENT) AND BAPTISM OF THE GENTILE CORNELIUS AND HIS PARTY.—We may remark, that the conversion of the Gentiles was no new idea to Jews or Christians, but that it had been universally regarded as to take place by their reception into Judaism. Of late, however, since the Ascension, we see the truth that the Gospel was to be a Gospel of the uncircumcision, beginning to be recognized by some. Stephen, carrying out the principles of his own apology, could hardly fail to recognize it: and the Cyprian and Cyrenean missionaries of ch. xi. 20 preached the word πρὸς τοὺς Ἕλληνας (not -ιστάς), certainly

^a Matt. xxvii. 27 l. ch. xxi. 81. xxvii. 1 only + 2 Mac. viii. 23. ^b ver. 7. 2 Pet. ii. 9 only. ^c la. xxiv. 16. ^d vv. 22, 25. ^e ch. xiii. 16. ^f al. Prov. iii. 7. ^g ch. vii. 10 al. fr. Gen. vii. 1. ^h Matt. vi. 1, 2. ch. ix. 36. xiv. 17. ⁱ Tobit xii. 9. ^j See ch. iv. 31. 1 Thess. iii. 10. ^k o ch. ii. 35 ref. ^l Gen. xvi. 2. ^m q = here only. ⁿ Mark i. 45. ^o John vii. 10†. ^p ch. ix. 35 ref. ^q p ch. vii. 31 al. ^r Acts only (exc. Matt. xvii. 9). ^s r = Lake xxiii. 44. ^t Judg. iii. 39. ^u Lake iv. 20. ^v ch. iii. 12. ^w 2 Cor. iii. 7, 13. ^x L.P.

σαρια Ε.—εκατονταρχ. om G.—σπειρας B all Chr: txt ACEG all Thl Oec.—2. rec aft ποιων ins τε with G most mss Chr (comm) Thl Oec: om ABCE 18. 26. 40. 81 v Syr ar-pol scti Chr (text).—εν τω λαω 40. 47. 73 Syr ar scti Iren.—3. οντος εδ. 96-lat v-mss Syr.—φανερω 177.—ωσει om 3. 65. 67 arm sah: ως all Dam Thl²: ως εις Thl¹.—ιδεν C.—rec aft ωσει om περι (as unnecessary: this is much more probable than Meyer's suppn that περι was a gloss on ωσει: comp περι ωρ. εκτ., ver 9), with G most mss Chr (ωρα εναντη) Oec: ins ABCE all Dam Thl².—4. for τε εστι, τις ει scti lat-mss.

before the conversion of Cornelius. This state of things might have given rise to a permanent schism in the infant church. The Hellenists, and perhaps Saul, with his definite mission to the Gentiles, might have formed one party, and the Hebrews, with Peter at their head, the other. But, as Neander admirably observes (Pfl. u. Leit. p. 111), 'The pernicious influence with which, from the first, the self-seeking and one-sided prejudices of human nature threatened the Divine work, was counteracted by the superior influence of the Holy Spirit, which did not allow the differences of men to reach such a point of antagonism, but enabled them to retain unity in variety. We recognize the preventing wisdom of God,—which, while giving scope to the free agency of man, knows how to interpose His immediate revelation just at the moment when it is requisite for the success of the Divine work,—by noticing, that when the App. needed this wider development of their Christian knowledge for the exercise of their vocation, and when the lack of it would have been exceedingly detrimental,—at that very moment, by a remarkable coincidence of inward revelation with a chain of outward circumstances, the illumination hitherto wanting was imparted to them.'

1. Καισαρεία.] See ch. viii. 40, notes. ^a εκατονταρχης] The subordinate officer commanding the sixth part of a cohort, = half a maniple. See Dict. of Gr. and Roman Antt. ^b σκ. τ. καλ. 'Ital.] A cohort (σκ.) levied in Italy, not in Syria. Mr. Humphry quotes from Gruter, Inscr. i. p. 434, 'Cohors militum Italicorum voluntaria, quæ est in Syria.' Biscoe (Hist. of the Acts, pp. 217—221) maintains that this was an independent cohort, not one attached to a legion. The *legio Italica*

(Tacit. Hist. i. 59. 64; ii. 100; iii. 22) was not raised till Nero's time. 2. εως κ. φοβ. τ. θ.] i. e., he had abandoned polytheism, and was a worshipper of the true God: whether a proselyte of the gate, or not, seems uncertain. That he may have been such, there is nothing in the narrative to preclude: nor does Meyer's objection apply,—that it is not probable that, among the many thousand converts, no Greek proselyte had yet been admitted by baptism into the church. Many such cases may have occurred, and no doubt had: but the object of this providential interference seems to have been, to give solemn sanction to such reception, by the agency of him who was both the chief of the Apostles, and the strong upholder of pure Judaism. It is hardly possible that μαρτυρούμενος ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων (ver. 22) should have been said of a Gentile not in any way conformed to the Jewish faith and worship. The great point (ch. xi. 3) which made the present event so important, was, that Cornelius was ἀνὴρ ἀκροβυστίας ἔχων. Doubtless also among his company (ver. 24) there must have been many who were not proselytes. ^a δέομενος τ. θεοῦ διατ.] From Cornelius's own narrative, ver. 31, as well as from the analogy of God's dealings, we are certainly justified in inferring, with Neander, that the subject of his prayers was that he might be guided into truth, and if so, hardly without reference to that faith which was now spreading so widely over Judæa. This is not matter of conjecture, but is implied by Peter's εὐχατε τὸ γένος. ῥῆμα καθ' ὅλης τῆς Ἰουδαίας. Further than this, we cannot infer with certainty: but, if the particular difficulty present in his mind be sought, we can hardly avoid the conclusion that it was



αὐτῷ καὶ ἔμφοβος γεόμενος εἶπεν Τί ἐστίν, κύριε; εἶπεν
 δὲ αὐτῷ Αἰ ὁ προσευχαί σου καὶ αἱ ἔλεημοσύναι σου ἄν-
 ἔβησαν εἰς ὃ μνημόσυνον ἔμπροσθεν τοῦ θεοῦ. ὁ καὶ νῦν
 πέμψον ἄνδρας εἰς Ἰόππην καὶ μετὰ πέμψαι Σίμωνά τινα
 ὃς ἐπικαλεῖται Πέτρος. οὗτος ἐξενίζεται παρά τινι
 Σίμωνι βυρσεῖ, ὃ ἐστίν οἰκία παρά θάλασσαν. ὡς δὲ
 ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν
 οἰκετῶν καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων
 αὐτῷ, καὶ ἐξηγησάμενος ἅπαντα αὐτοῖς, ἀπέστειλεν
 αὐτοὺς εἰς τὴν Ἰόππην. τῇ δὲ ἐπαύριον ὁδοιπορούν-
 των ἐκείνων καὶ τῇ πόλει ἐγγιζόντων ἠνέβη Πέτρος

c ver. 28 al. Str. xxix. 26. Heb. xiii. 27. d = Luke xi. 87. ch. xxi. 16. e here (8c.) only.
 f Matt. xiii. 1 al. g ch. ix. 41 ref. h Luke xvi. 13. Rom. xiv. 4. 1 Pet. ii. 18 only. Gen. ix. 26, 28.
 i ver. 2 ref. k ch. viii. 18 ref. Mark iii. 9. l = ch. xv. 12, 14. Judg. vii. 18. n John 6. 29 &c.
 Nam. xi. 22. n here only (2 Kings xii. 4). o dat., ch. ix. 3 al. Luke xv. 26. p ch. viii. 31 ref.

—rec ενωπιον τ. θ. (substitution for the less usual ἐμπροσθεν), with CEG & Chr Thl: txt AB 15. 36. 40. 69 CEG al Chr Thl.—5. rec εις ιοπ. ανδρ., with G & Chr Thl: txt ABCE 31. 69. 105. 180 v Syr arm al.—rec aft σ. om τινα (corr'n from respect to the Apostle. This is much more prob than Meyer's suppn, that τινα was inserted to conform the first sym. to the other. The same considerations have led to the var read in ver 32), with EG & Chr sah al Chr Thl Iren: ins ABC all v (am tol, not demid) copt syr-marg arm.—τον επικαλουμινον πειτρον EG all Oec Thl (corr'n from ch xi. 32? or origl, and ος επικαλειται a corr'n from ver 32? the mss authority must decide).—καλου-μενον Orig? Chr: txt ABC & Chr.—6. κ. αυτος εστι ξενιζομενος προς σιμωνα τινα (τον) βυρσεια 68. 137 Chr Thl¹ (αυτος also 133).—σιμωνι τινι C.—η οικ. lect 12.—rec aft θαλ. add ουτος λαλησει σοι τι σε δει ποιειν (interpolation from ch ix. 6, x. 32, com- bined: see also ch xi. 14), with many mss v (demid, not am tol &c) æth Thl¹ (al copt oc λαλησει ρημ. προς σε . . . το οικος σου from ch xi. 14): ος λαλησει σοι 133: txt ABCEG h al vss Chr Thl.—7. ο (2nd) om G lect 26.—rec aft λαλων, -τω κορυνηλιω (explana- tory corr'n), with G & Chr syr ar-pol Chr Thl: txt ABCE all v Syr ar-erp copt sah æth arm: αυτον 163.—των om 180.—rec aft οικ. add αυτων (explanatory insertion), with G most mss vss Chr Thl: om ABCE 40 arm.—for ευσειβη, τινα ευλαβη 40; fidelem d.—τον προσκαρτερουντα 96, lect 12 Syr sah.—8. rec αυτοις απαντα (corr'n), with CG al vss Chr Thl: txt ABCE al copt sah: αυτ. om 126.—9. for εκιν., αυτων (corr'n to correspond with αυτοις above) AEG all: txt B (e sil) C all e v &c Chr Thl.—εννατην

connected with the apparent necessity of embracing Judaism and circumcision in order to become a believer on Christ. τῷ λαῷ] The Jewish inhabitants, see ch. xxvi. 17, 23; xxviii. 17. 3. ἐν ὄραμ. φανερώς] not in a trance, as ver. 10, and ch. xxii. 17,—but with his bodily eyes: thus asserting the objective truth of the appearance. θεῶν περὶ ὧρ. ἐν.] It here appears that C. observed the Jewish hours of prayer. 4. εἰς μνημ.] Not instar sacrificii (Ps. cxli. 2) as Grot.: but, as E. V., 'for a memorial,' 'so as to be a memorial.'—There has been found a difficulty by some in the fact that Cornelius's works were received as well pleasing to God, before he had justifying faith in Christ. But it is surely easy to answer, with Calvin and Augustine, 'non potuisse orare Corne- lium, nisi fidelis esset.' His faith was all that he could then attain to, and brought forth its fruits abundantly in his life: one

of which fruits, and the best of them, was, the earnest seeking by prayer for a better and more perfect faith. 7. ἀπῆλθεν]

So in Luke i. 38:—another token of the objective reality of the vision: εἰσελθόντα (ver. 3) and ἀπῆλθ. denoting the real acts of the angel, not the mere deeming of Cornelius. λαλῶν must be regarded as the imperfect participle, as in John ix. 8.

9.] By δῶμα, Jerome, Luther, Erasm., al., understand an upper chamber. But why not then ὑπερῶν, a word which Luke so frequently uses? It was the flat roof, much frequented in the East for pur- poses of exercise (2 Sam. xi. 2. Dan. iv. 29, marg.),—of sleeping in summer (1 Sam. ix. 26),—of conference (ib. ver. 25),—of mourning (Isa. xv. 3. Jer. xlviii. 38),—of erecting booths at the feast of tabernacles (Neh. viii. 16),—of other religious celebra- tions (2 Kings xxiii. 12. Jer. xix. 13. Zeph. i. 5),—of publicity (2 Sam. xvi. 22. Matt.

q Matt. x. 27. ἐπὶ τὸ ὄμμα ἑ προσεύχασθαι περὶ ὥραν ἔκτην. ¹⁰ ἐγένετο ABC
 xxiv. 17. δὲ ὁ πρῶτος πεινός, καὶ ἤθελεν ἑ γέυσασθαι. ὁ παρασκευαζόν- EG
 2 Kings xi. των δὲ αὐτῶν ἐγένετο ἐπ' αὐτὸν ἑ ἑκστασις, ¹¹ καὶ
 rabool. Matt. ὁ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον καὶ ὁ καταβαῖνον ὁ σκευός
 vi. 5 al. fr. τὶ ὡς ὁ θόνην μεγάλην, τέσσαρσιν ὁ ἀρχαῖς [δεδεμένον
 here only t. ὁ καθιέμενον ἐπὶ τῆς γῆς, ¹² ἐν ᾧ ὁ ὑπῆρχεν πάντα
 t = ch. xx. 11. Jos. Ant. vi. καὶ ὁ τετράποδα καὶ ὁ ἑρπετὰ τῆς γῆς καὶ ὁ πετεινὰ τοῦ
 14. 3. οὐρανοῦ. ¹³ καὶ ὁ ἐγένετο φωνὴ πρὸς αὐτὸν, ὁ Ἀναστὰς
 u 1 Cor. xiv. 6. w = ch. xi. 5. xxii. 17 only. Gen. ii. 21. xv. 12. x ch. vii. 86 reff.
 9 Cor. ix. 2, 3. s Mark xi. 16. John xix. 29. Exod. iii. 22. a ch. xi. 5 only t. (Hos. ii. 9.)
 only. Jer. xii. 6. b = ch. xi. 5 only. (Exod. xxviii. 28 alex. Esak. xlviii. 1.) See note. c ch. ix. 26 reff.
 v = Luke i. 12. ch. xii. 11. d ch. xi. 16 reff. e ch. xi. 24. f e and James iii. 7 only.
 ch. xii. 17. g Matt. vi. 26 al. fr. h ch. vii. 81. i ch. vii. 26 reff. Dan. vii. 5.

36.—aft. εστ. ins της ημερας A tol.—10. ηθελησας 96. 142.—rec εκεινων (probably from εκεινων having been in the margin in some MSS at ver 9, and thus inserted here by mistake, or as in note), with G &c Chr Thl: txt ABCE all am demit tol sah Orig.—rec επεπτεσεν (corrta to avoid the repetition of ενεετο, and to the more usual word, see reff. Meyer holds επεπ. to have been origi: but being usually said of πνευμα, and thus seeming inappropriate to εκστασις, to have been altered in conformity with ch xxii. 17, γινεσθαι με εν εκστασει. But this is very careless: for, Luke i. 12, we have φοβος επεπ. επ αυτ., and so ch xix. 17. and xiii. 11, επεπ. επ αυτον αχλυν, with EG &c vna Chr Thl (επτεσεν 19. 78. 96 Clem): txt ABC all copt (venit meth) Orig.—11. ηνεωγμ. E.—aft ανιωγ. ins επ αυτον lect 12: και τισσαρσιν αρχαις διδεμενον σκευος τι ως οθονην μεγαλην κ. καθιμενον 13.—καταβαινον om lect 12 d Syr sah (και ιδου εκ.) ar-erp syr (bef καθιμ. ins καταβ. και) Ambr.—rec aft καταβαιν. ins επ αυτον (al αυτω) (inserted to correspond with αχρς μου, ch xi. 5) with G &c ar-pol Chr Thl: om ABC³ (and C¹ appy but doubtful) E h all v d copt meth Syr sah ar-erp syr Orig.—μεγαλην om C²: splendidum d.—τετρασιν E Ath.—bef καθιμ. om δεδεμενον και ABC² (C¹ is doubtful) E 40. 81. 180 v meth Arm Orig (four t.) Cyr Thdrt Aug (see note): txt (C¹?) G &c ar-pol and bef τισσ. syrr sah: aft αρχ. d Constt: ded. omg κ. καθ. 36 copt, and Clem (εκ-δεδ.) Chr Thl: -ων και -ων all lect 12 al.—12. rec aft τερρ. ins της γης, with G &c ar-pol Chr Thl (conformed to ch xi. 6): but aft επρ. (as txt) ABCE all v Syr ar-erp copt arm Clem Orig Constt Thdrt: om 13. 27. 163 d sah (meth om ver 12) Ambr.—rec και τα θηρια και τα επρ. with G &c (τα ins G &c Clem Chr Thdrt Thl²: om ABC² (C¹?) E Orig, Constt Thl¹) syr Chr Thl (also bef πετειν. E 4. 31 Orig, but om ABC² (C¹?) 33. 40. 105. 163. 180 v Syr ar-erp copt sah arm Clem Orig, Constt Thdrt Thl¹ (comm) Aug Cassiod.—rec bef περ. ins τα (conforms to ch xi. 6), with C¹ EG &c Clem Constt Chr

x. 27. Luke xii. 3. Jos. B. J. ii. 21. 5).—of observation (Judg. xvi. 27. Isa. xxii. 1),—and for any process requiring fresh air and sun (Josh. ii. 6). (Winer, RWB. art. Dach.) ἔκτῃν] The second hour of prayer: also of the mid-day meal.—The distance was thirty Roman miles, part of which they performed on the preceding evening, perhaps to Apollonia, and the rest that morning. 10. γέσθ.] see reff. ἐκτίωνων is more likely to have been a correction of αὐτῶν as applying better to the people of the house, than the converse. ἑκστασις] The distinction of this appearance from the δῆμα above (though the usage is not always strictly observed) is, that in this case that which was seen was a revelation shown to the eye of the beholder when rapt into a supernatural state, having, as is the case in a dream, no objective reality: whereas, in the other case, the thing seen actually happened, and was be-

held by the person as an ordinary spectator, in the possession of his natural senses.

11. τέσσε. ἀρχ.] not, 'by the four corners,' which would certainly require the article, as in reff.—but 'by four rope-ends.' This meaning of ἀρχή is justified by Diod. Sic. i. p. 104, who, speaking of harpooning the hippopotamus, says, ἵθ' ἐνὶ τῶν ἐμπαγίντων ἐνάπτοντες ἀρχὰς στυνίνας ἀφίσαι χίμους ἀν παραλυθῇ. The ends of the ropes were attached to the sheet, and, in the vision, the only ones were seen.—I have retained the words διδ. και, doubtfully, because it seems difficult to account for their insertion, but they may have been omitted to assimilate our text to ch. xi. 5.—At all events, as Neander observes (Pf. u. L. p. 126, note), these four ἀρχαί (whether ends of ropes attached to the corners, or those corners themselves) are not without meaning, directed as they are to the four parts of heaven, and intimating that

Πέτρε ^κ θῦσον καὶ φάγε. ¹⁴ ὁ δὲ Πέτρος εἶπεν Μηδαμῶς ^κ κύριε ὅτι οὐδέποτε ἔφαγον ἅπαν ^κ κοινὸν καὶ ἀκάθαρτον. ^κ καὶ φωνὴ πάλιν ὅ ἐκ δευτέρου πρὸς αὐτὸν, Ἄ ὁ θεός ^κ ἐκαθάρισεν σὺ μὴ ^κ κοῖνου. ¹⁶ τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς, καὶ εὐθὺς ἠνελήμφθη τὸ σκεῦος εἰς τὸν οὐρανόν. ¹⁷ ὡς δὲ ἐν ἑαυτῷ ^κ διηπόρει ὁ Πέτρος, τί ἂν ^κ εἴη τὸ ὄραμα ὃ εἶδεν, καὶ ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου ^κ διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος ἵέστησαν ἐπὶ τὸν ^κ πυλῶνα, ¹⁸ καὶ ^κ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ^κ ἐπικαλούμενος Πέτρος ἐνθάδε ^κ ζενίζεται. ¹⁹ τοῦ δὲ Πέτρου ^κ διενθυμουμένου περὶ τοῦ ^κ ὁράματος

^κ Matt. xxii. 4. Luke xv. 28, 27. Deut. xli. 15. 1 constr. Matt. xxiv. 29 al. m = Mark vii. 2. ver. 28. ch. xi. 8. Rom. xiv. 14 only. 1 Mac. i. 63. n = ch. xi. 9. 1 Cor. vii. 14. 2 Cor. vi. 17. Rev. xviii. 2. Judg. xlii. 14. o Mark xiv. 72. John ix. 34. Heb. ix. 28. Jer. i. 18. p = ch. xi. 9 only. Mark xli. 19 but see note q = ver. 28. ch. xi. 9 only.

r = ch. xi. 10. Luke iv. 36. s Mark xvi. 19. 4 Kings ii. 11. t ver. 11 ref. u ch. ii. 12 ref. Luke only. v = Luke viii. 9. xv. 26 al. w ver. 8 ref. x here only. y constr. ch. xi. 11 only. (1 Kings xvii. 51.) See Luke ii. 9 ref. z Luke xvi. 20 al. Gen. xliii. 19. ch. xli. 18. xiv. 18. a absol. = Luke viii. 8, 84. xvi. 24. Das. iv. 11. b ver. 8 ref. c ver. 6 ref. d here only. e v. r. 8 ref.

Thdr̄t Thl: om ABC³ Orig.,—14. παν om 180.—rec for και, η (conformm to ch xi. 8), with CD-gr EG &c copt al Chr Thl al: txt̄AB al d v sah Syr̄t art Clem Orig, Constt Aug Ambr.—15. παλιν φων. 180: η φ. παλ. 78.—εκ. δευτ. om (as unnecessary) 4¹. 37. 56 Aug.—πρ. αυτ. γεγων 96. 142: add λεγων sah.—εκαθερισιν ACG (-ρησιν) 13. 68 Nyss: θαιρισιν 105: εκαθην Orig, Thl².—for συ, σοι 13.—16. rec παλιν ανελ. (corr̄n from ch xi. 10), with G &c e syr ar-pol Chr Thl and D-gr aft ανελ.: txt ABCE gr 81 al (ευθεις 40. 180 syr marg: ευθις αν. παλιν 33. 34) v copt sath (om 15. 36 d Syr sah arm Ambr).—rec -ληφθη: see ch i. 2 al freq.—for το σκ., παντα 163.—17. aft εν αυτω (αυτω B v 133) ins εγενετο D.—ιδεν AC.—bef ιδου om kai AB 36. 40. 69. 105 v arm (corr̄n of Hebraism): ins CDEG all sath Chr Thl.—oi (1st) om E.—for απο, υποBE 38. 57. 95. 177 (corr̄n): txt ACG most mss Chr Thl¹ (παρα Thl²) -διερωτ. κ. μαθοντες G all Chr.—του bef κορν. om D Thl².—rec om του bef συμ. but ins ABCD 40. 105. 133. 180 Chr Thl².—18. aft φων. ins τινα arm-venet.—επυνθοντο BC.—19. rec ενθυμ. (prob negligence of the significant compounded verb): txt ABCDEG all Chr Thl: τι εν-

men from the North, South, East, and West, now were accounted clean before God, and were called to a share in His kingdom: see Luke xiii. 29. 12. πάντα τὰ τερ.] literally: not 'many of each kind,' nor, 'some of all kinds,' in which case the art., the sense of which is carried on from τὰ τερ. (see ch. xi. 6), would be omitted:—in the vision it seemed to Peter to be an assemblage of all creation. τερ. ἐπρ., τερ.] In ch. xi. 6, from which our text has been corrected, Peter follows the more strictly Jewish division: see there.

14.] Peter rightly understands the command as giving him free choice of all the creatures shown to him. We cannot infer hence that the sheet contained *unclean animals only*. It was a mixture of clean and unclean,—the aggregate, therefore, being *unclean*. κύριε] So Cornelius to the angel, ver. 4. It is here addressed to the unknown heavenly speaker.—On the clean and unclean beasts, &c., see Levit. xi.

15.] These weighty words have more than one application. They reveal what was needed for the occasion, in a figure: God letting down from heaven clean and unclean alike, Jew and Gentile,—repre-

sented that He had made of one blood all nations to dwell on the face of all the earth; God having *purified* these, signified that the distinction was now abolished which was 'added because of transgressions' (Gal. iii. 19),—and all regarded in His eyes as pure for the sake of His dear Son. But the *literal truth of the representation* was also implied;—that the same distinctions between the animals intended for use as food were now done away, and free range allowed to men, as their lawful wants and desires invite them, over the whole creation of God: that creation itself having been *purified and rendered clean for use by the satisfaction of Christ*. The same truth which is asserted by the heavenly voice in Peter's vision, is declared Ephes. i. 10. Col. i. 20. 1 Tim. iv. 4, 5.—Only we must be careful not to confound this restitution with the ἀποκατάστασις πάντων of ch. iii. 21; see notes there. 16. ἐπὶ τρῖς] denoting the *certainly* of the thing revealed; see Gen. xii. 32. 17.] Valcknaer and Stier understand ἐν ἑαυτῷ, as ch. xii. 11, where γενόμενος is expressed, —'when he came to himself,' but without γενόμενος this is very harsh, and it surely

f absol. Matt. iv. 1. ch. vi. 10. xi. 12. 26. xxi. 4 al. g ch. viii. 26 ref. i Gen. xxxv. 1. h — Matt. xxiv. 17 al. i — Matt. xxi. 21. Rom. iv. 20. xiv. 28. James i. 6. (Jer. xv. 10.) k — Luke viii. 47. 9 Mac. iv. 28. 35. l ver. 2 ref. m ch. xvi. 2. xxi. 12. 8 John 13. See ch. vi. 8 ref. n — Luke H. 26. Heb. xi. 7. εχρ. αὐτῷ κατ. τ. ἔπ- νουτ ὁ θ. Jos Antt. xi. 6. 4. o Matt. xxv. 81. Mark viii. 261. p ver. 5 ref. Num. xi. 32. q John viii. 47. xii. 47. r here only †. s ver. 6 ref. t John I. 29, &c. x ch. ix. 29 ref. y — Matt. viii. 5 al. fr. v absol. ch. vii. 7 al. w — ch. ix. 30 ref. x ch. ix. 29 ref.

εἶπεν τὸ πνεῦμα αὐτῷ Ἰδοὺ ἄνδρες ζητοῦσιν σε· ²⁰ ἀλλὰ ἀναστὰς ^h κατὰβηθι, καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. ²¹ ^h καταβάς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν Ἰδοὺ ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε; ²² οἱ δὲ εἶπαν Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν, μαρτυρούμενός τε ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ὁ ἀγγέλου ὁ ἀγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκούσαι ῥήματα παρὰ σοῦ. ²³ εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισεν. τῇ δὲ ἐπαύριον ἀναστὰς ἐξηλθεν σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθον αὐτῷ. ²⁴ τῇ δὲ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος

θυμ. 69 : διανομῆν 15. 18. 36 Did.—rec ειπεν αυτω (corr), with DEG al vss Chr Thl: txt (avr. om B copt) AC 180 v sah.—rec aft ανδρες, ins τρις (conform to ch xi. 11 and ver 7), with ACE &c v (cp. ανδρ. copt al) syr-marg Thl²: δυο B: txt DGH al (50 and more, Tisch) syr ar-pol slav¹ (arm add τινες) Constt Chr Cyr-jer Thl¹ Aug Ambr al.—ζητουντες B.—20. αναστα D¹ vss.—rec διορι with G al Chr Thl-text: txt ABCDEH 15. 18. 36. 40. 69. 100 all Bas Did Cyr-jer Thl¹ (comm): εγω γαρ 105.—21. τοτε κατ. DE Syr.—o π. DEG 180 lect 12 al Chr Thl²: txt AB (e sil) CH most mss Thl¹.—rec aft ανδρας (for τ. ανδρ., αυτους C¹ arm), ins τους απεσταλμενους απο (υπο al Thl¹) του (om H) κορν. προς αυτον (explanatory interpolation, ver 21 beginning an ecclesiastical portion), with H al Thl¹ al? but om ABCDEG all (50 and more, Tisch) v syrr art copt sah aeth arm slav-anct Chr Thl²: προς ανδρας ειπεν 63: πρ. αυτους ειπ. ι.: ειπε πρ. αυτ. 65. 99 al slav-ms Thl¹: πρ. τ. ανδρ. ειπ. πρ. αυτ. 42. 133.—bef τις η αυτ. (η om B) ins τι θαλετε; η D syr (om η).—22. rec ειπον, with DGH al: txt ABCE: add προς αυτον D sah Syr.—κορν. τις D gr Syr.—υπ ολου D.—αγιου om 14². 38. 113: αγ. αγγ. 180. και . . . σου om (similarity of endings) 31.—23. for εις κ. ουν, τοτε προσκαλ. E (introductens e).—εικ. ο και εικ. ο εικ. ο δε al vss.—τοτε εισαγαγων (ingressus d) and add o πετ. D 40 sah: Simon syr.—εξεν. αυτ. D 40 vss.—δε om 95, 96.—rec for αναστας, ο πετρος (αναστ. being erased as unnecessary, the vacant space thus left in some copies has been filled up with o πετ. the subject of the verb), with GH &c ar-pol Thl¹: αναστ. o π. E all syr ar-cop al Chr Thl²: txt ABCD all v copt sah syr aeth.—εξηλθ. εις καισαρειαν 13.—bef απο, om των D all.—rec της ιωπ.: but om της MSS and most mss Chr Oec Thl¹.—συνηλθον D.—24. rec και τη (corr) appy to avoid the recurrence of τη δε, τη δε, ο δε), with GH al aeth al Chr Thl²: txt ABCDE (quoque d) al v copt sah syrr Thl¹.—εισῆλθεν BD al aeth syr (txt in marg) Thl¹ (corr to suit εἰληθεν above): txt AC (-θαν C) EGH &c: ηλθον 163 sah vss.—την om D 133.—καισαριαν ACDE.—

is better not to force from its common meaning so usual a phrase as ἐν ταῦτῳ διηπόρει. 18. φωνήσαντας] 'having called out (some one), they were enquiring.'—The present, ζωντανας, is a mixed construction between the direct and the indirect interrogation. 19.] See ch. viii. 29, note. 20. ἀλλὰ] 'make no question as to who or what they are,—but:—'—so also ch. ix. 6. τῷ] The Holy Spirit, shed down upon the Church to lead it into all the truth, had in His Divine arrangements brought about, by the angel sent to Cornelius, their coming. 23. ἐξένισεν]

This was his first "consorting with men uncircumcised and eating with them" (ch. xi. 3): though perhaps this latter is not necessarily implied. τινες τῶν ἐδ.] Six, ch. xi. 12: in expectation of some weighty event to which hereafter their testimony might be required, as indeed it was, ib. 24. ἀναγκαίους] 'his intimate friends.' So Jos. Antt. xi. 6, φ. ἀναγκαίωτατος τῷ βασιλεῖ, and Xen. Mem. ii. 1. 14, φίλους πρὸς τοῖς ἀναγκαίους καλουμένους ἄλλους πᾶνται βοηθοὺς. These, like himself, must have been fearers of the true God, or at all events must have

ἦν ἡ προσδοκῶν αὐτοὺς, ὁ συγκαλεσάμενος τοὺς συ-
γενεῖς αὐτοῦ καὶ τοὺς ἄναγκαίους φίλους. 25 ὡς δὲ ἐγένετο
τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ
Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. 26 ὁ δὲ
Πέτρος ἤγειρεν αὐτὸν λέγων Ἄναστηθι· καὶ γὰρ αὐτὸς
ἄνθρωπός εἰμι. 27 καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, 28 καὶ
εὗρίσκει συνεληλυθότας πολλοὺς, ἔφη τε πρὸς αὐτοὺς
Ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ
κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καί μοι ὁ

xiii. 10. Gen. xxxiii. 1. h here only. 1 Kings xxv. 24. cir. John xi. 22. Mark v. 29. παρό.
Luke viii. 41. i = Matt. ii. 1. Job i. 30. k = ch. iii. 7 al. Dan. x. 10. l = ch. ix. 34 ref.
m here only. n = ch. i. 6. h. 7 al. o = ver. 28. Luke vi. 4. p 1 Pet. iv. 8 only. 2 Mac. vii. 1.
q = ch. v. 13 ref. r = ch. ix. 1 al. fr. Levit. xix. 28. s here only. 1 Kings vi. 10. xiii. 2, 5.
1 Mac. iv. 12.

ην προσδεχομενος αυτους και συνκ. D.—aft φίλους (και φίλ. Syr) add περιμενειν D
syrr-marg.—25. rec om του bef εισελθ., with H &c, but ins ABCEG most mss Chr B
Thl.—ελθιν 42. 57. 78. 126: συνεισελθιν lect 12.—τον om 133.—aft πετρ. ins εις
καισαριαν 40.—aft ποδας add αυτου all v Syr arr sah arm æth Thl'.—προσεκυν.
αυτω sah.—D d, and syrr-marg read this verse thus:—προσεγγιζοντος δε του πετρου, εις
την καισαριαν, προδραμων εις των δουλων δισαφησιν παραγεγονεναι αυτον. ο δε
κορνηλιος εκπηδησας και συναντησας αυτω πεσων προς τους ποδας προσεκκυνησεν
αυτον (τω D').—26. rec αυτ. ηγ. with GH &c Thl': txt ABCDE all vss Chr Thl'.—
for αναστ., τι ποιεις D, also Syr bef αναστηθι.—και εγω αυτ. B lect 12: κ. αυτ. ιγ. C:
και γαρ ιγ. E 13: καγω D sah: κ. γαρ ιγ. αυτ. all Chr: κ. γ. α. ε. Thl': txt AGH
all Thl'.—aft ιμι, ins ως και συ D' d E copt æth.—27. for κ. συνομ. . . . sup.
—και ιμελθων τε και ευρεν D.—ομιλων 80.—add εις τ. οικον 27. 29. 66³ al.—28. bef
επισ. ins βελτιον D Aug.,—αθεμιστον D',—εστιν μοι lect 12.—for κολλ., συναλθαι
lect 12.—η προσερ. om lect 12 Syr.—bef αλλοφ. ins ανδρι D gr lect 12 sah.—rec και

been influenced by his vision to wait for the teaching of Peter. 25. τοῦ εἰσελθ.

This, the most difficult and best supported reading, is a harshness of construction hardly explicable on any principles. It probably arose from taking the so frequent τοῦ with the infin. almost as one word, and equivalent to the infin. itself.

τοὺς πόδας] viz. those of Peter. Kuinoel's rendering 'in genua provolutus' is clearly inadmissible.

προσεκύν.] "Adoravit; non addivit Lucas, 'eum.' Euphemia" (Bengel).—May not the same reason have occasioned the omission of αὐτοῦ after πόδας? the one αὐτ. would almost require the other. It was natural for Cornelius to think that one so pointed out by an angel must be deserving of the highest respect; and this respect he showed in a way which proves him not to have altogether lost the heathen training of his childhood. He must have witnessed the rise of the custom of paying divine honours first to those who were clothed with the delegated power of the senate (Suet. Octav. 52, mentions, "templā etiam proconsulibus decerni solere"), and then κατ' ἐξοχὴν to him in whom the imperial majesty centered. 28. καὶ γὰρ αὐτ. ἄνθρωπος εἰμι.] This was the lesson which Peter's vision

had taught him, and he now begins to practise it:—the common honour and equality of all mankind in God's sight.—Those who claim to have succeeded Peter, have not imitated this part of his conduct. See Rev. xix. 10; xxii. 8, in both which cases it is ἐμπροσθ. τῶν πόδων τοῦ ἁγγ., supporting the above rendering of ἐπ. τ. πόδας.

27.] The second εἰσῆλθεν betokens the completion of his entering in; or (as De W. and Meyer) the former, his entering the house,—this latter, the chamber.

28.] Ὑμεῖς, 'you, of all men, best know': being those immediately concerned in the obstruction to intercourse which the rule occasioned.

ὁ ἀθέμιτος. . .] 'that it is unlawful,' . . . or 'how unlawful it is:' better the former, because in the order of the words, ἀθέμιτον has the stress on it: the other rendering would more naturally represent ὡς ἐστιν ἀθέμιτον. In both the ref. the ambiguity is the same.—There is some difficulty about this unlawfulness of consorting with those δαλόφυλοι who, like Cornelius, worshipped the true God. It rests upon no legal prohibition, and seems, at first sight, hardly consistent with the zeal to gain proselytes predicated of the Pharisees, Matt. xxiii. 15, —with Jos. Antt. xx. 2. 3 (Ἰουδαῖός τις

to constr. here only. — w. δτι, Matt. xvi. 21. w. acc. 1 Kings xii. 23. u v ver. 14 reff. w w — Matt. xix. 17 al. x here only (ch. xix. 20). Polyb. xxiii. 8. 11. y ver. 6 reff. s constr. ch. iv. 7. xxiii. 19. a constr. ch. xv. 1. Rom. xi. 20, 30. b — (1) Matt. xii. 46. John xi. 53 al. ch. xx. 18 (but see note); or (2) ch. xv. 7. 2 Cor. viii. 10. εν οικία Σίμωνος q ver. 6 reff. q here (acc.) only t. (Job ix. 2. d Matt. vi. 16. Judg. xx. 26. o acc. John iv. 52. Rev. iii. 2. h Luke xxi. 11. Rev. xv. 6. xix. 8. f Gen. xxiv. 51. b Luke xxi. 11. Rev. xv. 6. xix. 8. f i — Matt. vi. 7. Luke i. 13. Ps. iv. 1, 3. k plur. ver. 2 reff. l Rev. xvi. 19. Rev. xviii. 22. m ver. 80. n ch. vii. 14 reff. o ver. 6 reff. p ver. 6 reff. q here (acc.) only t. (Job ix. 2. r Matt. xiii. 1 al. s absol. Luke xii. 51 reff.)

μοι, with GH & Chr Thl: txt ABCDE al.—εδ. ο θ. AE al v aeth ar-pol: txt B (e sil) CD (επειδὴ) GH al.—29. αναντιρρήτως D.—μετακ. υπ υμων DE 4^a al.—τινι τω λογω E.—30. for τεταρτ., της τριτης D¹ *nustertiana* d.—aft ημ. ins και 137.—αχρι 163.—for ταυτ. της, της αρτι D.—της om lect 12: *usque in hunc diem* d.—υποστ. και om KA¹BC 27. 81. 163 al v copt aeth arm (*erased perhaps, as nothing is said of fasting above, ver 3*): ins A²DEG (om και . . . μου G) H and most mss Bed-gr sah syrr al Chr (txt) Thl.—rec aft εν. ins ωραν (*supplemental insertion*), with H & Chr Thl: om ABCD 40. 100. 105. 163 al: και προσευχ. απο εκτ. υπ εως εναντις E Bed-gr: και . . . μου om G.—προς. ημην 180.—for ενωπ. εναντιον 69. 105.—for λαμπρ., λευκη 38. 100 v edd Syr ar-arp sah aeth.—31. η προσευχ. σου 96. 142 lect 12: προσευχαι σου sah: η δεησις σου 80.—αι om 142.—ανιμνησθ. 177¹: ανιμνησθαι 100. 106² and adding εις νηησουσιν sah Chr.—32. πεμφ. ανδρας arm-venet.—for μετακαλ., μεταπεμψαι 18. 69. 105. 163 al.—καλειται 163.—for εν οικ. σ. β., παρα τινι σ. β C 180 (*corrupt from* ch ix. 43): συμ. τινος 7. 69 al arm.—ος παρ. λαλ. σοι om KAB 3. 15. 36. 81. 93¹ 180 al v copt aeth

εμπορος, 'Ανανίας δνομα, πρὸς τὰς γυναῖ-
κας εἰσὶν τοῦ βασιλέως (Monobaxus, of
Adiabene) ἰδίδασκεν αὐτὰς τὸν θεὸν ἐν-
οσεῖν), and with the Rabbinical comment
Schemoth Rabba on Exod. xii. 4, "Hoc
idem est quod scriptum dicit Jes. lvi. 3.
Et non dicet filius advenæ qui adhæsit
Domino, dicendo: separando separavit me
Dominus a populo suo." But, whatever
exceptions there may have been, it was un-
questionably the general practice of the
Jews, to separate themselves in common
life from uncircumcised persons. We have
Juvénal testifying to this at Rome, Sat. xiv.
103, 'non monstrare vias, eadem nisi sacra
colenti: Quæsitum ad fontem solos deducere verpos.' And Tacitus, Hist. v. 5,
'adversus omnes alios hostile odium, se-
parati epulis, discreti cubilibus,' &c. . .

καμὸς] not, 'but God hath showed
me,' as E. V.: καὶ can never have this
meaning, and in all cases where it is so
rendered we may trace the significance of
the simple copula if we examine. Here,
for instance:—the two parties concerned
are ὑμεῖς, καὶ γὰρ. 'Ye, though ye see me
here, know, how strong the prejudice is
which would have kept me away: and I,

though entertaining fully this prejudice
myself, yet have been taught, &c.'

29. τίνι λόγῳ] 'on what account:' the
dative of the cause: see reff: and cf. Hes.
Theog. 626: γαίης φραδμοῦνσιν ἀνήγα-
γεν,—Winer, § 31. 3. b, and Bernhardy,
Syntax, ch. iii. 14. 30. ἄρῳ τετ. ἡμ.]

The rendering of Meyer and others, 'From
the fourth day (reckoned back) down to this
hour have I been fasting,' is ungrammatical:
for (1) this would require τῆςδε της ὥρας,
and (2) ἡμην cannot possibly reach to the
present time, but is the historical past:
'I was fasting.' This being so, ἀπὸ τε-
τάρτης ἡμέρας must indicate the time de-
noted by ἡμην—'quarto abhinc die'—'four
days ago'; see reff. (2), which fully justify
this rendering. De Wette's and Neander's
rendering, 'For four (whole) days was I
(i. e. had I been) fasting up to this hour
(i. e. the hour in which he saw the vision),
does not satisfy ταύτης της ὥρας, which
must in that case be ἐκείνης, if indeed such
an expression could be at all used of 'the
time when the following incident took place.'
The only legitimate meaning of ταύτ. r. ὥρ.
I take to be 'this hour of the day': and
this meaning is further established by the

γενόμενος λαλήσει σοι. ³⁵ ἔξ αὐτῆς οὖν ἔπεμψα πρὸς σε, ^{t Mark vi. 26 al.}
 σὺ τε ^{Phil. ii. 21.} ^{u = 1 Cor. vi. 13,} ^{88. 1 Mac.} ^{xii. 18, 22.} ^{v Gen. i. 5.} ^{w here only} ^{x constr. here} ^{only.} ^{y = 2 Cor. vii. 13.} ^{z Matt. v. 28 ff.} ^{a Luke iv. 35.} ^{b = ch. iv. 18.} ^{c = xxv. 26. See} ^{d John i. 8.} ^{e = here only f.} ^{f = John ii. 20. iii. 7. 10. Rev.} ^{g = Luke iv. 34. 2 Cor. vi. 2.} ^{h = Luke iv. 18 only. Levit. i. 4.} ^{i = 8 Kings i. 42. Ps. xxxix. 9. Isa. iii. 7.}
 καλῶς ἐποίησας ³³ παραγενόμενος. ³⁴ νῦν οὖν πάντες
 ἡμεῖς ³⁵ ἐνώπιον τοῦ θεοῦ ³⁶ πάρεσμεν ἀκοῦσαι πάντα τὰ
³⁷ προστεταγμένα σοι ³⁸ ἀπὸ τοῦ θεοῦ. ³⁹ Ἀνοίξας δὲ
 Πέτρος τὸ ⁴⁰ στόμα εἶπεν ⁴¹ Ἐπ' ἀληθείας ⁴² καταλαμβάνομαι
 ὅτι οὐκ ἔστιν ⁴³ προσωπολήμπτης ὁ θεός, ⁴⁴ ἀλλ' ἐν παντί
 ἔθνει ὁ ⁴⁵ φοβούμενος αὐτὸν καὶ ⁴⁶ ἐργαζόμενος ⁴⁷ δικαιοσύ-
 νην ⁴⁸ δεκτός αὐτῷ ἔστιν, ⁴⁹ τὸν ⁵⁰ λόγον ὃν ⁵¹ ἀπέστειλεν
 τοῖς ⁵² υἱοῖς Ἰσραὴλ ⁵³ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ

(omn to suis ver 6): ins CDEGH Bed-gr most mss vas.—*παραγενόμενος* lect 12: add *ρηματα εν οἷς σωθησah*.—33. *μετεπεμψα* 80.—*αὐτ* πρὸς σε, add *παρακαλῶν ελθειν* (ins σε D²) *πρὸς ημας* D syr*.—*συ δε* D copt sah.—*εν ταχι παρηγ*. D.—*νυν ιδου παντες* D¹.—*ενωπ*. σου D¹ v syr sah aeth arm Bed (see note).—*παρεσμεν* om D¹ sah.—*παριστηκαμεν* Thl¹ (text and comm).—*ακουσαι βουλομενοι* D Syr (βουλ. om D²) and add *παρα σου* D.—*παντα* om D 96. 142 sah: σοι π. A: σοι om 37. 56 e.—*rec vno r. θ.*, with B (e sil) GH &c: *παρα* E: txt ACD.—*for θεου, κυριου* ABCE 16. 36. 40. 69. 137. 180 al lect 12 v copt syr arm (corr to avoid repetition of θεου): txt DGH most mss Syr sah aeth arr Chr Thl.—34. *αὐτ* το στομ. add *αυτου* ACE 103. 180 lect 1 v-ed Syr arr aeth sah arm al Thl: txt (το στ. πετρ. D am copt aeth B (e sil) DGH mas (appy) am al Chr.—*rec προσωπολήμπτης*: txt A (B?) CDE (see ch. i. 2 al freq).—35. *αλλα* A.—at end, *εσται* A Constt.—36. *τον γαρ λογ*. C¹ (Tisch) D gr 137 Syr syr* sah.—*ον* om (corr to simplify the constr) AB v copt sah aeth: ins C (Tisch) DEGH mss (appy) syrr al Chr (text and comm) Cyr-jer Thl.—*απεισ. ο θεος* v-ed.—*χρ. ιησ*. 177.

omission of ὥραν aft. ἰνδρην.—The hour alluded to is probably the *sixth*, the hour of the mid-day meal, which was the only one partaken by the Jews on their solemn days. (Lightf.) λαμπρόν 'bright.' In Luke (ref.) the brightness was in the colour: here, probably, in some supernatural splendour. The garment might have been white (as in ch. i. 11), or not,—but at all events, it was radiant with brightness. (Correct from this the note on Luke xxiii. 11, in vol. I. first edition.) 31.] The two are separated here, which were placed together in ver. 4, and each has its proper verb: εἶπε . . . ἢ προσεκύη κ. αἱ ἱλ. . . ἰμνήσθ. 33.] The reading ἐνώπ. σου, for ἐνώπ. τοῦ θεοῦ, is remarkable, and, had it more MS authority, would seem as if it might have been genuine. It was much more likely to have been altered into τ. θεοῦ (as making the expression more solemn), than the converse: and the sense, 'We are all here present before thee,' follows better on the two preceding verses. τὰ προστ.] Not doubting that God, who had directed him to Peter, had also directed Peter what to speak to him. 34. ἀνοίξας τὸ στ.] Used (see ref.) on occasions of more than ordinary solemnity. ἐπ' ἀληθείας κατ.] 'For the first time I now clearly, in its fulness and as a living

fact, apprehend (grasp by experience the truth of) what I read in the Scripture (Deut. x. 17. 2 Chron. xix. 7. Job xxxiv. 19).' 35.] ἀλλά gives the explanation,—what it is that Peter now fully apprehends: 'but,' as opposed to προσωπολήμπτης in its now apparent sense. ἐν παντί ὅναι κ.τ.λ.] It is very important that we should hold the right clue to guide us in understanding this saying. The question which recent events had solved in Peter's mind, was that of the admissibility of men of all nations into the church of Christ. In this sense only, had he received any information as to the acceptableness of men of all nations before God. He saw, that in every nation, men who seek after God, who receive His witness of Himself without which He has left no man, and humbly follow His will as far as they know it,—these have no extraneous hindrance, such as uncircumcision, placed in their way to Christ, but are capable of being admitted into God's church (though Gentiles, and as Gentiles. That only such are spoken of, is agreeable to the nature of the case; for men who do not fear God, and work unrighteousness, are out of the question, not being likely to seek such admission. It is clearly unreasonable to suppose Peter to have meant, that each heathen's natural

κ ch ix. 30 reff.
 i = Luke ii. 16.
 ii. 2 reff.
 m ch ix. 31.
 Luke iv. 14.
 xxiii. 6.
 Luke only.
 n Luke xxiii. 5. Matt. xx. 8. o Luke iii. 38. Exod. xxiii. 5.

χριστοῦ.^k οὗτός ἐστι πάντων κύριος.⁸⁷ ὑμεῖς οἴδατε τὸ
 γενόμενον ῥῆμα^m καθ' ὅλης τῆς Ἰουδαίας, ἂρξάμενον^{EGH}
 ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ^o ἐκήρυξεν

ο κύριος 163.—87. υμεῖς om B (æth).—aft οἱδ. ins οτι 96. 142.—γενόμενον E: γεγονος C.—ῥημα om D.—ἀρξάμενος ACDEH 40 al lectt 1. 12. 14 al e v Ath Iren (corrpt from Luke xxiii. 5): txt B (e sil) G most mss Ath Chr (text and comm) Thdr̄t Thl.—aft ἀρξ.

light and moral purity would render him acceptable in the sight of God:—for, if so, why should he have proceeded to preach Christ to Cornelius, or indeed any more at all? And it is equally unreasonable to find any verbal or doctrinal difficulty in ἐργ. δικαιοσύνην, or to suppose that δικ. must be taken in its forensic sense, and therefore that he alludes to the state of men after becoming believers. He speaks popularly, and certainly not without reference to the character he had heard of Cornelius, which consisted of these very two parts, that he feared God, and abounded in good works.—The deeper truth, that the preparation of the heart itself in such men comes from God's preventing grace, is not in question here, nor touched upon.

36. τὸν λόγον] The construction is very difficult. Several ways have been proposed of connecting and rendering this accusative. (1) Erasmi., Wolf, Heinrichs, Kuin., &c., take τὸν λόγον with οἴδατε, and understand τὸ γεν. ῥῆμα. κ.τ.λ. as in apposition with it. "The word which, &c., ye know, viz. the γεν. ῥ." But this immediate connexion of λόγ. and οἴδ. is hardly consistent with the interruption of the sense by οὗτος . . . κύριος. (2) Meyer, and Winer, § 64. i. 1, adopt virtually the same construction, but understand ὑμ. οἴδ. to be a taking up of the sense which was broken by (in this case) the two parentheses εὐαγγ. . . . χριστοῦ, and οὗτος . . . κύριος. This also is the rendering of E. V. But it does not sufficiently account for the two clauses parenthesized.—Besides, it is an objection to both these, that the hearers did not know the λόγος—'noverant auditores historiam de qua mox, non item rationes interiores, de quibus hoc versa,' Bengel.—(3) Rosenm. and others understand κατά, 'secundum eam doctrinam quam Deus tradi jussit Israelitis,' or (4) take it as an accusativus pendens, 'ad sermonem filiis Israel missum quod attinet' . . . But an accusative is never found thus standing alone, unless there be an Anacolouthon, which (3) precludes, and which would, if assumed in (4), give us a construction of unexampled harshness. (5) Grot. and Bez. take τὸν λόγον ὅν, for ὃν λόγον, 'quem nuncium,' justifying it by Matt. xxi. 42, and so nearly (6)

Kypke, 'verbum quod misit . . . illud in omnes habet potestatem,' a rendering altogether out of all N. T. analogy, as is also (7) that of Heinsius, who understands λόγος as personal, 'Verbum quod misit Deus, omnium est Dominus,' a usage confined in the N. T. to the writings of John, and, even if admissible, most harsh and improbable here. (8) I agree in the main with De Wette, who joins τὸν λόγον with καταλαμβάνομαι, and regards ver. 36 as exegetic of οὗτος . . . δεκτός αὐτῷ ἰστί. 'Of a truth I perceive, &c. . . . (and recognize this as) the word which God sent to the children of Israel, preaching peace (the same phrase occurs Eph. ii. 17, on the same subject, ἐλθὼν εὐηγγελισατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἰγγύς) through Jesus Christ: (then, for the first time, ἐν ἀληθείας καταλαμβάνομενος this also, on the mention of Jesus Christ, he adds οὗτος ἰστί πάντων κύριος,) He is Lord of ALL MEN' (with a strong emphasis on πάντων). I the more incline to this, the simplest and most forcible rendering, from observing that so far from ὑμεῖς οἴδατε being (Meyer's objection) a harsh beginning to a new sentence, it is the very form in which Peter began his address to them ver. 28, ὑμεῖς ἰπιστάσθε, &c.: and, as there it answers to κἀμοί, so here also (ver. 39) to καὶ ἡμεῖς.

δὲ Ἰησ. χρ. belongs to εὐαγγελ., not to εἰρήνην. 37. τὸ ῥῆμα.] 'the matter': not the thing, here or any where else: but the thing said, the 'materies' of the proclamation, in this case perhaps best 'the history.' γενόμενον.] Not 'which took place,' but 'which was spoken,' 'published,' as E. V. See reff. This meaning, which ῥῆμα itself renders necessary, is further supported by καθ' ὅλης τ. Ἰουδ., which can only be properly said, and is used by Luke (only, see reff.) of a publication, or spreading of a rumour, not of the happening of an event or series of events relating to one person. ἀπὸ. ἀπ. τ. Γαλ.] It was from Galilee first that the fame of Jesus went abroad, as Luke himself relates, Luke iv. 14. 37. 44; vii. 17; ix. 6. (xxiii. 5.) Galilee also was the nearest to Cæsarea, and may have been for this reason expressly mentioned.

μετὰ τὸ βάπτ..] So also Peter dates the ministry of our Lord in ch.

Ἰωάννης· ³⁸ Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὃς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἀγίῳ καὶ δυνάμει, ὃς δὴ ἔλεγε·
 "εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους
 ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ· ³⁹ καὶ
 ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἐν τῇ χώρᾳ
 τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν καὶ ἀνείλαν κρε-
 μάσαντες ἐπὶ ξύλου. ⁴⁰ τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ
 ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι οὐ παντὶ τῷ
 λαῷ, ⁴¹ ἀλλὰ μάρτυσι τοῖς ἀποκεχειροτονημένοις ὑπὸ
 τοῦ θεοῦ ἡμῖν, οἵτινες συνεφέγομεν καὶ συνεπίομεν αὐτῷ

a ch. v. 30 ref.
d here only.

b = ch. ii. 4 (37) ref.
e Luke xv. 2. ch. xi. 8. Ps. c. 6.

c Rom. x. 30 only, from Isa. lxxv. 1.
John i. 46.
xi. 1 ref.
q = ver. 28 ref.
r Luke iv. 18.
from Isa. lxi.
1 ch. iv. 37.
2 Cor. i. 21.
s = Luke i. 17.
vi. 19 al.
t absol. ch. viii.
4 ref.
u here only.
v xlii. 8.
w James ii. 6.
only. Exek.
xviii. 12.
xxv ch. xviii. 10
ref.
w constr. Luke
xxiv. 48 al.
x attr. ch. i. 1
ref.
y = ch. ii. 28 ref.
z ch. v. 30 ref.

ins γαρ AD e v Ath Iren.—38. rec ναζαρεθ, with A &c: txt BCDE 98. 100. 126. 177
 al v syrr copt æth Did.—for ως εχρ. αυτ., ον εχρ. D Syr ar-erp æth arm Bas (ms)
 Faustin.—αγ. πν. D: εν πν. αγ. G.—for ος, ουτος D tol sah Iren Faustin: ως lect 12
 Thl¹.—for δηλοθ., και ηλθεν 78.—καταδυναστευθεντας D.—υπο τ. σατανα E-gr.—
 39. rec ημ. ισμεν (supplementary insertion), with GH &c vss Cosm Thl al: txt ABCDE
 (υμ. AD-gr) all syrr Chr Iren (ms).—for παντων, αυτου D: τουτου κ. παντ. Thl².—τς
 om 137. 163. 180 al.—εν βεφ ιερ. om BD lect 1 v (demid al: not am) Syr al (as unne-
 cessary): ins ACE &c Chr Cosm Thl Iren.—αποπολυμοις 13.—rec ον ανειλ. (και ομδ,
 its force not being seen), with (ms?) Iren: txt ABCDEGH most mss v-mss arm syr slav
 Iren-ms Chr Thl.—rec ανειλων with GH &c: txt ABCDE 33. 68. 103 al.—40. ηγειρα ο θ.
 13.—μετα την τριτην ημεραν D¹ d.—for αυτον, αυτω D¹ al d vss.—41. μαρτυσιν CE
 &c: txt AD &c.—ημιν υπο τ. θ. C vss.—συνεφ. αυτω C 133 vss.—aft συνεπ. αυτω, ins

i. 22. (See note there.) ³⁸. Ἰησοῦν
 τ. ἀπ. Ναζ.] The personal subject of the
 γενομενον ῥημα, q. d. 'Ye know the sub-
 ject which was preached . . . viz. Jesus of
 Naz.' ὃς ἔχρ. αὐτ.] 'how that
 God anointed Him . . . not as Kuin and
 Kypke, 'how that God anointed Jesus of
 N.', taking αὐτόν as redundant by a He-
 braism. See a construction very similar in
 Luke xxiv. 19, 20.—The fact of the anoint-
 ing with the Holy Spirit, in His baptism by
 John, was the historical opening of the
 ministry of Jesus: but this anointing was
 not His first unction with the Spirit, but
 only symbolic of that which He had in His
 incarnation: so Cyril II. in Joh. p. 993 A
 (cited by Mr. Humphry in loc.), οὐ δὴ ποὺ
 λέγομεν ὅτι τότε γέγονεν ἅγιος τὸ κατὰ
 σάρκα χριστός, ὅτε τὸ πνεῦμα θεῖαται
 καταβαίνον ὁ βαπτιστής· ἅγιος γὰρ ἦν
 καὶ ἐν ἡμερῶν καὶ μητρᾷ . . . ἀλλὰ δε-
 δοται μὲν εἰς σημεῖον τῷ βαπτιστῇ τὸ
 θέλημα:—which unction abode upon Him,
 John i. 32, 33, and is alleged here as the
 continuing anointing which was upon Him
 from God.—Stier well remarks, how entirely
 all personal address to the hearers and all
 doctrinal announcements are thrown into
 the back-ground in this speech, and the
 Person and Work and Office of Christ put
 forward as the sole subject of apostolic
 preaching. καταδυναστ.] Subdued,
 so that he is their δυνάστης,—and this

power used for their oppression. Here, it
 alludes to physical oppression by disease
 (see Luke xiii. 16) and possession: in 2 Tim.
 ii. 26, a very similar description is given of
 those who are spiritually bound by the devil.

ὁ θεὸς ἦν μετ' αὐτ.] So Nicodemus
 had spoken, John iii. 2: and probably Peter
 here used the words as well known and in-
 dicative of the presence of Divine power
 and co-operation (see Judg. vi. 12): be-
 ginning as he does with the outer and lower
 circle of the things regarding Christ, as they
 would be matter of observation and inference
 to his hearers, and gradually ascending to
 those higher truths regarding His Person
 and Office, which were matter of apostolic
 testimony and demonstration from Scrip-
 ture.—His resurrection (ver. 40), His being
 appointed Judge of living and dead (ver.
 42), and the predestined Author of salva-
 tion to all who believe on Him (ver. 43).

³⁹. καὶ ἡμεῖς] Answering to ὑμῖς
 οἴδατε, ver. 37. 'You know the history as
 matter of universal rumour: and we are
 witnesses of the facts.' By this ἡμεῖς Peter
 at once takes away the ground from the ex-
 aggerated reverence for himself individually,
 shown by Cornelius, ver. 25 (Stier): and
 puts himself and the rest of the Apostles in
 the strictly subordinate place of witnesses for
 Another. ἐν καὶ ἀνείλ.] 'Whom also
 they killed.' καὶ is not 'yet,' as Kuinoel,
 but merely introduces, in this case passing

ἰ. 8 al. fr. ῥ' μετὰ τὸ ἁναστῆναι αὐτὸν ἐκ νεκρῶν 42 καὶ ἡ παρήγ- ABCD
 1 Chron. ii. 24. 1 Matt. xvii. 9 al. γειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ ἡ διαμαρτύρασθαι ὅτι EGH
 2 dat. and aor. 1 Tim. vi. 18. ἡ αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων
 3 Josh. vi. 6. 1 ch. viii. 25 ref. καὶ νεκρῶν. 43 τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ... κ. νε-
 4 ch. x. 20 ref. 1 Luke xxii. 29 ref. καὶ μαρτυροῦσιν, ... κ. νε-
 5 Matt. xxvi. 28. 1 ch. xiii. 88. ὁ ἀφ᾽ ἐσιν ἁμαρτιῶν λαβεῖν ῥ' διὰ τοῦ ὀνόματος αὐτοῦ πάντα ABDE
 6 8. Jam. v. 9. 1 ch. xiv. 22. τὸν ῥ' πιστεύοντα ῥ' εἰς αὐτόν. 44 ῥ' Εἰ λαλοῦντος τοῦ GH
 7 1 ch. xiii. 88. Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον
 8 p — ch. iii. 16. q John ii. 11 and passim. r ch. viii. 16 ref.

καὶ συνανειστραφημιν D syr* (συνεστρ. D¹: conversi d).—aft νεκρῶν add ημερας μ D
 ar ep syr* sah aeth Cassiod.: δι ημερων μ E Bed-gr Vigil al.—42. for παρηγγ., ενετει-
 λατο D: απηγγειλεν 40.—for αυτος ουτος BCDEG 13. 15. 18. 27. 29. 100. 105.
 137. 163 syr copt sah ar (corrtn, but unnecessary): txt AH most mss d e v eth al
 (Constt) Chr Cosm Oec Thl Iren.—του om 73.—43. τουτον GH: τουτο 19. 66⁷. 78
 al lect 2.—for ov., αματος 36. 180.—44. εἰ δε 44. 177 sah.—εἰσε AD (-σεν) al (mis-

over it without emphasis, a new fact in this history. He even omits all mention of the actors in the murder, speaking, as he did, to Gentiles: a striking contrast to ch. ii. 23; iii. 14; iv. 10; v. 30,—when he was working conviction in the minds of those actors themselves. κρεα. ἐσ. ξ.] So also ch. v. 30, where see note. 41.] Bengel would understand συνεφ. κ. συνεπ. of

previous intercourse during His ministry, and parenthesize οὐ παντὶ . . . αὐτῷ,—finding a difficulty in their having eaten and drunk with Him after His Resurrection. But this would make οἰνισες . . . αὐτῷ very flat and unmeaning, especially after ver. 39: whereas the fact of their having eaten and drunk with Him after His Resurrection gives most important testimony to the reality and identity of His risen body. And there is no real difficulty in it: Luke xxiv. 41. 43 and John xxi. 12 give us instances; and, even if συνεπισημιν is to be pressed, it is no contradiction to Luke xxii. 18, which only refers to one particular kind of drinking. πρωςχ. θ. τ. θεου]

Had not Peter in his mind the Lord's own solemn words,—ὅς διδωκας μοι ἐκ τοῦ κόσμου, John xvii. 6? 42. τῷ λαῷ] Here

as elsewhere (ver. 2; ch. iv. 27 al. fr.), the Jewish people: that was all which, in the Apostolic mind, up to this time, the command had absolutely enjoined. The further unfoldings of the Gospel had all been brought about over and above this first injunction. Ch. i. 8 is no obstacle to this interpretation: for although literally fulfilled by the leadings of Providence, as related in this book, they did not so understand it when spoken.

κριτ. ξ. κ. νεκρ.] So also Paul, ch. xvii. 31, preaching to Gentiles, brings forward the appointment of a Judge over all men as the central point of his teaching. This expression gives at once a universality to the office and mission of Christ, which

prepares the way for the great truth declared in the next verse.—It is impossible that the living and dead here can mean (as the Augsburg Catechism, and Olshausen) the righteous and sinners:—a canon of interpretation which should constantly be borne in mind is, that a figurative sense of words is never admissible, EXCEPT WHEN REQUIRED BY THE CONTEXT. Thus, in the passage of John v. 25 (where see notes), the sense of νεκροί is determined to be figurative by the addition of καὶ νῦν ἔστιν after ὦρα, no such addition occurring in ver. 28, where the literally dead οἱ ἐν τοῖς μνημείοις, are mentioned. 43. πάντες οἱ προφ.] All the prophets, generically: not that every one positively asserted this, but that the whole bulk of prophetic testimony announced it. To press such expressions to literal exactness is mere trifling. See ch. iii. 21. 24. ξφ. ἐμ. λαβ. κ. τ. λ.]

The legal sacrifices, as well as the declarations of the prophets, all pointed to the remission of sins by faith in Him. And the universality of this proclamation, πάντα τὸν κόσμ., is set forth by the prophets in many places, and was recognized even by the Jews themselves, in their expositions of Scripture, though not in their practice. 44.] Peter had spoken up to this point: and was probably proceeding (of ἐν τῷ ἄρθεσθαι με λαλεῖν, ch. xi. 15) to include his present hearers and all nations in the number to whom this blessing was laid open,—or perhaps beyond this point his own mind may as yet have been not sufficiently enlightened to set forth the full liberty of the Gospel of Christ, when the fire of the Lord fell, approving the sacrifice of the Gentiles (see Rom. xv. 16): conferring on them the substance before the symbol,—the baptism with the Holy Ghost before the baptism with water: and teaching us, that as the Holy Spirit dispensed

this point: and was probably proceeding (of ἐν τῷ ἄρθεσθαι με λαλεῖν, ch. xi. 15) to include his present hearers and all nations in the number to whom this blessing was laid open,—or perhaps beyond this point his own mind may as yet have been not sufficiently enlightened to set forth the full liberty of the Gospel of Christ, when the fire of the Lord fell, approving the sacrifice of the Gentiles (see Rom. xv. 16): conferring on them the substance before the symbol,—the baptism with the Holy Ghost before the baptism with water: and teaching us, that as the Holy Spirit dispensed

ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. ⁴⁵ καὶ ἔξέστησαν οἱ ἑκ περιτομῆς πιστοὶ ὅσοι συνήλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται. ⁴⁶ ἥκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος. ⁴⁷ Μῆτι τὸ ὕδωρ κωλύσαι δύναται τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς; ⁴⁸ Προσέταξεν τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

d ch. xiv. 18. Lake iv. 43. xiv. 16. Gen. xxi. 6. e constr. here only. E. th. iii. 2. f constr. Lake v. 8. viii. 57. John iv. 40. g ch. xxi. 4, 10. xxviii. 12, 14. Exod. xii. 30. h ch. ix. 19. xv. 36. xvi. 12. xiv. 24 only.

take ? or simple word for compound) : txt BEGH most mss ff.—45. for οσοι, οι B v Syr copt sah Vigil al : txt AD-gr EGH mss (appy) Chr Rebapt al.—συνήλθον B.—του πν. γ. αγ. BD² (του πν. αγ. D¹) al vas : txt AEGH mss (nrly) Chr al : του θου και αγ. πν. 33, 34.—γλωσσ. ετεραις D sah : *pravvaricatis linguis* d.—μεγαλυνον 96 : δοξαζοντων sah Ath.—κυριον 7d.—46. rec o π. with D (ικ. δ. ο π.) EGH nearly all mss Oec Thl : txt AB 180 Chr.—47. δυν. κωλ. τις AB al : δυν. τις κωλ. E 95. 180 : τις om 177¹ : txt GH most mss Chr Oec Thl.—μη om 33. 34. 7c. 180 d Iren Thl¹ (text).—rec καθως κ. ημ. (corrtn to more usual expr : or to suit ch. xv. 8), with EGH most mss Chr Oec Thl : txt (ωσπερ D) ABD 13. 38. 113. 137. 180.—48. for τε, δε BE 180 copt sah syr al : txt AGH mss (nrly) v æth al.—τοτε προσετ. D Syr.—αυτοισκα 33 Syr ar-erp sah.—om βαπτισθ. here, and ins bef τοτε AB al am demid (corrtn of order) : txt DEGH mss (nrly) vss Chr Rebapt al.—for του κυρ., ιησου χριστου AB (του χρ. Benti) E all v-mss copt sah æth syr slav Cyr-jer Chr Thl² Jer Rebapt al (corrtn, as giving more precision to the baptismal formula) : του κυρ. ιησ. 38. 42. 57 : txt GH most mss (appy) arr.—for ηρωτ., παρεκαλεσαν D.—προς αυτους επιμ. (διαιμεναι D) D v-ed Syr art æth sah.

once and for all with the necessity of circumcision in the flesh, so can He also, when it pleases Him, with the necessity of water-baptism : and warning the Christian church not to put baptism itself in the place which circumcision once held. See further in note on Peter's important words, ch. xi. 16.—The outpouring of the Spirit on the Gentiles was strictly analogous to that in the day of Pentecost ; Peter himself describes it by adding (ch. xi. 15), ὥσπερ καὶ ἐφ' ἡμᾶς ἐν τῇ ἐρχῇ. Whether there was any visible appearance in this case, cannot be determined : perhaps from ver. 44 it would appear not. ⁴⁵] We do not read that Peter himself was astonished. He had been specially prepared by the vision : *they had not*.—The λαλεῖν γλώσσαις here is identified with the λ. ἐτέραις γλ. of ch. ii. 4, by the assertion of ch. xi. 16, just cited ;—and this again with the ἐλάλουν γλώσσαις of ch. xix. 6 :—so that the gift was *one and the same throughout*. On the whole subject see note, ch. ii. 4. ⁴⁷] One great end of the unexpected effusion of the Holy Spirit was, entirely to preclude the question which otherwise could not but have arisen, 'Must not these men be circumcised before

baptism ?' τὸ ὕδωρ . . . τὸ πνεῦμα.] The two *great parts of full and complete baptism* : the latter infinitely greater than, but not superseding the necessity of, the former. The article should here certainly be expressed : 'Can any forbid the water to those who have received the spirit ?'—The expression κωλύσαι, used with τὸ ὕδ., is interesting, as showing that the practice was to bring the water to the candidates, not the candidates to the water. This, which would be implied by the word under any circumstances, is rendered certain when we remember that they were assembled in the house. ⁴⁸ προσέταξεν] As the Lord Himself when on earth did not baptize (John iv. 1), so did not ordinarily the Apostles (see 1 Cor. i. 13—16, and note). Perhaps the same reason may have operated in both cases,—lest those baptized by our Lord, or by the chief Apostles, should arrogate to themselves pre-eminence on that account. Also, which is implied in 1 Cor. i. 17, as compared with Acts vi. 2, the ministry of the Word was esteemed by them their higher and paramount duty and office, whereas the subordinate ministration of the ordinances was committed to those who

ἐκ τοῦ οὐρανοῦ Ἄ ὁ θεὸς ῥεκαθάρισεν σὺ μὴ ῥκοῖνον. ¹⁰ τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς, καὶ ἄνεσπασθη πάλιν ἅπαντα εἰς τὸν οὐρανόν. ¹¹ καὶ ἰδοὺ ἔξ αὐτῆς τρεῖς ἄνδρες ἔπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. ¹² εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν αὐτοῖς. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός, ¹³ ἀπήγγελέν τε ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῇ οἰκῇ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ Ἀπόστειλον εἰς Ἰόππην καὶ μεταπέμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ὃς λαλήσει ῥήματα πρὸς σε ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. ¹⁵ ἐν δὲ τῷ ἄρξασθαι με λαλεῖν ἔπεπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥς περ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ¹⁶ ἐμνήσθη δὲ τοῦ ῥήματος κυρίου, ὥς ἔλεγεν Ἰωάννης μὲν ἐβάπτισεν ὕδατι,

only. *claw*, καθὼς καί.

1 John 1. 1. vi. 64. Gen. 1. 1.

m = ch. x. 28, 38.

—εκαθαρισεν AG 13: εκαθαρισ. H 105: εκαθηρε 24. 26. 101. 104: εκαθαρε 2. 142 Thl¹.—10. rec παλιν ανισπ. (see ch. x. 16, where παλιν was introduced in this order), with EGH &c syr al Chr al: txt ABD 40. 69. 96. 105. 163. 180 v copt æth arm: ανισπασθησαν 96. 142.—11. εν om 96.—ημεν (error in transcr?) ABD al: ημιν 96: txt EGH mss (nrlly) vss Chr al.—καισαριας ΑΕ, -ραιας D.—12. rec μοι το πν. (corrpn of arrangement), with EGH &c: txt ABD v copt sah.—μοι και το πν. 137.—συνελθε: 46 syr ar-erp copt: πορευου Syr sah æth.—rec aft. αυτοις ins μηδεν διακρινομενον (interpolation from ch. x. 20, as is shown by the number of variations; some inserting it accurately, some from memory), with EGH &c: -νος (as x. 20) 33. 46, and 46 (above) συνελθε (to suit it): μηδεν διακριναντα AB 13. 163. 180, but -νοντα B (Bentl) al: μη διακριναντι Thl²: txt D syr.—δε om D al: τε Syr al.—οι om 38: ad. μου 96.—13. for for τε, δε ABD 18. 33. 36 v copt syr ar-erp arm (appy) Chr Thl² (corrpn to more usual copula): txt EGH most mss Syr æth (om sah) al Thl¹ Oec.—ιδεν ΑΗ.—τον (bef αγγ.) om D: add του θεου 27. 29 al.—αυτω om AB copt æth: txt DEGH mss (appy) vss Chr al.—rec aft ιοπα. ins ανδρας (from ch. x. 5), with EGH &c syr al Chr al: but om ABD all v Syr ar-erp sah copt æth arm.—14. for σωθ., ωφεληθηση 177.—15. λαλ. αυτοις D æth. επεισεν D al.—επ αυτοις D¹.—ως D.—16. εμνησθημεν Α.—του κυρ. ADE all Thl¹ (alteration to more usual constr, but the expr is characteristic of Peter: see 1 Pet i. 25): txt B (e sil) GH all Chr Thl² Oec.—aft ελεγ. ins οτι 38. 69 all slav-ms Thl¹ Aug.—

rally; in this case all those spoken of would belong to the circumcision. Luke uses it in the sense of the time when he wrote the account.

4.] 'Having begun, set forth to them:' i. e. 'begun and set forth:' not for ἤρξατο κτείναναι as Kuinoel.

5.] ἦλθ. ἄχρ. ἐμοῦ is a fresh detail.

12. εὐροι.] They had accompanied him to Jerusalem, and were there to substantiate the facts, as far as they had witnessed them.

13. τὸν ἄγγελον.] The art. almost looks as if the history of Cornelius's vision were known to the hearers. The difference between the vision of Cornelius and that of Peter is here again strikingly marked, while the latter is merely 'praying in the city of Joppa,' no place nor circumstance being named, the former sees the angel 'standing

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in his house.'—Notice also that Peter never names Cornelius in his speech—because he, his character and person, was absorbed in the category to which he belonged,—that of men uncircumcised.

14. ἐν οἷς σωθ. κ.τ.λ.] This is implied in the angel's speech:—especially if the prayer of Cornelius had been for such a boon, of which there can be little doubt.

15. ἐν δὲ τῷ ἄρξασθαι. . .] See note on ch. x. 44, as also for the rest of the verse.

16.] ch. i. 5. This prophecy of the Lord was spoken to his assembled followers, and promised to them that baptism which was the completion and aim of the inferior baptism by water administered to them by John. Now, God had Himself, by pouring out on the Gentiles the Holy Spirit, in-

n Matt. iii. 11. ^ο ὑμεῖς δὲ βαπτισθήσεσθε ^ο ἐν πνεύματι ἁγίῳ. 17 Εἰ οὖν ^ο ἅβδε ^ο τὴν ἰσὺν ^ο ᾧ δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, ^ο γη
 o Luke vi. 84. ^ο πιστεύσασι ^ο ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ δὲ ^ο GH
 p ch. ii. 38 reff. ^ο τὶς ἡμῖν δυνατός ^ο κωλύσαι τὸν θεόν; 18 Ἀκούσαντες δὲ
 q ch. ix. 42 reff. ^ο ταῦτα ἡσύχασαν καὶ ^ο ἰδόξαζον τὸν θεὸν λέγοντες
 r — Exod. iii. 11. ^ο ἄραγε καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν ^ο μετάνοιαν ἔδωκεν
 s — Luke ix. 49 and i. ch. x. 47. ^ο εἰς ζωὴν.
 t Luke xiv. 8. ^ο 19 Οἱ μὲν οὖν ^ο διασπαρέντες ^ο ἀπὸ τῆς ^ο θλίψεως τῆς
 u Heb. v. 8. ^ο γενομένης ^ο ἐπὶ ^ο Στεφάνῳ ^ο διήλθον ^ο ἕως ^ο Φοινίκης καὶ
 v Matt. ix. 31. ^ο Κύπρου καὶ ^ο Ἀντιοχείας, μηδενὶ ^ο λαλοῦντες τὸν ^ο λόγον
 w — Gen. xxvi. 9. ^ο y ch. viii. 1, 4 only. ^ο Ezek. xxii. 15. ^ο s — Matt. xxviii. 4. ^ο Ezek. xxxi. 16.
 x — 1 Tim. ii. 25. ^ο a — ch. xx. 23 al. ^ο 2 Chron. xx. 9. ^ο b — ch. iii. 16. ^ο viii. 3 al. ^ο c Luke
 y — Rom. x. 1. ^ο d ch. iv. 23, 31. ^ο viii. 25 al.

εν υδ. 42.—17. ο θεος om D meth Aug Rebapt.—χριστον om 14. 27. 29 al slav.-ms.—δε
 om ABD all v Syr meth arm Chr Did Thl² Aug Ambr Jer Rebapt (as unnecessary, not
 seeing its force): ins EGH all sah syr Thl¹.—for τις, τι arm.—δυνατος om 34 al copt.—
 aft τον θεον, add τον μη δουναι αυτοις πνευμα αγιον (so far 8 also) πιστευσασι εν
 αυτω D and a few lat-mss: simly syr*.—18 (om 34) ιδοξασαν BD² (ιδοξαν D¹) 180
 vss (nrly) Chr (text) Thl²: txt AE &c.—λεγοντα 57.—αρα ABD 40. 65. 133 sah (ye
 om d, its force not being seen: cf note): forsitan d Syr ar exp: utique e: txt EGH most
 mss Chr al.—εν τ. εθν. 35. 99.—εις ζ. ιδωκ. ABD 180 al? am tol demid (corr of ar-
 rangement): txt EGH all vss Chr al.—19. επι στεφανου AE 40. 45 al lect 12 d v (sub
 Stephano) Thl¹: απο του στεφανου D (corrns): txt B (e sil) GH mss (nrly) vss Chr
 Thl² Oec.—διηλομεν 180.—αντιοχιας and so passim AE.—μονοις D v.—20. rec εις ελθ.

eluded them in the number of these ὑμεῖς, and pronounced them to be members of the church of believers in Christ, and partakers of the Holy Ghost, the end of baptism. This (in all its blessed consequences,=the gift of μετάνοια εἰς ζωὴν, ver. 18) was (ver. 17) the ἰσὺν δωρεά bestowed on them: and, this having been bestowed,—to refuse the symbolic and subordinate ordinance,—or to regard them any longer as strangers from the covenant of promise would have been, so far as in him lay, κωλύσαι τὸν θεόν.

17. πιστεύσασι belongs to both αὐτοῖς and ἡμῖν: setting forth the strict analogy between the cases, and the community of the faith to both. τις ἡμῖν ὄν.] A junction of two questions: (1) Who was I that I should . . . , as Exod. iii. 11,—and (2) Was I able to . . .

84 here (omitted in some MSS, the transcribers not being aware of the construction) brings out the contrast after εἰ οὖν, as frequently after ἐπεὶ, e. g. Od. ξ. 178, τὸν ἐπεὶ θρέψαν θεοί, ἐρνεῖ ἰσον . . . τοῦ δὲ τις ἀθανάτων βλάβης φρίνας ἐνδον ἴστας: Herod. iii. 68, εἰ μὴ αὐτὴ Σμύρδην . . . γινώσκεις, οὐδὲ παρὰ Ἀπόλλωνος πύθου. See more exx. in Hartung, Partikellehre, i. p. 184. 18.] ἄραγε is more than ἀρα. γε has the effect of insulating the sentence, q. d. whatever may be the consequences, or however mysterious the proceeding to us, this at least is plain, that God &c. Com-

pare Matt. vii. 20, 'therefore, whatever they profess, from their fruits,' &c.: and the other reff.: and see Hartung's chap. on γε in his Partikellehre, vol. i. p. 344, ff.

εἰς ζωὴν] to be taken with ἔδωκεν, not with τὴν μετάνοιαν, which would be more probably τὴν εἰς ζωὴν, 'hath given unto the G. also repentance,—that they may attain unto life.'

19—30.] THE GOSPEL PREACHED ALSO IN ANTIOCH TO GENTILES. BARNABAS, BEING THEREUPON SENT BY THE APOSTLES FROM JERUSALEM, FETCHES SAUL FROM TARSUS TO ANTIOCH. THEY CONTINUE THERE A YEAR, AND, ON OCCASION OF A FAMINE, CARRY UP ALMS TO THE BRETHREN AT JERUSALEM. Our present section takes up the narrative at ch. viii. 2. 4. In vv. 19—21 it traverses rapidly the time occupied by ch. ix. 1—30, and that (undefined) of Saul's stay at Tarsus, and brings it down to the famine under Claudius.

19. μὲν οὖν] A resumption of what had been dropt before, see ch. viii. 4, continued from ver. 2: not however without reference to some narrative about to follow which is brought out by a δέ, answering to the μὲν,—see ch. viii. 5, also ch. ix. 31, 32; xxviii. 5, 6,—and implying, whether by way of distinction or exception, a contrast to that μὲν. ἐπὶ Στ.] 'on account of Stephen;' see reff. Wolf, Kuin., Olsh., &c. render it 'after St.:' the Vulg.

κύριον. ²² ἠκούσθη δὲ ὁ ἰ λόγος ^k εἰς τὰ ὧτα τῆς ἑκκλη- ABDE
 σίας τῆς ἐν Ἱερουσαλὴμ ἱ περὶ αὐτῶν, καὶ ἠ ἐξαπέστειλαν GH
 Βαρνάβαν ἠ διελθεῖν ἕως Ἀντιοχείας. ²³ ὃς ὁ παραγενό-
 μενος καὶ ἰδὼν τὴν ῥ χάριν τὴν τοῦ θεοῦ ἐχάρη, καὶ
 παρεκάλει πάντας τῇ ῥ προθέσει τῆς καρδίας ῥ προσμένειν
 τῷ κυρίῳ, ²⁴ ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ ῥ πλήρης πνεύματος
 ἁγίου καὶ πίστεως. καὶ ῥ προσετίθη ὄχλος ῥ ἱκανὸς τῷ
 κυρίῳ. ²⁵ ῥ ἐξῆλθεν δὲ ῥ εἰς Ταρσὸν ῥ ἀναζητῆσαι Σαῦλον,
 ῥ — ch. xiii. 43 only. Wind. iii. 9. t ch. vi. 8, 9. Luke iv. 1 al.
 r — 2 Tim. iii. 10. 2 Mac. iii. 8. s — ch. xlii. 43 only. Luke vii. 19. ch. xix. 36. w Matt. xi. 7 al. fr. John i. 44.
 x Luke ii. 44 only. Job iii. 4. x. 6.

^{22.} τῆς οὐσῆς ἐν BE 13. 163. 180 Chr.—rec *ισεροσολυμοις* (corrtn: cf ver 2), with EGH &c: txt ABD 180 sah.—τα *περι αυτων* E Chr.—*εξαπεστειλε* 96.—*διελθειν* omkAB vs8 v Syr ar-erp copt æth arm (as unnecessary; to simplify the constr: but διελθ. *ως* is in Luke's manner: see ver 19 reff): ins DEGH mss (appy) syr (ελθειν sah).—*ως της αντ.* D¹: εἰς (την) αντ. 32. 42 al.—^{23.} ος και παραγ. D-gr.—rec aft την χαριν om την (as unnecessary: no reason can be given for its insertion in so unusual a connexion. It has peculiar force, see note), with DE &c: but ins AB &c.—bef τω κυρ. B 40 al v sah slav ins εν.—^{24.} for αγαθ., *vigilans* arm.—aft πιστ., ins και προσευχης lect 12.—τω κυριω om B.—^{25.} rec aft ταρσ. ins ο βαρναβας (supplementary), with EGH &c vs8 Chr al: omkAB (D see below) 36. 69. 100. 180 v-ins Syr copt sah arm.—rec aft ευρ. ins αυτον (supplementary), with GH &c syr†: om ABE all lectt 5. 12. 18 Chr Chron.—

version took place before any tidings had reached Jerusalem of the Divine sanction given in the case of Cornelius. See below.

^{21.} ἦν *χαιρ* κυρ. μ. α.] By visible manifestations not to be doubted, the Lord showed it to be His pleasure that they should go on with such preaching; *αὐτῶν* being, the preachers to the Gentiles, whose work the narrative now follows. ^{23.]}

ἦκ. εἰς τ. ἑτα, a Hebraism, see reff.

Βαρνάβαν] himself a Cyprian, ch. iv. 36.—His mission does not seem exactly to have been correspondent to that of Peter and John to Samaria (nor can he in any distinctive sense, be said to have been an Apostle, as they were: see ch. xiv. 14, and note): but more probably, from what follows, the intention was to ascertain the fact, and to deter these persons from the admission of the uncircumcised into the church: or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, one by birth with the agents, and of a liberal spirit, shows sufficiently that they wished to deal, not harshly, but gently and cautiously,—whatever their reason was.

^{23, 24]} It is on these verses principally that I depend as determining the character of the whole narrative. It certainly is implied in them that the effect produced on Barnabas was something different from what might have been expected: that to sympathize with the work was not the intent of his mission, but a result brought about by the sight of the effects of divine

grace (τ. χάρ. τὴν τοῦ θεοῦ, not merely, 'the grace of God,' but 'the grace which (evidently) was that of God': the expr. is deliberately used) on a good man, full of the Holy Ghost and of faith. And this is further confirmed to my mind by finding that he immediately went and sought Saul. He had been Saul's friend at Jerusalem: he had doubtless heard of the commission which had been given to him to preach to the Gentiles: but the church was waiting the will of God, to know how this was to be accomplished. Here was an evident door open for the ministry of Saul, and, in consequence, as soon as Barnabas perceives it, he goes to fetch him to begin his work in Antioch. And it was here, more properly, and not in Cæsarea, that the real commencement of the Gentile church took place,—although simultaneously, for the convincing of the Jewish believers at Jerusalem, and of Peter, and for the more solemn and authorized standing of the Gentile church, the important events at Cæsarea and Joppa were brought about.

^{23.} παρεκάλει] in accordance with his name, which (iv. 36) was interpreted *υἱὸς παρακλησιως*.

^{25.]} This therefore took place after ch. ix. 30: how long after, we have no hint in the narrative, and the question will be determined by various persons according to the requirements of their chronological system. Wieseler and Schrader make it not more than from half a year to a year: Dr. Burton, who places the conversion of Saul in A.D. 31,—nine

καὶ εὐρὼν ἤγαγεν εἰς Ἀντιόχειαν. ²⁶ ἐγένετο δὲ αὐτοῖς ^{ch. iv. 36 reff. — Rom. vii. 8 only. χρημα- τισας Φιλ. ἑλλην. Jos. Antt. xiii. 11, 8 al. ch. xxvi. 28. 1 Pet. iv. 16 only. — Mark xiv. 57, 60. ch. i. 15. vi. 9 al.} καὶ ἐνιαυτὸν ὅλον ^{syn-marg} συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὅχλον ἱκανόν, ^{syn-marg} χρηματίζειν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς ^{syn-marg} Χριστιανούς.

²⁷ Ἐν ταύταις δὲ ταῖς ἡμέραις ^{syn-marg} κατῆλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. ²⁸ ἀναστὰς δὲ εἰς ἔξ

rec aft ἡγαγ. ins αυτον (*supplementary*), with EGH &c: om AB all v arm Chron Thl.—The verse stands thus in D ^{syn-marg}: ακουσας δε οτι σαυλος εστιν εις θαρσον (rap. D²) εξηλθεν αναζητων αυτον και ως συντυχων (ei cum invenissent depræcabantur d, qui cum collocutus esset cum eo ^{syn-marg} παρεκαλεσεν αυτον (om D¹) ελθειν εις αντιοχειαν. 26. rec αυτους (corrñ of constr), with GH &c Chr al: txt ABE 13. 105. 180.—rec bef ενι. om και (as unnecessary), with EGH &c: ins AB (v) syr Ath Vig.—ολον om E sah Chr.—εν (1st) om GH (and appy D) all Thl.—πρωτως BD² 163: πρωτους (or -τος?) 180.—εις αυτ. A.—The verse stands thus in D¹: οιτινες παραγενομενοι ενιαυτον ολον συνεχυθησαν (-αχυθηναι Böhrn) (congregati sunt ^{syn-marg} οχλον ικανον και τοτε πρωτον (-ως D¹?) εξορηματισεν (-σαν?) εν αυτ. οι μαθ. χρ.; and ^{syn-marg} marg has the former part: d somewhat varies: D² is uncertain.—27. αυταις B: εκειναις sah.—δε om 80.—28. D Aug read for αναστ. δε εις,—ην δε πολλη αγαλλιασις: συνεισπρα-

years. Speaking *à priori*, it seems very improbable that any considerable portion of time should have been spent by him before the great work of his ministry began. Even supposing him during this retirement to have preached in Syria and Cilicia,—judging by the analogy of his subsequent journeys, a few months at the most would have sufficed for this. For my own view, see Prolegg. to Acts, § 5.

26. Χριστιανούς] This name is never used by Christians of themselves in the N. T. (but οι μαθηται, οι πιστοι, or οι πιστεύοντες, οι αδελφοί, οι αγιοι, οι της οδοῦ),—only (see reff.) as spoken by, or coming from, those without the church. And of those, it cannot have arisen with the Jews, who would never have given a name derived from the Messiah to a hated and despised sect. By the Jews they were called Ναζωραῖοι, ch. xxiv. 5, and Galileans: and Julian, who wished to deprive them of a name in which they gloried (see below), and to favour the Jews, ordered that they should not be called Christiani, but Galilæi. Greg. Naz. Orat. iii. p. 81 (see Humphry, Comm. on Acts, p. 63). That it has a Latin form is no decided proof of a Latin origin: Latin forms had become naturalized among the Greeks, and in this case there would be no Greek adjective so ready to hand as the Latin possessive, sanctioned as it was by such forms as Pompeiani, Cæsariani, Herodiani (Christus being regarded as a proper name, see Tacit. Ann. xv. 44, '... quos vulgus... Christianos appellabat. Auctor ejus nominis Christus, Tiberio imitante, per procuratorem Pontium Pilatum supplicio affectus erat'). The name soon became matter of glorying among its bearers: Eus.

H. E. v. 1, in the epistle of the churches of Lyons and Vienne, τοῦ ἡγεμόνος... μόνον τοῦτο πυθομένου εἰ καὶ αὐτὸς εἴη Χριστιανός, τοῦ δὲ (Eragathus) λαμπροτάτῃ φωνῇ ὁμολογήσαντος, ... and again, πρὸς πάντα τὰ ἐπηρεαζόμενα ἀπεκρίνατο (Sanctus) τῇ Ῥωμαϊκῇ φωνῇ, Χριστιανός εἰμι. And in the Clementine Liturgy (Humphry, p. 84),—εὐχαριστοῦμέν σοι, δεῖ το ὄνομα τοῦ χριστοῦ σου ἐπικεκληται ἐφ' ὑμᾶς, καὶ σοὶ προσφειώμεθα.—Before this, while the believers had been included among Jews, no distinctive name for them was needed: but now that a body of men, compounded of Jews and Gentiles, arose, distinct in belief and habits from both, some new appellation was required.—It may be observed, that the inhabitants of Antioch were famous for their propensity to jeer and call names; see instances in C. and H. i. p. 130, note 4.

27. ἐν τ. τ. ἡμ.] It was during this year, ver. 26. — προφῆται] Inspired teachers in the early Christian church, referred to in the Acts (ch. xiii. 1; xv. 32; xix. 6; xxi. 9, 10), and in the Epistles of Paul (Rom. xii. 6. 1 Cor. xii. 10. 28. 29; xiii. 2. 8; xiv. 6. 29—37. Eph. ii. 20; iii. 5; iv. 11. 1 Thes. v. 20). They might be of either sex (ch. xxi. 9). The foretelling of future events was not the usual form which their inspiration took, but that of an exalted and superhuman teaching, ranked by St. Paul above 'speaking with tongues,' in being the utterance of their own conscious intelligence informed by the Holy Spirit. This inspiration was, however, occasionally, as here, and ch. xxi. 10, made the vehicle of prophecy, properly so called.

28. Ἀγαβος] The same who prophesied Paul's imprisonment in

d John xli. 28. ¹⁹ ch. xxv. 27. Rev. i. 1 only. ²⁰ Esth. ii. 22. constr. here only. ²¹ ch. i. 2. xxi. 4. Rom. v. 8. Eph. iii. 10. 2 Thes. ii. 2. al. L.P. f from Luke xv. 14 (var. read.). g ch. xxiv. 16. xxvii. 10. w. fut., Acts only. See Winer, § 45. h Mark xv. 28. ch. v. 11. i — Luke ii. 1. xxi. 26. (im. xxiv. 4.) k — Luke iii. 1. iv. 27. l — ch. ii. 28. ²² ref. constr. here only. m here only. Levit. xxv. 28. n ch. vi. 1. 2 Cor. ix. 1, 12, 18. o — ch. vi. 1. 2 Cor. ix. 1, 12, 18. p — Phil. iv. 16. q Luke xlii. 4. ch. i. 20 al. r — here for first time, aft. passion. s ch. ii. 28. vii. 25 al. 2 Chron. xxiii. 14. t ch. xix. 28 only. 2 Mac. xii. 15. See Rom. ix. 9. u Matt. xxvi. 60. Luke x. 19. Gen. xlii. 12. constr. here only. (See ch. iv. 3. v. 18. xxi. 27. Deut. xii. 7. xv. 10.) v ch. vii. 6. ref. w — ch. xv. 6 (xxvii. 44). x abs. Matt. xvi. 18. ch. xx. 28 al. Deut. xxiii. 1, 3. y — ch. ii. 23. ref.

μενων δε ημων εφη εις . . . — *ισημαινεν* B d v Chron Aug: txt (εφη σημειων D gr) AEGH *mas* (appy).—*μεγαλην* ABD² 27. 29. 40. 100 Epiph Euthal Chron (*corra*, the Dorians and later Greeks using *λιμος* in the fem. This appears by *λιμος* *μεγας* being unquestioned in Luke iv. 25. In Luke xv. 14 it has been altered, as here, to *fem*. See Meyer, and Lobeck on Phryn., p. 188): txt D¹EGH &c Chr Chron al.—*ισισθαι* om all lect 12.—*γενισθαι* lect 12.—*ητις* (see above) ABDE 12. 27. 29. 40 al Epiph Euthal Chron: txt GH &c Chr al.—*και* om ABD 33, 34. 40. 105. 133 vs Chron *as unnecessary, its force not being seen*: ins EGH most *mas* syr (copt) ar-pol Chr al.—*rec κλ. καισαρος* (*supplementary*), with EGH &c vs Chr Cassiod al: txt ABD 40 v copt sah eth Arm Chron.—29. δε om 163.—*rec ηυκορ*. with G &c Chr al: txt ABD (οι δε *μαθ. καθως ευκορουντο* D) EH all Thl¹.—*ωρισεν* A 95¹ al.—30. for ο, οι G.—for τους, αυτους (or for τ. *πρεσβ.*?) lect 12.—*προς* om B 34 copt.

CHAP. XII. 1. τας χ. ηρ. ο β. D.—aft εκκλ. add εν τη ιουδαία D syr*.—2. δε om 96

Jerusalem, ch. xxi. 10, ff. From the form of his announcement *there*, we may infer the manner in which he *ισημαινεν* *δια του πνεύματος* *here*. It was *τάδε* λέγει *τὸ πν. τὸ ἅγιον*. *ἔλην τ. οὐκομμένην*] not, 'all Judaea,' though in fact it was so: the expression is a hyperbolic one in ordinary use, and not to be pressed as strictly implying that to which its literal meaning would extend. That it occurs in a *prophecy* (Meyer) is no objection to this: the scope and not the wording of the prophecy is given. But see below. *ἐπὶ Κλαυδίου*] In the *fourth* year of Claudius, A.D. 44, there was a famine in Judaea and the neighbouring countries (Jos. Ant. xx. 2. 5). And three others are mentioned during his reign: one in Greece (Eus. Chron. i. 79), and two in Rome (Dio Cassius, lx. 11. Tacitus Ann. xii. 43), so that *scarcity ἐπὶ Κλαυδίου* did extend *through the greater part of the 'orbis terrarum'*, if it be thought necessary to press the words of the prophecy. The queen Helena of Adiabene and her son Izates helped the Jews with subsidies on the occasion (Jos. *ibid.*, see also xx. 5. 2, where he calls it *τὸν μέγαν λιμόν*), both of corn and money.—I do not believe that the words *ἐπὶ Κλ.* imply that

the events just related were not also in the reign of Claudius: but they are inserted to particularize the famine as being that well-known one, and only imply that the author was not writing under Claudius. 29.] There is no need to suppose that the prophecy of Agabus preceded by any long time the outbreak of the famine: nor would it be any derogation from its prophetic character to suppose it even coincident with its first beginnings; it was the *greatness* and *extent* of the famine which was particularly revealed, and which determined the Christians of Antioch to send the relief. τὸν δ. *μαθ. κ.τ.λ.* is a mixture of two constructions, *οὗ δὲ μαθηταὶ καθὼς ἡυκορέϊτό τις αὐτῶν*.—The church at Jerusalem was poor, probably in connexion with the community of goods, which would soon have this effect; see ch. ii. 45, note. 30. *πρεσβυτέρους*] These were the *overseers* or *presidents* of the congregation,—an office borrowed from the synagogues,—and established by the Apostles in the churches generally, see ch. xiv. 23. They are in the N. T. identical with *ἐπίσκοποι*, see ch. xx. 17. 28. Titus i. 5. 7. 1 Pet. v. 1, 2. So Theodoret on Phil. i. 1, *ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ*: ἀμφότερα γὰρ εἶχον

Ἰωάννου ²μαχαίρα. ³ἰδὼν δὲ ὅτι ἄρεστόν ⁴ἐστὶν τοῖς ⁵Ἰουδαίοις, ⁶προσέθετο ⁷συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων. ⁸ὃν καὶ ⁹πιάσας ¹⁰ἔθετο εἰς

11. xx. 11, 12 only. Gen. iv. 2. viii. 12. xviii. 29. d ch. i. 16 ref. e Matt. xxvi. 17. Mark xiv. 12 al. Levit. xxiii. 6. f John vii. 80 ref. g = ch. iv. 3. xiii. 29. Gen. xii. 10.

sah: και ανελεαν D peth al: ανειλ. δε και 76. 177²: ιωαννου (as usual) D.—μαχαيره AD².—3. rec και ιδ. (appy corrn to avoid recurrence of δε: or perhaps as agreeing better with the continuation of the same line of conduct), with DGH &c vss Chr (text) al: txt ABE all v lux copt sah Chr (comm).—aft ιουδαιοις, ins η επιχειρησεις (comprehensio d) αυτου επι τους πιστους D.—συνιθετο 177.—του συλλ. (συνλ. E) E al.—ησαν . . . αζυμων om 41. 35.—rec bef ημεραι om αι (as unnecessary), with B (E sil.) GH all Chr, Oec: ins ADE all Chr, Thl.—4. for ον και, τουτον D.—εν φυλακη E.—παρ-

κατ' ἐκείνον τὸν καιρὸν τὰ ὄνματα. The title *ἐπισκοπος*, as applied to one person superior to the *πρεσβύτεροι*, and answering to our 'bishop,' appears to have been unknown in the Apostolic times.—Respecting the chronology of this journey to Jerusalem, see note on chap. xii. 25, and Prolegg. to Acts, § 5.

CHAP. XII. 1—25.] PERSECUTION OF THE CHURCH AT JERUSALEM BY HEROD AGRIPPA. MARTYRDOM OF JAMES THE BROTHER OF JOHN. IMPRISONMENT AND MIRACULOUS DELIVERANCE OF PETER. DEATH OF HEROD AT CAESAREA. RETURN OF BARNABAS AND SAUL FROM JERUSALEM TO ANTIOCH. 1. κατ' ἐκ. τ. καιρ.] Before the arrival of Barnabas and Saul in Jerusalem. The famine in Judæa broke out under Cuspius Fadus, and continued under Tiberius Alexander, procurators of Judæa. Now Cuspius Fadus was sent to Judæa by Claudius on the death of Agrippa (i. e. after Aug. 6, A. D. 44). The visit of Barnabas and Saul must have taken place about the time of, or shortly after, Agrippa's death.

Ἡρώδης ὁ βασιλεὺς] Herod Agrippa I., grandson of Herod the Great,—son of Aristobulus and Berenice (Jos. Antt. xvii. 1. 2. B. J. i. 28. 1). Having gone to Rome, to accuse Herod the Tetrarch (Antipas), and fallen under the displeasure of Tiberius for paying open court to Caius Cæsar (Caligula), he was imprisoned and cruelly treated; but, on the accession of Caligula, released, and at once presented with the tetrarchy of Philip (Trachonitis),—who had lately died,—and the title of king. On this, Antipas, by persuasion of his wife Herodias, went to Rome, to try to obtain the royal title also, but was followed by his enemy Agrippa, who managed to get Antipas banished to Spain, and to obtain his tetrarchy (Galilee and Peræa) for himself. (Jos. Antt. xix. 8. 2.) Finally, Claudius, in return for services rendered to him by Agrippa, at the time of Caligula's death, presented him with Samaria and Judæa (about 41 A. D., Jos. Antt. xix. 5. 1), so that he now ruled (Jos. ibid.)

all the kingdom of Herod the Great. His character, as given by Josephus, Ant. xix. 7. 3, is important as illustrating the present chapter: ἐπιφέρει δὲ ὁ βασιλεὺς οὗτος εὐεργετικὸς εἶναι ἐν δωρεαῖς, καὶ μεγαλοφρονεῖν αἰνῶν φιλότιμος, καὶ πολλοῖς ἀθρόως δαπανήμασιν ἀνιστάς αὐτὸν εἰς ἐπιφάνειαν ἡδόμενος τῷ χαριζέσθαι, καὶ τῷ βίον ἐν εὐφρονίᾳ χαίρων . . . (see ver. 3) . . . πρᾶνς δὲ ὁ πρότος Ἀγρίππας, καὶ πρὸς πάντας τὸ εὐεργετικὸν ὅμοιον. ἡδέια γοῦν αὐτῷ διαίτα καὶ συνεχὴς ἐν τοῖς ἱεροσολύμοις ἦν, καὶ τὰ πάτρια καθαρῶς ἐτήρει. διὰ πάσης γοῦν αὐτὸν ἦγεν ἀγνείας, οὐδὲ ἡμέρα τις παρώδενεν αὐτῷ τῆς νομίμης χρυεούσα θυσίας. This character will abundantly account for his persecuting the Christians, who were so odious to the Jews, and for his vain-glorious acceptance of the impious homage of the people, ver. 23. ἐπέβ. τ. χεῖρ.] A pregnant construction. In full, it would be ἐπέβ. τὰς χ. ἐπὶ τινὰς τῶν ἀπ. τ. ἐκ., τοῦ κακῶσα αὐτούς. Some expositors (Heinr., Kuin.), not seeing this, have endeavoured to give to ἐπέβ. τ. χ. the unexampled meaning (not justified by Deut., see ref.) of 'took in hand,' 'attempted.'

The E. V. 'stretched forth his hands' (or, marg. 'began') is equally inadmissible. It should be, 'He the K. laid hands on certain of the church, to vex them.' τῶν ἐκ.] See ref., and comp. ch. vi. 9. 2. ἰάμενον] Of him we know nothing besides what is related in the Gospels. He was the son of Zebedee, called (Matt. iv. 21) together with John his brother: was one of the favoured Three admitted to the death-chamber of Jairus's daughter (Mark v. 37), to the mount of transfiguration (Matt. xvii. 1), and to the agony in the garden (Matt. xxvi. 37). He, together with John his brother (named by our Lord Boanerges, 'sons of thunder'), wished to call down fire on the inhospitable Samaritans (Luke ix. 54),—and prayed that his brother and himself might sit, one on the right hand and the other on the left, in the Lord's kingdom (Matt. xx. 20—24).

h = Matt. v. 26. φυλακὴν, ^h παραδοὺς τέσσαρσιν ⁱ τετραδίοις στρατιωτῶν ABDE
 xviii. 34. ^k φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ ^m πάσχα ⁿ ἀνα- GH
 here only τ. ^o γαγεῖν αὐτὸν τῷ λαφῷ. ⁵ ὁ μὲν οὖν Πέτρος ⁿ ἐτρεῖτο ἐν
 τῇ φυλακῇ. ^o προσευχῇ δὲ ^p ἦν ^q ἐκτενὴς ^r γινομένη ^s ὑπὸ
 τῆς ἐκκλησίας πρὸς τὸν θεὸν ^t ὑπὲρ αὐτοῦ. ⁶ ὅτε δὲ
 k = Luke viii. 29. ¹ Matt. xxvi. 2. ² 4 Kings xxi. 22. ^m = Luke xxii. 66 only. ⁿ = Matt. xxvii. 36.
 ch. xxviii. 16. ^o See Rom. xv. 30. ¹ Kings xli. 19. ^p Luke i. 10, 20 al. ^q Jer. xxxiii. 20.
 xxiii. 58. ^r Luke ix. 7. ^s xiii. 17.
 q Luke xxii. 44. ¹ Pet. iv. 8 only ↑. ² See Jonah iii. 8. ³ Judith iv. 9.
 xxiii. 8. ⁴ Eph. v. 12. ⁵ = Luke vi. 28. ⁶ Col. i. 9. ⁷ περι, Luke xxii. 32. ⁸ Col. i. 3 al.

δεδοῦς A.—αὐτον (1st) om D v (not am): al vs transpose it.—*τεσσαρσιν* om H.—*αγαγεῖν* A al: *εξαγαγεῖν* sah: *tradere* syrr: *producere* syr-marg.—*ἐκτενως* A¹ (appy) B 13. 40. 81 v e *Lucif Cassiod* (corrⁿ from the adj to the adv as *suivig* γινομένη better).—*πολλή* δε *προσευχή* ην εν *εκτενεια* περι *αυτου* (π. αυ. om D³) *απο της εκκλ.* π. τ. θ. περι *αυτ.* D (sic): txt A¹ EGH nrlly mas (appy) vs Chr Oec Thl.—*πρ. τον θεον* om B.—for *υπερ*, περι *ABD* 13. 27. 40. 42 al (probably a corrⁿ, see ch viii. 15: *the two are indifferently used in this connexion, see Lexx and reff: but περι is the more usual*): txt EGH &c Chr al.—*6. rec* *εμελλ.*, with ADH &c Chr al: txt BEG 13 Chr al.—*rec* *προ-*

It was then that He foretold to them their drinking of the cup of suffering and being baptized with the baptism which He was baptized with: a prophecy which James was the first to fulfil.—*This is the only Apostle of whose death we have any certain record.* With regard to all the rest, tradition varies, more or less, as to the place, or the manner, or the time of their deaths.—Eusebius, H. E. ii. 9, relates, from the Hypotypes of Clemens, who had received it *ἐκ παραδόσεως τῶν πρὸ αὐτοῦ*, that the accuser of James, struck by his confession, became a Christian, and was led away with him to martyrdom, *συναπήχθησαν οὖν ἀμφω, φησί, καὶ κατὰ τὴν ὁδὸν ἡξίωσεν ἀρεθῆναι αὐτῷ ὑπὸ τοῦ Ἰακώβου. ὁ δὲ ὀλίγον σκεψάμενος, εἰρήνη σοι, εἰπε, καὶ κατεφίλησεν αὐτόν. καὶ οὕτως ἀμφότεροι ὁμοῦ ἱερατομήθησαν.*

μαχαίρῃ] Probably according to the Roman method of beheading, which became common among the later Jews. It was a punishment accounted extremely disgraceful by the Jews: see Lightf. in loc.

3.] See the character of Agrippa above. *προς. συλλ.*] A Hebraism: see reff.

αλ. ἡμ. τ. ελ.] Wieseler (Chronol. der Apost. Zeit. pp. 215—220) regards the whole of the following narrative as having happened on one and the same day and night, viz. that of the 14th of Nisan (April 1), A. D. 44. He takes τὸ πάσχα in the strict meaning, '*the passover*,' i. e. the eating of the passover on the evening of the 14th of Nisan, and thinks that Herod was intending to bring Peter forth on the next morning. He finds support for this in the four quaternions of soldiers, the guard for one night (see below), and maintains that the expression τὸ πάσχα cannot apply to the whole festal period, which would have been τὴν ἑορτήν, or ταύτας τὰς ἡμέρας.—But

Bleek (Beitrage zur Evang. Krit. p. 144) calls this view most arbitrary and even unnatural; and I own, with all respect for Wieseler's general acumen, I am disposed to agree with this criticism. The whole cast of the narrative,—the ἦσαν αλ ἡμέραι, not ἦν ἡ ἡμέρα τῶν αλ., Luke's own expression in his Gospel, xxii. 7,—the intimation of *ἐκτενως* in the παραδόσεως . . . φυλάσσειν αὐτ.,—the delay implied in the βουλόμενος,—in the imperfects ἐτρεῖτο,—ἦν γινομένη (not ἐγένετο),—the specification of τῇ νυκτὶ ἐκείνῃ as presupposing (notwithstanding what Wieseler says to the contrary) more nights preceding,—all this would be unaccountable in the precise historical diction of Luke, unless he had intended to convey an impression that *some days elapsed*. But still more decisive is his own definition of πάσχα, Luke xxii. 1, ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα. So that μετὰ τὸ πάσχα may well = μετὰ τὴν ἑορτήν τῶν ἀζύμων. The argument from the four quaternions of soldiers proves nothing: the same sixteen (see below) may have had him in *permanent* charge, that number being appointed as adequate to the duties required. 4. *τέσσαρσιν τετραδίοις*] In military arrangements, Herod seems to have retained the Roman habits, according to which the night was divided into four watches, and each committed to four soldiers (*διδοῦσι φυλάκεια δύο· τὸ δὲ φυλάκειόν ἐστιν ἐκ τεσσάρων ἀνδρῶν*, Polyb. vi. 33. 7), to two of whom the prisoner was chained, the other two keeping watch before the doors of the prison, forming the *first* and *second* guards of ver. 10. It is plain that this number being mentioned is no sign that the custody was only for *one night*. *μετ.* τὸ πάσχα] (see above) '*after the days of the feast*,' i. e. after the 21st of Nisan. Herod, who (ver. 1, note) observed rigo-

ἤμελλεν ἑξαγαγεῖν αὐτὸν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ
 ἣν ὁ Πέτρος κοιμώμενος ἔμελλεν μεταξὺ δύο στρατιωτῶν δεδε-
 μένος ἄλυσαι δυσὶ φύλακές τε πρὸ τῆς θύρας ἑτήρουν
 τὴν φυλακὴν. καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη, καὶ
 φῶς ἔλαμψεν ἐν τῷ οἰκήματι. πατάξας δὲ τὴν
 πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν λέγων Ἐγὼ ἀνάστα
 ἐν τάχει. Καὶ ἐξέπεσαν αὐτοῦ αἱ ἄλυσαι ἐκ τῶν
 χειρῶν. εἶπεν τε ὁ ἄγγελος πρὸς αὐτὸν Ζῶσαι καὶ
 ὑποδοῦσαι τὰ σανδάλιά σου. ἐποίησεν δὲ οὕτως. καὶ
 λέγει αὐτῷ Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει
 μοι. καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ᾔδει ὅτι ἀληθὲς
 ἦ ἔστιν τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα
 βλέπειν. διελθόντες δὲ πρῶτην φυλακὴν καὶ δευ-
 τέραν, ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν

c Joha xix. 34. xx. 20, 25, 27 only. (Gen. ii. 21. Dan. vii. 5.) d = Mark iv. 27. Luke viii. 24
 al. Gen. xii. 4. e ch. ix. 84 ref. f Luke xviii. 8. Rev. i. 1. Deut. xxviii. 30. g Mark xiii.
 26. ch. xxviii. 32. James i. 11. Isa. xxviii. 1, 4. h ver. 6. i John xxi. 16 only. Neh. iv. 18.
 k Mark vi. 9. Eph. vi. 16 only. 2 Chron. xxviii. 15. l Mark vi. 9 only. Isa. xx. 2. m Luke xii.
 27 and i. Esth. v. 1. Ezek. xviii. 7, 16. n pres. John i. 40 ref. o ch. ii. 42. iv. 16 al. p ch. vii.
 51 ref. q constr. Luke xix. i. ch. xiii. 6 al. r = here only. Xen. Cyr. i. 6, 43. rr Rev. ii. 27 ref.
 s = here only. Xen. Cyr. v. 4. 41.

αγεῖν (corr), with DE &c: txt (προαγαγ. B 57: προαγεῖν al: αγεῖν 33, 34) AB al.
 —rec aut. προ., with GH &c vs Thl Oec: txt ABDE all vs Chr.—o bef ηρ. om D
 lect 12.—αλυσισιν E &c: txt AD &c.—δυσιν DE &c: txt A &c.—φυλ. δε D: τε om 133.
 —προς τη θύρα A: π. την θυραν lect 12.—7. ἐπιστη τω πετρω D sah æth syr*.
 —ἐπελαμψεν τω D: ἐλαμψεν απ αυτου syr-marg.—παντι τ. οικ syr.—for παταξας,
 νυξας D Syr ar-erp Lucif.—rec ἐξεπεισον (corr to more usual form), with GH &c: txt
 ABDE 15. 18 lect 12.—aft χειρ. ins αυτου D-gr v Syr ar rsah arm Lucif (omg it bef ai al.).
 —8. δε BDEH 96 v sah Thl¹ (alteration, as often, to more usual copula, from τε, which
 is characteristic of the Acts): txt AG most mss Syr æth al Chr Thl² Oec.—πρ. αυ ο
 αγ. G vs.—rec περιχρῶσαι (alteration for more precision, and perhaps, as Meyer,
 to agree better with υποδοῦσαι, also a compound), with EGH &c Chr (text) Thl Oec: txt
 ABD al sah (add την σφυν σου) Bas Chr (comm).—rec ουτω: txt ABDE.—επ . . .
 αυτ. om 100: ουτος lect 12.—9. rec ηκολ. αυτω (supplementary, to correspond to μοι
 above), with EGH &c: txt ABD 13. 15. 36. 40. 180 tol arm al.—γενομ. G 180.—δια
 τ. αγγ. om 4¹. 96.—for δια, υπο AH all syr-marg Chr, Thl² (corr, not observing the pec-
 uliar force of δια here, said of the secondary agent. This is much more probable than
 the converse. Both exprs are used by Luke: cf for δια, ref: for υπο, Luke ix. 7,
 xiii. 17, xiii. 8. But this latter he uses always of our Lord, the prime Agent in the
 miracle. See also Eph v. 12): txt BDEG &c vs Chr, Thl¹ Oec.—εδουκ γαρ D al tol

rouly the Jewish customs, would not execute a prisoner during the feast: 'Non judicant die festo' (Moed Katon v. 2, Meyer).
 ἀγ. αυτ. τ. λαφ] See ref.: 'to bring him out and sentence him in sight of the people.' 5.] On the duration implied by this verse, see above.
 6. ἐκείνῃ] emphatic: 'that very night,' viz. which preceded the day of trial.—The practice of attaching a prisoner to one keeper or more by a chain is alluded to by several ancient authors: e.g. Seneca, de Tranquill. 10, 'Eadem custodia universos circumdedit, alligatque sunt etiam qui alligaverunt, nisi tu forte leviores in sinistra catenam putas:' and Epist. 5: 'Quemadmodum eadem catena et militem et cus-

todiam copulat.' In the account of the imprisonment of Herod Agrippa himself by Tiberius, Jos. Antt. xviii. 6. 7, we read of the συνδεμένοι αὐτῷ στρατιώτης. And we have an edict of Constantius, commanding prisoners to be bound with 'prolixiores catenas, si criminis qualitas etiam catenarum acerbitate postulaverit, ut et cruciatio desit, et permaneat sub fida custodia.' (Wieseler, p. 414.) See note on ch. xxviii. 16.
 ἐτήρουν τὴν φυλ.] not, kept the watch (Raphel. Wolf. al.),—but 'guarded the prison.' 7.] οικ., the chamber.
 9.] ἐξελθὼν, viz. from the οἶκημα.
 10.] The first and second watch or guard cannot mean the two soldiers to whom he was chained, on account of ἐξελθὼν above:

ἔστιν αὐτοῦ. ¹⁶ ὁ δὲ Πέτρος ἔπέμενεν κρούων ἀνοί- y constr. John
 ζαντες δὲ εἶδαν αὐτὸν καὶ ἐξέστησαν. ¹⁷ κατασείσας δὲ viii. 7.
 αὐτοῖς τῇ χειρὶ σιγᾶν, ^d διηγήσατο αὐτοῖς ὡς ὁ κύριος ἐπιμένει,
 αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἰπὲν τε Ἀπαγγέilate Philo de
 Ἰακώβω καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη Agricoll. p.
 εἰς ἕτερον τόπον. ¹⁸ Γενομένης δὲ ἡμέρας ἦν τάραχος 197 (P.)
 οὐκ ὀλίγος ἐν τοῖς στρατιώταις τί ἄρα ὁ Πέτρος s ver. 18.
 ἐγένετο. ¹⁹ Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὗρων, a absol. Matt.
 ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι καὶ xv. 11 al.
b = Matt. xii.
38 al. Gen.
xiii. 38.
c ch. xiii. 16.
xxi. 46.
Jos. Ant.
viii. 11. 2.
acc., ch.
ix. 33.
d ch. ix. 37
reff.

e = Mark v. 16 al. f ch. vii. 40. xiii. 17. Exod. xx. 9. g = ver. 5 al. h absol. v. 9, 10.
 i = ch. i. 20 al. k Luke iv. 42. vi. 13 al. ch. xvi. 85 al. Luke only. l ch. xix. 28 only. 1 Kings v. 9.
 m ch. xiv. 28 al. Act. only. Isa. x. 7. n = Mark vi. 4 al. o here only. See John xxi. 21.
 Luke i. 66. p Luke iv. 42. 1 Kings xx. 1. q Luke xxiii. 14 reff. r = absol. here only. Matt.
 xxvii. 31 j. 1 Macc. ii. 9. constr., ch. xxi. 38.

ιστ. (corr. of order), with DE Orig: txt AB.—16. πετ. om D.—εξαοιζ. δε και ιδοντες y constr. John
 αυτ. και εξ. D'.—rec ιδον (corr), with EGH (id.) &c: txt AB.—17. κατασαινας δε viii. 7.
 αυτου σιγ. A.—ειρηλθεν και διηγ. D Syr syr*.—αυτους om (as unnecessary aft αυτους ἐπιμένει,
 before) Δ 13. 33. 69. 100. 105 lect 12 v arm: txt BDE (GH?) &c: αυτους 177: bef Philo de
 διηγ. 4.—αυτον ο κυρ. A: εξ. αυτον 13. 73.—απο τ. φ. 80. 180.—rec ειπε δε (see Agricoll. p.
 above, ver 3), with DGH &c vss ff: txt ABE al v Syr æth sah (add αυτοις).—18. ουκ 197 (P.)
 ολιγ. om D 76 Lucif: μεγας 15. 18. 36. 180 Syr ar-erp arm sah Cassiod.—19. γε Α s ver. 18.
 æth ar-pol.—αποκτανθηναι D¹-gr Syr ar-erp cod (απαχθ. Petr Alex): αποκειβα- a absol. Matt.
 λθηναι 67: add επι θανατω 23.—rec την καισ. (insertion to answer to της ιουδ.), with xv. 11 al.
b = Matt. xii.
38 al. Gen.
xiii. 38.
c ch. xiii. 16.
xxi. 46.
Jos. Ant.
viii. 11. 2.
acc., ch.
ix. 33.
d ch. ix. 37
reff.

Col. iv. 10. ¹⁵ ἄγγελός ἐστ. αὐτοῦ] No other rendering but 'his angel' will suit the sense: and with a few exceptions (Camero, Basusage, Hammond, and one or two more) all commentators, ancient and modern, have recognized this meaning. Our Lord plainly asserts the doctrine of guardian angels in Matt. xviii. 10 (see note there): and from this we further learn in what sense His words were understood by the early church. From His words taken with the context (μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων) we infer that each one has his guardian angel: from this passage we find not only that such was believed to be the case, but that it was supposed that such angel occasionally appeared in the semblance (if with the voice) of the person himself. We do not, it is true, know who the speakers were: nor is the peculiar form in which they viewed the doctrine binding upon us: it may have been erroneous, and savouring of superstition. But of the doctrine itself this may not be said, as the Lord Himself has asserted it.—For what purpose they supposed this angel to have come, does not appear in the narrative.

¹⁷ κατασείσας] see reff. His motive was haste: he tells briefly the particulars of his deliverance, and, while it was yet night, hastily departs. Ἰακώβω] James, the brother of the Lord, whom we find presiding over the church at Jerusalem, ch. xv. 13; xxi. 18. Gal. ii. 12. See Gal. i. 19; ii. 9. I believe him to have been one of those

ἀδελφοὶ τοῦ κυρίου mentioned Matt. xiii. 55. John vii. 5. Acts i. 14. 1 Cor. i. 5, of whom I have in the note on the first of these passages maintained, that they were His real maternal brethren, sons of Joseph and Mary:—to have been an Apostle, as Paul and Barnabas, but not of the number of the twelve:—and to have been therefore of course distinct from James the son of Alphæus, enumerated (Matt. x. 3. 11) among the twelve. The reasons for this belief I reserve for the Prolegomena to the Epistle of James.

εἰς ἕτερον τόπον] I see in these words a minute mark of truth in our narrative. Under the circumstances, the place of Peter's retreat would very naturally at the time be kept secret. It probably was unknown to the person from whom the narrative came, or designedly left indefinite. And so it has remained, the narrative not following Peter's history any longer. We find him again at Jerusalem in ch. xv. Whether he left it or not on this occasion is uncertain. It is not asserted in ἐξελθὼν,—which only implies that he left the house.

¹⁸ γενομένης ἡμέρας] Wieseler argues from this, and I think rightly, that the deliverance of Peter must have taken place in the last watch of the night (3—6 A.M. in April), for otherwise his escape would have been perceived before the break of day, viz. at the next change of the watch. τί . . . ἐγένετο] So Theocr. Id. xiv. 51, ἀδιστα Γοργοί, τί γενοίμεθα; ¹⁹ κατ. εἰς καισ.] These words are to be taken together, and

sch. viii. 8
ref. 20
absol. John
iii. 92. xi. 54.
ch. xv. 85.
Jer. xiii.
(xxv.) 7.
y here only t
Polyb. ix. 40.
4 μέχρι τῆς
δοξαῖης
ἀναωνοῦς
θυμομα-
χοῦντες.
Mod. 81a.
xvii. 33 end.
y ch. i. 14 ref.
y ch. viii. 27. Dan. vi. 7.
xix. 4. b = Matt. vi. 26 al.
e here only. Job xii. 5.
xvii. 19 ref. Neh. viii. 4.

* κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καيسάρειαν ἵδιετριβεν. ABDE
20 ἦν δὲ ὁ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις. ὁμοθυμαδὸν GH
δὲ ὡς παρήσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον τὸν
ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως ὑποῦντο εἰρήνην, διὰ
τὸ τρέφεισθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.
21 τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βα-
σιλικὴν καὶ καθίσας ἐπὶ τοῦ βήματος ἔδηνμηγόρει πρὸς

x = Matt. xxviii. 14. Gal. i. 10. 2 Macc. iv. 45.
a = Matt. vii. 91. ch. xvi. 29. 2 Kings
d John iv. 46, 49. James ii. 8. Num. x. 17.
g intr. Matt. xxiii. 2. 2 Kings vii. 1. h Matt.
i here only. Prov. xxx. 31. ἐδηνμηγόρει ἐν αὐτοῖς, Jos. Ant. ix. 18. 1.

GH most mss Chr Thl Oec: txt ABDE 13. 20. 40. 59. 69. 80. 105.—διετριβεν A: add ἐκεῖ ν sah arm.—20. for δε, γαρ D, τε al.—rec aft δε, ins o ηρωδης (as being the commencement of a new history,—that of the death of Herod), with E (om o) as do 38. 95. 96. 177) all: om ΛABD 13. 33. 34. 40. 133. 142 ν Syr ar-erp copt sah scti Euthal Lucif: τε 93. 113.—D reads οι δε ομοθ. εξ αμοφοτερων των πολεων (ad invicem civitates d) παρησαν προς τον βασιλεια (οι δε ομ. εστ-μαργ and εξ αμφ. τ. π. syr*).—for τον βασ., αυτου D.—ηγησαντο A.—τας χωρας αυτων D ν Lucif: αυτ. την πολιν E 13. 33, 34 (civitates e).—for απο, εκ D 40.—21. for τακτη, τη εκτη 21.—o om B al.—και om B al: vestitus sedil ν Lucif: vestitus est sedilique am.—22. bef o δε, ins καταλ-

εισι or εν K. to be supplied with διέτριβεν. Kuin. takes εις K. as = εν K. with διετρ., and κατελθὼν alone, which is not so natural on account of the position of the words.

20. θυμομαχῶν] It is impossible that Herod should have been at war with the Tyrians and Sidonians, belonging as they did to a Roman province, and he himself being in high favour at Rome:—nor is this implied in our text. The quarrel, however it originated, appears to have been carried out on Herod's part by some commercial regulation opposed to their interest, dependent as they were on supplies from his territory. ἦν θυμ. is therefore best rendered as in E. V., 'was highly displeased.'

ἀμ. παρήσ.] viz. by a deputation.—Blastus is a Roman name (Wetst. from an inscription), and, from Herod's frequent visits to Rome, it is likely that he would have Romans as his confidential servants. Bl. was his cubicularius, or praefectus cubiculo (Suet. Dom. 16): see ch. viii. 27.

εἰρήνην] not (see above) peace, in its strict sense, but 'reconciliation.'

Σὺ δὲ τὸ τρέφεισθαι.] We learn from 1 Kings v. 11 that Solomon made presents of wheat and oil to Hiram in return for the cedar and fir-trees for the Lord's house: and from Ezek. xxvii. 17, that Judah and Israel exported wheat, honey, oil, and balm (or resin) to Tyre. In Ezra iii. 7 also, we find Zerubbabel giving meat, drink, and oil to them of Sidon and Tyre, to bring cedar-trees to Joppa. Mr. Humphry quotes from Bede, 'Tyrii necessarium habebant vicini regis amicitiam, eo quod eorum regio valde angusta et Galilææ

Damascique pressa finibus esset.'—An additional reason for their request at this particular time may have been, the prevalence of famine.

21.] The account in Josephus is remarkably illustrative of the sacred text: τρίτον δὲ ἔτος αὐτῷ βασιλεύοντι τῆς ὅλης Ἰουδαίας πεπλήρωτο, καὶ παρῆν ἐῖς πόλιν Καيسάρειαν. . . συνετέλει δὲ ἐνταῦθα θεωρίας εἰς τὴν Καίσαρος τιμὴν, ὑπὲρ τῆς ἐκείνου σωτηρίας ἐορτὴν τινα ταύτην ἐπιστάμενος (probably the 'quinquennialia,' B. J. i. 21. 8. Wieseler, p. 133). καὶ παρ' αὐτὴν ἤθροιστο τῶν κατὰ τὴν ἐπαρχίαν ἐν γίλει καὶ προβεβηκότων εἰς ἀξίαν πλήθος. δευτέρα δὲ τῶν θεωριῶν ἡμέρᾳ πολλὴν ἐνδυσάμενος ἐξ ἀργύρου πεποιημένην πᾶσαν, ὡς θαυμασίον ὕψην εἶναι, παρήλθεν εἰς τὸ θίατρον ἀρχομένης ἡμέρας. ἐνθα ταῖς πρώταις τῶν ἡλιακῶν ἀκτίνων ἐπιβολαῖς ὁ ἀργυρος καταναγασθεὶς θαυμασίως ἀπὸ στίλβει, μαρμαίρων τι φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀντιζοῦσι φοικῶδες. εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῳ πρὸς ἀγαθοῦ ἄλλος ἄλλοθεν φωνὰς ἀνιέδων θεὸν προσαγορεύοντες, Εὐμένης τε εἶπ, ἐπιλέγοντες, εἰ καὶ μέτρι ὦν ὡς ἀνθρώπων ἐφοβήθημεν, ἀλλὰ τούτωντιθεν κρείττονά σε θνητῆς φύσεως ὁμολογοῦμεν. οὐκ ἐπέπληξε τοῦτος ὁ βασιλεὺς οὐδὲ τὴν κολακίαν ἀσεβοῦσαν ἀπετρίψατο. ἀνακύψας δ' οὐν μετ' ὀλίγον τὸν βουβῶνα τῆς αὐτοῦ κεφαλῆς ὑπεκαθεζόμενον εἶδεν ἐπὶ σχοινίου τινός· ἄγγελον δὲ τοῦτον εὐθὺς ἐνόησεν κακῶν εἶναι, . . . καὶ διακάρδιον ἔσχεν δόξην. (This owl, Eusebius, H. E. ii. 10, professing to quote Josephus, makes into an angel. Having prefaced his quotation, αὐτοῖς γράμμασιν ὡς πῶς τὸ θαῦμα

αὐτοὺς. ²² ὁ δὲ δῆμος ^k ἐπεφώνει Θεοῦ φωνὴ καὶ οὐκ ^k ἀνθρώπου. ²³ παραχρῆμα δὲ ^m ἐπάταξεν αὐτὸν ἄγγελος κυρίου ⁿ ἀνθ' ὧν οὐκ ^o ἔδωκεν τὴν δόξαν τῷ θεῷ, καὶ γενόμενος ^p σκωληκόβρωτος ^q ἐξέφυξεν. ²⁴ ὁ δὲ ^r λόγος τοῦ θεοῦ ^s ἤξανε καὶ ^t ἐπληθύνετο. ²⁵ Βαρνάβας δὲ καὶ Σαῦλος ^u ὑπέστρεψαν ἐξ Ἱερουσαλὴμ ^v πληρώσαντες τὴν ^w διακονίαν, ^x συμπαραλαβόντες Ἰωάννην τὸν ^y ἐπικληθέντα Μάρκον.

o Luke xvii. 18 al. John ix. 24. Josh. vii. 10.

Esck. xxi. 7.

xix. 9.

w ch. xv. 37, 38.

r ch. vi. 7 reff.

u = Matt. iii. 15. ch. xiv. 36 al.

Gal. ii. 1 only.

s ch. vii. 17 reff.

Pa. xix. 4.

Job i. 4.

p here only t.

t ek, here only.

u v Col. iv. 17.

q ch. v. 5, 10 only.

Ruth i. 6.

Dan. x. 1.

q ch. v. 5, 10 only.

ἀνθ' ὧν.

u = Luke iv. 17.

1 Luke i. 64 al. 9.

ch. iii. 7 al. 5.

Luke only.

exc. Matt. xxi. 19, 20.

Num. vi. 9.

m = Rev. xi. 6.

xix. 15. Gen. viii. 21.

2 Macc. ix. 5.

n Luke i. 20.

xix. 44. Deut. viii. 20.

λαγνεντος δε αυτου (om d) τοις τυριοις D: reconciliatus est iis autem syr*.—ο δημος δε 177.—φωνη θεου GH all vss: φωναι θ. D v Syr Lucif. ²³. αυρ. επατ. D 180.—την om DEGH all (alteration to more usual expr) Chr Thl Oec ins AB all.—for δοξ., αυνον 33, 34.—D reads και καταβας απο του βηματος γενομ. σκωλ. επι ζων και ουτως εξεφυξεν.—²⁴. for θ., κυριου B v ar-pol.—ηξανε A: ευξανε D¹ (-νεν ED², -νε BD¹).—²⁵. απιστρ. D¹.—for εξ, απο DE all v vss Chr (ms): εις BGGH all vss Chr (ms) Oec Thl: εις αντιοχειαν al sah slav-ms (την αυρ. al): alii aliter: txt A al copt Chr: aft ier. add εις αυρ. E all Syr ar-er sah slav-mod Cassiod (the variations have apparently arisen from a confusion of marginal glosses. εις αυρ. may have been an explanatory gloss, afterwards substituted for εξ ier.; then αυρ. may have again been corrected to ier., leaving the εις standing).—και bef iwan. om A B D¹ 36. 100. 105. 180 v Syr ar-er (as unnecessary): txt D² EGH most mss copt sah syr al Chr Thl Oec.—επικαλουμενον A all Thl².

δηγῆται, he cites thus: . . . ἀνακύνας δὲ μετ' ὀλίγων, τῆς ταυτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἄγγελον. τοῦτον εὐθὺς ἐνόησε κακὸν εἶναι αἰτίον κ.τ.λ. On the impossibility of acquitting the ecclesiastical historian of the charge of wilful fraud, see Heinichen's second Excursus in his edition of Eusebius. It may be a caution to us as to how much we may believe of his quotations of authors which do not remain to us.) ἀθρόον δὲ αὐτῷ τῆς κοιλίας προσέφυσεν ἄλγημα, μετὰ σφοδρότητος ἀρεξάμενον. ἀναθεωρῶν οὖν πρὸς τοὺς φίλους ὁ θεὸς ὑμῖν ἐγώ, φησὶν, ἤδη καταστρέφειν ἐπιτάττομαι τὸν βίον, παραχρῆμα τῆς ἐμαρμένης τὰς ἀρτί μου κατεψευσμένους φωνὰς ἐλεγχούσης· καὶ ὁ κληθεὶς ἀθάνατος ὑφ' ὑμῶν, ἤδη θανὼν ἀπάγομαι. . . . συνειχὼς δὲ ἐφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἄλγηματι διεργασθεὶς τὸν βίον κατέστρεψεν. Antt. xix. 8. 2.—The circumstance related in our text, of the answer to the Sidonian embassy, of which Josephus seems not to have been aware, having been one object of Herod on the occasion, shows an accuracy of detail which well accords with the view of the material of this part of the Acts having been collected at Caesarea, where the event happened (see Prolegg. to Acts, § 2. 11).

²³. The fact may be correctly related by Josephus (see above): but our narrative alleges the cause of what happened to have been the displeasure of God,

and the stroke to have been inflicted by His angel. Comp. 2 Kings xix. 35. 1 Chron. xxi. 15, 16. But no appearance of an angel is implied: nor was I aware that such had ever been inferred; but I see in Valesius's note on Euseb. ii. 10, "Quasi vero non utrumque fieri potuerit, ut et bubo supra caput Agrippae, et ex alia parte angelus eidem appareret (!)" σκωληκόβρωτος] Another additional particular: and one to be expected from a physician. In several cases of deaths by Divine judgment we have accounts of this loathsome termination of the disease. So Herodotus, iv. 205, ἡ Φερετὶμη . . . ζῶσα εὐλίειν ἐξίζεσε: which he alleges as an instance that excessive indulgence of revenge, such as Pheretima had shown against the Barcæans, is looked on with anger by the gods. See too the very similar account of the death of Antiochus Epiphanes, 2 Macc. ix. 5—9. So also Jos. Antt. xvii. 6. 5, describing the disease of which Herod the Great died, mentions σῆψις σκώληκας ἐμποιούσα. So also Euseb. (viii. 16) of the death of Galerius. So also Tertullian, ad Scapulam, c. 3, "Claudius Lucius Herminianus in Cappadocia, cum indigne ferens uxorem suam ad hanc sectam transiisse, solusque in prætório suo vastatus peste vivus vermicibus ebullisset, Nemo sciat, aiebat, ne gaudeant Christiani. Postea cognito errore suo, quod tormentis quosdam a proposito suo excidere fecisset,

y ch. xi. 1 reff.
 = ellips. off'κει,
 Mark viii. 1.
 ch. xxii. 12.
 a 1 Cor. xii. 28,
 29. Eph. iv.
 11.
 b here only f.
 — 2 Mac. ix.
 29. Thuc. ii.
 50 (of dis-
 eases). Xen.
 Mem. ii. 8, 4.

XIII. 1 Ἦσαν δὲ ἐν Ἀντιοχείᾳ ὡς κατὰ τὴν οὐσαν ABDE
 ἑκκλησίαν προφῆται καὶ διδάσκαλοι, ὃ τε Βαρνάβας GH
 καὶ Συμεὼν ὁ καλούμενος Νίγερ καὶ Λούκιος ὁ Κυρηναίος,
 Μανασὴν τε Ἡρώδου τοῦ τετράρχου σύντροφος καὶ C os
 Σαῦλος. 2^c λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ Ma-
 ναην. . ABCD EGH

c — here only. (Heb. x. 11. Rom. xv. 27.) Num. xviii. 2 al. fr.

CHAP. XIII. 1. rec ἦσαν δε τινες (see note), with EGH &c syr Chr al: txt ABD 33.
 40. 68, 69. 100. 105 lect 12 v Syr ar-erp sah æth Vig.—for ο τε, εν ος D' v Vig: add
 ην καὶ D²-gr Vig.—σιμεων B.—επικαλουμ. D 180 lect 12.—νειγερ A: νηγερ syr-marg.
 —λουκειος D (add ο D²), κυρην: λουκεος lect 12.—ηρ. και τετρ. D¹ d.—σαυλου 96.—

pæne Christianus decessit." 24.] Similarly, ch. v. 12 ff.; vi. 7; ix. 31, in the transition from one portion of the history to another. 25.] The journey (ch. xi. 30) took place after the death, or about the time of the death, of Herod; see on ver. 1. The purpose of the mission would be very soon accomplished: Saul would naturally not remain longer in Jerusalem than was unavoidable, and would court no publicity: and hence there seems an additional reason for placing the visit after Herod's death: for, of all the persons whose execution would be pleasing to the Jews, Saul would hold the foremost place. Our verse is probably inserted as a note of passage from the last recorded fact of Barnabas and Saul (xi. 30), to their being found at Antioch (xiii. 1). Ἰωάνν.] See above on ver. 12.

CHAP. XIII. 1.—XIV. 28.] FIRST MIS-
 SIONARY JOURNEY OF PAUL AND BARNA-
 BAS. Henceforward the history follows
 Saul (or Paul, as he is now (ver. 9) and
 from this time denominated), his ministry,
 and the events of his life, to the exclusion
 (with the sole exception of the council in
 ch. xv.) of all the other Apostles.

XIII. 1.] The τινες of the rec. has been interpolated, to make it appear that the persons mentioned were not the only prophets and teachers at Antioch. The enumeration is probably inserted on account of the solemnity of the incident about to be related, that it might be known who they were, to whom the Holy Spirit intrusted so weighty a commission. That those enumerated were all then present, is implied by the τε . . . καί; see ch. i. 13. προ-
 φῆται.] See on ch. xi. 27. διδάσκ.] Those who had the χάρισμα διδασκαλίας, 1 Cor. xii. 28. See also Eph. iv. 11. They were probably less immediately the organs of the Holy Spirit than the προφῆται, but under His continual guidance in the gradual and progressive work of teaching the Word (see Neander, Pfl. u. L. p. 58). Συ-
 μεὼν ὁ καλ. Νίγερ.] Nothing is known of him. From his appellation of Niger he

may have been an African proselyte.

Λούκιος.] A Lucius, probably the same person, is mentioned Rom. xvi. 21 as a συγγενής of Paul. There is no reason to suppose him the same with Λουκάς (Lu-
 canus),—but the contrary; for why should Paul in this case use two different names? See Col. iv. 14. Philem. 24. 2 Tim. iv. 10. Wetstein, believing them to be the same, quotes Herodotus, iii. 131, πρῶτοι μὲν Κροτωνιῆται ἱητροὶ ἰλιγόοντο ἀνὰ τὴν Ἑλλάδα εἶναι, δεύτεροι δὲ Κυρηναῖοι, which certainly is curious enough. Μανασὴν.] The same name with Menahem the king of Israel, 2 Kings xv. 14. A certain Esene, of this name, foretold to Herod the Great, when a boy going to school, that he should be king of the Jews (Jos. Ant. xv. 10. 5). And in consequence, when he came to the throne, he honoured Manasæn, and πάντας ἀπ' ἐκείνου τοὺς Ἑσσηνοὺς τιμῶν διετίλει. It is then not improbable that this M. may have been a son of that one: but see below. The Herod here meant was Antipas, who with his brother Archelaus (both sons of Herod the Great by Malthace a Samaritan woman, see Matt. xiv. 1, note) παρὰ τινι ιδιώτῃ τροφᾷς εἶχον ἐπὶ Πύμης, Ant. xvii. i. 3. Both were at this time exiles, Antipas at Lyons, Archelaus at Vienne. σύντρο-
 φος.] Probably 'collectaneus' (Vulg.), 'foster brother;' not, 'brought up with,' for, if he had been brought up with Antipas, he would also have been with Archelaus: see above).—In this case, his mother may have called her infant by the name of the person who had brought the Essenes into favour with Herod, and no relationship with that person need have existed. Σαῦλος.]

mentioned last, perhaps because the prophets are placed first, and he was not one, but a teacher: or it may be, that he himself furnished the account. From the arrangement of the copulæ, it would seem as if Barnabas, Symeon, and Lucius were prophets,—Manasæn and Saul, teachers. 2. λειτουργούντων.] The general word for the priestly service among the Jews, to

^d νηστεούντων εἶπεν τὸ πνεῦμα τὸ ἅγιον ὁ Ἀφορίσατε
^{ee} δὴ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὁ
^e προσκέκλημαι αὐτούς. ³ τότε ^d νηστεύσαντες καὶ ^h προσ-
^{eu}εζάμενοι καὶ ⁱ ἐπιθέντες τὰς χεῖρας αὐτοῖς ^k ἀπέλυσαν.
⁴ αὐτοὶ μὲν οὖν ⁱ ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος
^m κατήλθον εἰς Σελεύκειαν, ἐκεῖθεν τε ⁿ ἀπέπλευσαν εἰς
Κύπρον, ⁵ καὶ γενόμενοι ἐν Σαλαμῖνι ὁ κατήγγελλον τὸν
^p λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων

d ch. x. 80 reff.
e Rom. i. 1.
Gal. i. 15.
(Lev. xx. 26.)
ee ch. xv. 36
reff.
f constr. ver. 80
only. παρὰ
πρόλειπον,
αὐτὸν (i.e. παρ-
αίει) ἀμφο-
τεροὶ ἐμ-
βασιν. Thuc.
i. 28. See
Mithras,
Buh. 4.
g ch. ii. 80.
xvi. 10. Joel
ii. 32. (perf. pass. — ch. xvi. 10. xxv. 12. John ix. 22. 1 Pet. iv. 3. 4 Kings v. 25 al.) h abs. ch. x. 9 reff.
i ch. viii. 17 al. Num. xxvii. 18. k = Matt. xiv. 15. x v. 29 al. 1 Maec. x. 43. (Gen. xv. 9) l ch. xvii.
10 only. Gen. xxiv. 64, 66. m ch. viii. 6 reff. n ch. xiv. 26. xx. 15. xxvii. 1 only t. o ch. iv.
2 al. fr. o ch. x. 86.

2. εἰπ. (ins δε 133) αὐτοῖς E v Syr sah aeth.—for δη, δε 133.—rec τον τε βαρν.: txt
MSS all vss ff.—rec bef σαυλ. ins τον (corr), with GH & ThdrT Thl Oec: txt ABCDE
all Bas (ms) Cyr-jer Chr.—προκεκλημαι 177¹.—3. προσεζ. παντες D.—αντ. τας χειρ.
38.—απελυσαν om D.—απηλθον 47¹. 59: add αυτους E v Syr att aeth syrt slav-add
Lucif Vig Jer.—4. rec ουτοι (corr to more usual εαυτοι), with E-gr GH & c vss Chr
al: oi D lect 12 Ath: txt AB (C is uncert) 15. 18. 36 & v d e Syrt al Ambr al.—οὖν
om 38. 93. 113. 180.—εκπεμφαντες B.—rec του πν. του αγ., with EGH & c vss nrly
ff: txt ABC² (C¹ uncert) D² (r. πν. αγ. D¹) 180 Ath (των αγιων sah).—απηλθ. A:
ηλθ. Ath.—καταβατες δε D-gr.—rec ins την bef σελ. and κυπρ., with EGH all Oec al:
but om ABC² (C¹ uncert) D al Chron (alii aliter).—σελευκειαν AC²DE.—τε om D 64.
137: κακειθεν 133. 137. 180 Chr: δε GH all d sah syr-marg Thl Oec.—5. γεν. δε D.—
εν τη σαλαμεινι D: εν σαλαμινη AEG al: Salaminam v (not am) Lucif Cassiod.—
κατηγγελλον G al: -γειλαν D 73. 96. 142 Chr: -γειλον al.—του κυριου D-gr Syr copt
Lucif.—και om 105 slav-ms Lucif.—for νηστειην, νηστειοντα αυτους D sah ar-pol
syr-marg: εχοντες μεθ αυτων και ιω. εις διακονιαν E (in ministerio v) (the correc-

which now had succeeded that of προφήται and διδάσκαλοι in the Christian church:
‘ministering’ is therefore the only word
adequate to render it, as E. V. after the Vulg.
‘ministrantibus Domino’:—more closely
to define it is not only impracticable, but is
narrowing an expression purposely left ge-
neral. Chrys. explains it by κηρυττόντων,
alii aliter: and the Romanist expositors un-
derstand the sacrifice of the mass to be
meant; but in early times the word had no
such reference (see reff. and Suicer, sub
voce). εἶπεν τὸ πν. τ. εἰπ.] viz. by
one of the prophets present, probably Sym-
eon or Lucius: see above. The announce-
ment being to the church, and several
persons being mentioned, we can hardly,
with Meyer, suppose it to have been an inner
command merely to some one person, as
in the case of Philip, ch. viii. 29. δὴ
gives precision and force to the command,
implying that it was for a special purpose,
and to be obeyed at the time: see reff.

τὸ ἔργον] Certainly, by ver. 4, we
may infer that there had been, or was
simultaneously with this command, a Divine
intimation made to B. and S. of the nature
and direction of this work. 3. νηστ.
κ. προσεζ.] not, ‘jejunio et precibus (viz.
of ver. 2) peractis,’ Kuin.: this was a new
fasting and special prayer for B. and S.

Fasting and prayer have ever been con-
nected with the solemn times of ordination
by the Christian church; but the ‘jejunia
quatuor temporum,’ or ‘ember days at the
four seasons,’ for the special purpose of
ordinations, were probably not introduced
till the fourth or even fifth century. See
Bingham, iv. 6. 6. ἐπιθ. τ. χ. αὐτ.]

See on ch. vi. 6. 4. ἐκπεμφ.] Under
the guidance of the Spirit, who directed
their course. Σελεύκειαν] A very
strong fortified city (supposed impregnable,
Strabo, xvi. p. 751), fifteen miles from
Antioch,—on the Orontes, and five miles
from its mouth. It was founded and forti-
fied by Seleucus Nicator (Strabo, xvi. 749),
who was buried there (Appian, Syr. 63). It
was called Seleucia ad Mare,—and Pieria,
or ἡ ἐν Πιερίᾳ, from Mount Pierius, on
which it was built, to distinguish it from
other Syrian towns of the same name. This
mountain is called Coryphæus, Polyb. v. 59,
where is a minute description of the town
and its site. Among other particulars he
mentions, πρόσβασις δὲ μίαν ἔχει κατὰ τὴν
ἀπὸ θαλάττης πλευρὰν κλισιακωτὴν καὶ
χειροποίητον, ἐγκλίμασι καὶ σκαλωμασι
πυκνοῖς καὶ συνεχτοῖς διελημμένον. This
excavated way is to this day conspicuous
amongst the ruins of the city. It was
under the Seleucid kings the capital of a

q — Luke i. 2. εἶχον δὲ καὶ Ἰωάννην ὁ ὑπὲρ ἑτὴν. ⁶ διελθόντες δὲ ὅλην ^{ABCD}
 ch. xxvi. 16. τὴν νῆσον ἄχρι Πάφου εὗρον ἄνδρα τινὰ ἄμαγον ^{EGH}
 1 Cor. iv. 1. ὃν ψευδοπροφήτην Ἰουδαῖον, ὃ ὄνομα Βαρισησοῦς, ⁷ ὃς ἦν
 Prov. xiv. 25. ὁ ἄνθρωπος τῷ ἄνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ.
 r ch. xii. 10. οὗτος ² προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἔπ-
 ref. v ch. xli. 5 ref. y constr. here only. Matt. xii. 89. 1 Kings xx. 1.
 t Matt. ii. 1. only. Dan. ii. 27. w Lake x. 21. Prov. xvi. 21.
 u Matt. vii. 15. xxiv. 11. Jer. vi. 18. Zech. xiii. 2. x — ch. v. 40 al.

tions have appy been made for perspicuity).—6. διελθόντων δὲ (διαπεριελθόντων D¹ ? καὶ περιελθ. δὲ ?) αὐτῶν D.—rec om ὅλην (ὅλην and ἀχρι παφου being supposed to be inconsistent), with GH all ar-pol Thl Oec: ins ABCDE all vss Lucif al, and aft νησ. 137 Chr.—ημερον E, ευραν A, add εκει C.—rec om ανδρα (as superfluous), with GH &c Oec: ins ABCDE (aft τινα E v sah al) all syrr arr copt æth Chr Thl Lucif.—ονοματι καλου-
 μενον D: ονοματι al.—βαρισησοαν D¹: Βαρισησαν Lucif: βαρισησων AD²GH most
 mss syr-marg Thl¹ Oec Cassiod: βαρισησου al v copt arm (alii aliter): txt B (e sil) CE
 al sah Chr Thl².—add ο μεθιμνηνεται ελυμας (paratus, i. e. ετοιμας, see on ver 8)
 Bed-gr demid Lucif.—7. παυλω om 59. 96. 99: et Paulo Cassiod.—συγκαλ. D.—καὶ

district Seleucia,—and, since Pompey's time, a free city. Strabo, xvi. 751. Plin. v. 21. (Winer (RWB.) and Mr. Lewin, Life of St. Paul, from an art. by Col. Chesney in the Geogr. Soc.'s Transactions.)

εἰς Κύπρον] The lofty outline of Cyprus is visible from the mouth of the Orontes (C. & H. p. 145). See below, ver. 7. It was the native country of Barnabas,—and, as John Mark was his kinsman, they were likely to find more acceptance there than in other parts.

5.] Salamis was the nearest port to Seleucia on the eastern side of the island. It had a good harbour (λιμένα ἔχουσα κλαυδον χιμμερινόν, Scylax, Peripl. p. 41). It was the residence of a king anciently (Herod. iv. 162), and always one of the chief cities of the island. There were very many Jews there, as appears by there being more than one synagogue. Their numbers may have been increased by the farming of the copper-mines by Augustus to Herod. On the insurrection of the Jews in the reign of Trajan, Salamis was nearly destroyed, and they were expelled from the island. Its demolition was completed by an earthquake in the reign of Constantine, who (or his immediate successors) rebuilt it and gave it the name of Constantia. The ruins of this latter place are visible near the modern Famagosta, the Venetian capital of the island (Winer, RWB. and C. and H.)

ὑπὲρ ἑτὴν] Probably for the administration of baptism: see also 1 Cor. xiv. 16.

6.] Paphos is on the western shore, with the length of the island between it and Salamis. It is Nea Paphos which is meant, about eight miles north of the Paphos more celebrated in classic poets for the temple and worship of Venus. It was destroyed by an earthquake in Augustus's reign, but rebuilt by him, Dio Cass. liv. 23. It is now called Baffa, and contains some im-

portant ruins. (Winer, RWB.) τινὰ ἄμαγον, κ.τ.λ.] On the prevalence of such persons at this time, see ch. viii. 9, note. The Roman aristocracy were peculiarly under the influence of astrologers and magicians, some of whom were Jews. We read of such in connexion with Marius, Pompey, Crassus, Caesar,—and later with Tiberius: and the complaints of Horace and Juvenal show how completely, and for how long a time, Rome was inundated with Oriental impostors of every description. See Hor. Sat. i. 2. 1. Juv. Sat. iii. 13—16; vi. 542—546; x. 93, and C. and H. pp. 177 ff.

Βαρισησοῦς] He had given himself the Arabic title of Elymas, 'the wise man' (from the same root as the Turkish 'Ulema'), interpreted ὁ μάγος in our text.

7. τῷ ἄνθυπάτῳ] The Greek term for the Latin 'proconsul,' the title of the governor of those provinces which were (seemingly) left by the emperors to the government of the senate and people. The proconsul was appointed by lot, as in the times of the republic: carried with him the lictors and fasces as a consul: but had no military power, and held office only for a year (Dio Cass. liii. 13). This last restriction was soon relaxed under the emperors, and they were retained five or even more years. The imperial provinces, on the other hand, were governed by a military officer, a Proprætor (ἀντιστράτηγος) or Legatus (προβειντής) of the Emperor, who was girded with the sword, and not revocable unless by the pleasure of the Emperor. The minor districts of the imperial provinces were governed by Procurators (ὑποπαισι). (C. and H.: Dio Cassius, liii. 13. 15: Merivale, Hist. of the Romans under the Empire, ch. xxxii.) The title ἡγεμών, used in the N. T. of the procurator of Judæa, of the legatus of Syria, and of the emperor himself, is a general

ἐζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. ⁸ ἀνθίστατο δὲ ^a ch. vi. 10 ^{ref.}
 αὐτοῖς Ἐλύμας ὁ ἰμάγος (οὕτως γὰρ ^b μεθερμηνεύεται ^c Matt. vi. 9.
 τὸ ὄνομα αὐτοῦ), ^d ζητῶν ^e διαστρέφαι τὸν ἄνθρακον ^f Mark ii. 12 al.
 ἀπὸ τῆς πίστεως. ⁹ Σαῦλος δὲ ὁ καὶ Παῦλος, ^g πλῆ- ^h Luke vi.
 σθεῖς πνεύματος ἁγίου, ⁱ ἀτενίσας εἰς αὐτὸν ^j εἶπεν ^k ὦ ^l Luke ix. 41.
^m 22. Luke xviii. 8 al. ⁿ g Luke i. 15 al. ^o h ch. x. 4 ^{ref.}

ἐζητησεν D.—του κυριου 69. 105.—8. for ελυμ., ετοιμας D¹ *etomas* d (see above on ver 6).—for μαγος, μεγας G.—add αὐτὴν πίστει, —επειδὴ ἡδιστα ἤκουεν αὐτῶν D¹ d syr*: οτι ἡδιστα αὐτῶν ἤκουεν E Bed-gr.—for ο κ. παυλ., και βαρναβας lect 12.—9. rec και ατεν. (supplementary insertion), with DEH &c vsa Thl Oec: txt ABCG 13. 33, 34. 36. 40. 105. 180. v al Chr Lucif al (ar. & av. om copt): πλησθεντες και ατενισαντες και ειπον (see

term for any governor. But we never find the more definite title of ἀνθύπατος assigned in the N. T. to a legatus.—Cyprus, as Dio Cassius informs us, liii. 12, was originally an imperial province, and consequently was governed by a *propraetor* or *legatus*: (so also Strabo, xiv. 685, γέγονε στρατηγικὴ ἱκπαρχία καθ' αὐτήν ἐγένετο ἱκπαρχία ἡ νήσος, καθάπερ καὶ νῦν ἐστὶ, στρατηγική): but immediately after he relates that Augustus ὑστερον τὴν Κύπρον κ. τὴν Γαλατίαν τὴν περὶ Νάρβωνα τῇ δὲ τῇ ἀπέδωκεν, αὐτὸς δὲ τὴν Δαλματίαν ἀνέλαβε. And in liv. 4, repeating the same, he adds, καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκείνα τὰ ἔθνη τέμπεσθαι ἤρξαντο. The title of Proconsul is found on Cyprian coins, both in Greek and Latin. (See C. and H. p. 156, who give an inscription (Boeckh. No. 2632) of the reign of Claudius (A. D. 52), mentioning the ἀνθύπατος, a former and a present one, Julius Cordus and L. Annius Bassus.)—Nothing more is known of this Sergius Paulus. Another person of the same name is mentioned by Galen, more than a century after this, as a great proficient in philosophy. He was of consular rank, and is probably the Sergius Paulus who was consul with L. Venuleius Apronianus, A. D. 168, in the reign of M. Aurelius. Another S. P. was one of the consules suffecti in A. D. 94: but this could hardly have been the same.

8. Ἐλύμας] See above on ver. 6. διαστρέφαι . . . ἀπὸ] A pregnant construction, as ἀπίστωσιν ὀπίσω, ch. v. 37.

9. ὁ καὶ Παῦλος] This notice marks the transition from the former part of his history, where he is uniformly called Saul, to the latter and larger portion, where he is without exception known as Paul. I do not regard it as indicative of any change of name at the time of this incident, or from that time: the evidence which I deduce from it is of a different kind, and not without interest to enquirers into the character and authorship of our history. Hitherto, our Evangelist has been describ-

ing events, the truth of which he had ascertained by research and from the narratives of others. But henceforward there is reason to think that the joint memoirs of himself and the great Apostle furnish the material of the book. In those memoirs the Apostle is universally known by the name PAUL, which superseded the other. If this was the first incident at which Luke was present, or the first memoir derived from Paul himself, or, which is plain, however doubtful may be the other alternatives, the commencement of that part of the history which is to narrate the teaching and travels of the Apostle Paul,—it would be natural that a note should be made, identifying the two names as belonging to the same person.—The καὶ must not be understood as having any reference to *Sergius Paulus*, 'who also (as well as Sergius) was called Paul.' Galen (see above) uses the same expression in speaking of his *Sergius Paulus*: Σέργιος τε, ὁ καὶ Παῦλος and then, a few lines down, calls him ὁ Παῦλος. It signifies that Paulus was a *second name* borne by Saul, in conformity with a Jewish practice as old as the captivity (or even as Joseph, see Gen. xli. 45), of adopting a Gentile name. Mr. Howson traces it through the Persian period (see Dan. i. 7. Eeth. ii. 7), the Greek (1 Macc. xii. 16; xvi. 11. 2 Macc. iv. 29), and the Roman (Acts i. 23; xiii. 1; xviii. 8, &c.), and the middle ages, down to modern times. Jerome has conjectured that the name was adopted by Saul in memory of this event: 'Diligenter attende, quod hic primum Pauli nomen inceptit. Ut enim Scipio, subjects Africa, Africani sibi nomen assumpsit, et Metellus, Creta insula subjugata, insigne Cretici suae familiae reportavit;—et imperatores nunc usque Romani ex subjectis gentibus Adiabeni, Parthici, Sarmatici nuncupantur: ita et Saulus ad praedicationem gentium missus, a primo ecclesiae spolio Proconsule Sergio Paulo victoriae suae tropaea retulit, erexitque vexillum ut Paulus diceretur e Saulo.' (In Epist. ad Philem.) It is strange that any

1 Luke iv. 1 al. ¹ πλήρης παντός ² δόλου καὶ πάσης ³ ῥαδιουργίας, ⁴ νιὲ ABCD
 John i. 14. ⁵ διαβόλου, ⁶ ἐχθρὲ πάσης ⁷ δικαιοσύνης, οὐ ⁸ παύσῃ EGH
 k Matt. xxvi. 4. ⁹ διαστρέφων τὰς ¹⁰ ὁδοὺς κυρίου τὰς ¹¹ εὐθείας; ¹² καὶ νῦν
 Job xlii. 7. ¹³ ἰδοὺ ¹⁴ χεὶρ κυρίου ¹⁵ ἐπὶ σέ, καὶ ἔσθ' τυφλὸς ¹⁶ μὴ βλέπων
 1 here only t. ¹⁷ τὸν ἥλιον ¹⁸ ἄχρι ¹⁹ καιροῦ. ²⁰ παραχρῆμα δὲ ²¹ ἐπέτεσεν
 Xca. Rep. ²² ἐπ' αὐτὸν ²³ ἀχλὺς καὶ ²⁴ σκότος, καὶ ²⁵ περιάγων ἐζήτει
 Lac. xiv. 4. ²⁶ σκοτῶν ²⁷ ὅλην τὴν ἀνθρωπίνην, Demosth. κατ. Στεφ. 79. o = Matt. v. 6 al. Ps. cxi. 9. p constr.
 m Rec John viii. 44. Eph. ii. 3 al. ²⁸ αὐτὸν ²⁹ σκοτῶν ³⁰ ὅλην τὴν ἀνθρωπίνην, Demosth. κατ. Στεφ. 79. o = Matt. v. 6 al. Ps. cxi. 9. p constr.
 n w. gen. of ³¹ αὐτὸν ³² σκοτῶν ³³ ὅλην τὴν ἀνθρωπίνην, Demosth. κατ. Στεφ. 79. o = Matt. v. 6 al. Ps. cxi. 9. p constr.
 thing, here ³⁴ αὐτὸν ³⁵ σκοτῶν ³⁶ ὅλην τὴν ἀνθρωπίνην, Demosth. κατ. Στεφ. 79. o = Matt. v. 6 al. Ps. cxi. 9. p constr.
 only. κοινόν ³⁷ αὐτὸν ³⁸ σκοτῶν ³⁹ ὅλην τὴν ἀνθρωπίνην, Demosth. κατ. Στεφ. 79. o = Matt. v. 6 al. Ps. cxi. 9. p constr.
 ἐχθρὸν τῆς ⁴⁰ αὐτὸν ⁴¹ σκοτῶν ⁴² ὅλην τὴν ἀνθρωπίνην, Demosth. κατ. Στεφ. 79. o = Matt. v. 6 al. Ps. cxi. 9. p constr.
 φόνεως ὅλην τῆς ἀνθρωπίνης, Demosth. κατ. Στεφ. 79. o = Matt. v. 6 al. Ps. cxi. 9. p constr.
 ch. v. 43 al. Isa. xxxviii. 20. q = Rom. xi. 83. Heb. iii. 10. Rev. xv. 8. Ps. xlvii. 21. r ch. viii.
 21 ref. v. 46 ref. Exod. xiii. 9. t ch. xi. 21 ref. u allps. Matt. xxvii. 25. ch. xviii. 6.
 Rom. i. 18. ii. 2, 9. 2 Kings i. 16. v Eccl. xi. 7. constr. Dent. ix. 7. w Luke iv. 13. (Rom. i. 18.
 2 Macc. xiv. 10.) x ch. xii. 28 ref. y ch. viii. 16. xix. 17. z here only t. Hom. Il. xx. 821.
 a = here only. σκότον δεδοτικόν, Eur. Phoen. 877. b absol. here only. w. acc., Matt. iv. 28 ref.

above) lect 12.—10. πάσης (1st) om D¹ arm Lucif Vig Orig-int.—νιὲ D¹?—παύει
 13.—τοῦ κυρίου B.—τας οὐσας εὐθείας D¹.—11. ἡ χεὶρ D¹.—rec του κυρ. (corr), with
 mss Oec: txt ABCDEGH all Chr Thdrt Thl.—τωσ καιρον D.—for δε, τε C v copt Syr
 zeth Lucif Jr (καὶ εὐθεως for π. δε D) (corrns, the copulative conj seeming more appro-
 priate): txt AB (e sil) EGH mss (appy) sah syr al Chr Thl Oec.—επισειν A (επισειν)
 BD 95 Thl¹ (corrns to more simple expr than επισειν επ.): txt CEGH most mss Chr

one could be found capable of so utterly mistaking the character of St. Paul, or of producing so unfortunate an analogy to justify the mistake. It is yet stranger that Augustine should, in his Confessions, adopt the same view: 'Ipse minimus Apostolorum tuorum . . . ex priore Saulo Paulus vocari amavit, ob tam magnæ insignie victoriæ.' (Elsewhere Augustine gives another, but not much better reason: 'Paulus Apostolus, cum Saulus prius vocaretur, non ob aliud, quantum mihi videtur, hoc nomen elegit, nisi ut se ostenderet parvum, tanquam minimum Apostolorum.' De Spir. et Lit. c. 7.) So also Olshausen. A more probable way of accounting for the additional name is pointed out by observing that such names were often alliterative of or allusive to the original Jewish name:—as Grotius in his note: 'Saulus qui et Paulus: id est, qui, ex quo cum Romanis conversari coepit, hoc nomine, a suo non abludente, coepit a Romanis appellari. Sic qui Jesus Judeis, Græcis Jason (or Justus, Col. iv. 11): Hillel, Pollio: Onias, Menelaus (Jos. Antt. xii. 5. 1): Jakin, Alcimus. Apud Romanos, Silas, Silvanus, ut notavit Hieronymus: Pasides, Pansa, ut Suetonius in Crassatio: Diocles, Diocletianus: Biglinitza, soror Justiniani, Romane Vigilantia.' ἀντίσας εἰς αὐτόν] It seems probable that Paul never entirely recovered his sight as before, after the δόξα τοῦ φωτός ἐκείνου. We have several apparent allusions to weakness in his sight, or to something which rendered his bodily presence contemptible. In ch. xxiii. 1, the same expression, ἀντίσας τῷ συνδρίῳ, occurs, and may have some bearing (see note there) on his not recognizing the high-priest. See also Gal. iv. 13. 15; vi. 11, and 2 Cor. xii. 7. 9, and notes. The traditional notices of his per-

sonal appearance (see C. and H. p. 160, note) represent him as having contracted and overhanging eyebrows.—Whatever the word may imply, it appears like the graphic description of an eye-witness, who was not Paul himself. So also περιάγων ἐζήτει χειραγωγός, below. 10. νιὲ διαβ.] Meyer supposes an indignant allusion to the name Bar-jesus. This is possible, though hardly probable (see below). διαβ., as a proper name, has no article. πάσ. δια., 'of all that is right.' διαστρ. κ.τ.λ.] the οὐ παύει evidently makes this apply, not to Elymas's conduct on this occasion merely, but to his whole life of imposture and perversion of others. The especial sin was, that of laying hold of the nascent enquiry after God in the minds of men, and wresting it to a wrong direction. κνρῶν here and ver. 11 is Jehovah. If, as some suppose, the reading of the name Bar-jesus is Bar-jehu (rendered by the Syriac Bar-jehovah), the repetition may be allusive: as in the other case might the ἐχθρὲ πάσ. δικαιοσύνης to the name Jesus. But Meyer supposes the various readings in the forms of the name (Barjehu, Barsuma, Barjesuban) to have arisen from a desire to reverence the Name Jesus. 11. ἄχρι καιροῦ] The punishment was only temporary, being accompanied with a gracious purpose to the man himself, to awaken repentance in him. The sense given to ἄχρι κ. by Tittmann and Meyer here and at Luke iv. 13, of ἕως τήλους, is one of which it seems to me incapable. ἀχλὺς κ. σκότος. In the same precise and gradnal manner is the healing of the lame man, ch. iii. 8, described: ἔσθ' (first), κ. περιπατεῖ. So here, first a dimness came on him,—then total darkness. And we may conceive this to have been

^c χειραγωγούς. ¹² τότε ἰδὼν ὁ ^d ἀνθύπατος τὸ γεγονὸς ^e ἐπίστευσεν ^f ἐκπλησσόμενος ἐπὶ τῇ ^g διδαχῇ τοῦ κυρίου.
¹³ Ἄναρχόντες δὲ ἀπὸ τῆς Πάφου ^h οἱ περὶ Παῦλον
 ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ⁱ ἀπο-
 χωρήσας ἀπ' αὐτῶν ^j ὑπέστρεψεν εἰς Ἱεροσόλυμα. ¹⁴ αὐτοὶ
 δὲ ^k διελθόντες ἀπὸ τῆς Πέργης ^l παρεγένοντο ^m εἰς
 Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συν-
 αγωγὴν τῇ ⁿ ἡμέρᾳ τῶν ^o σαββάτων ^p ἐκάθισαν. ¹⁵ Μετὰ

only t. 2 Mac. iv. 58. h ch. viii. 26 ref. i absol. ch. viii. 4 ref. m John viii 2. ch. ix. 26 only.
 Exod. xvi. 56. n Luke iv. 16. ch. xvi. 18 only. Exod. xx. 8. o intr. Matt. xxiii. 2. 2 Kings vii. 1.

Thl^o Oec.—π. avr. om. B.—12. ἰδὼν δε D.—bef επιστ. ins θαυμασεν και DE it eth
 Lucif: εκπλ. επιστ. A: aft επιστ. add τω θεω D (τω κυρ. omitting the rest, uth).—
 εκπληττομ. B.—θειον (for κυρ.) C Vig: του χριστου 63: των αποστολων 4.—13. rec
 τον π. with GH &c Thl Oec: txt ABCDE 13. 69. 103. 105. 180 Dion-alex Chr.—
 αναχωρ. E 180: αποχωρισθεις 78.—ιερουσαλημ 42. 57.—14. for αυτοι δε, παυλος δε
 και βαρναβας E.—εγενοντο A.—for της π., την πισιδιαν ABC (appy a corrpt): txt
 DEGH mss (appy) and vs8 ff.—ελθοντες BC copt.—συν. των ιουδαιων 180.—15. aft ει ins

evinced by his gestures and manner under the infliction. 12. ἐπὶ τῇ &c. τ. κυρ.] Hesitating as he had been before between the teaching of the sorcerer and that of the Apostle, he is amazed at the divine power accompanying the latter, and gives himself up to it. It is not said that he was baptised: but the supposition is not thereby excluded: see ver. 48,—ch. xvii. 12, 34,—xviii. 8, first part. 13. οἱ περὶ Π.] Is there not a trace of the narrator being among them, in this expression?—Henceforward Paul is the principal person, and Barnabas is thrown into the back-ground. Πέργην τ. Παμφ.]

Perga lies on the Cestrus, which flows into the bay of Attaleia. It is sixty stadia from the mouth (ἐστὶ δὲ Κίστρος ποταμός, δι' ἀναπλεύσαντι σταδίους ἐξήκοντα Πέργη πόλις, Strabo, xiv. p. 667), "between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus" (C. and H. p. 173, from Sir C. Fellows's Asia Minor). The remains are almost entirely Greek, with few traces of later inhabitants (ib.).—The inhabitants of Pamphylia were nearly allied in character to those of Cilicia (οἱ Παμφύλοι, πολλὸν τοῦ Κιλικίου φύλου μετέχοντες, Strabo, xii. § 7); and it may have been Paul's design, having already preached in his own province, to extend the gospel of Christ to this neighbouring people.—John probably took the opportunity of some ship sailing from Perga. His reason for returning does not appear, but may be presumed from ch. xv. 38 to have been, unsteadiness of character, and unwillingness to face the dangers abounding in this rough district (see below). He afterwards, having been the subject of

dissension between Paul and Barnabas, ch. xv. 37—40, accompanied the latter again to Cyprus: and we find him at a much later period spoken of by Paul, together with Aristarchus and Jesus called Justus, as having been a comfort to him (Col. iv. 10, 11): and again in 2 Tim. iv. 11, as profitable to him for the ministry.

14. διελθόντες] It is not improbable that during this journey Paul may have encountered some of the 'perils by robbers' of which he speaks, 2 Cor. xi. 26. The tribes inhabiting the mountains which separate the table-land of Asia Minor from the coast, were notorious for their lawless and marauding habits. Strabo says of Issauria, ληστῶν ἄσασαι κατωκίας (xii. 6), and of the Pisidians, καθάπερ οἱ Κιλικεῖς, ληστρικῶς ἥσκηνται, xii. 7. He gives a similar character of the Pamphylians.

Ἀντιόχειαν τ. Π.] or πρὸς Πισιδίᾳ, Strabo, xii. 8, was founded originally (Strab. ib.) by the Magnes on the Meander, and subsequently by Seleucus Nicator, and became, under Augustus, a Roman colony (ἔχουσα ἰσχυρίαν Ῥωμαίων, Strabo, ib.:—Pisidiarum colonia Cæsarea, eadem Antiocheia, Plin. v. 24.—'In Pisidia juris Italici est colonia Antiochensium,' Paulus, Digest i. 15). Its position is described by Strabo as being on a hill,—and was unknown or wrongly placed till Mr. Arundell found its ruins at a place now called Jalobateh, answering to Strabo's description: where since an inscription has been found with the letters ANTIOCHEAE CAESARE (C. and H.).

15.] The divisions of the law and prophets at present in use among the Jews were probably not yet arranged. Before the time of Antiochus Epiphanes, the Law only was read in the synagogues: but, this having

p 2 Cor. iii. 14. δὲ τὴν ἁνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἅπ- ABCD
 1 Tim. iv. 13 ἔστειλαν οἱ ἄρχισυνάγωγοι πρὸς αὐτοὺς ἄλλοντες EGH
 viii. 8. Neh. q Matt. xxvii. 19. Mark iii. 81 al. Ἄνδρες ἀδελφοί, εἰ ἔστιν λόγος ἐν ὑμῖν παρακλήσεως
 r Mark v. 23 πρὸς τὸν λαόν, λέγετε. 16 ἄναστας δὲ Παῦλος καὶ
 s Heb. xiii. 29 only. 1 Mac. x. 34. κατασείσας τῇ χειρὶ εἶπεν Ἄνδρες Ἰσραηλῖται καὶ οἱ
 t idiom. 2 Cor. xi. 10. 1 Cor. viii. 7 al. φοβούμενοι τὸν θεόν, ἀκούσατε. 17 ὁ θεὸς τοῦ λαοῦ
 u — Mark xiv. 87. ch. vi. 9. τούτου ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαόν
 v ch. xii. 17 ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ
 w — ch. x. 2 βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. 18 καὶ
 x John vi. 70 ὥς τεσσερακονταετὴ χρόνον ἐτροφοφόρησεν αὐτοὺς ἐν
 y ch. vii. 19 al. u — Isa. i. 2. Luke i. 52. 2 Cor. xi. 7. Gen. xlviii. 19.
 z Exod. vi. 1, 6 al. (Luk. i. 61.) a 1 Pet. i. 17 only. Ex. vii. 86. b — ch. v. 36 reff.
 31. Alex. Macar. Hom. (τρω. Vat. Orig. in Caten.) 2 Mac. vii. 37. f here only. Deut. i.

τις ABCD¹ all v Syr copt Cassiod. (supplementary): txt D² EGH most mss vs Chr Thl. —
 εν υμιν λογος (alteration of order to connect λογος with παρακλ.) ABC (H omg εν, as
 in al) all vss: txt D (λογ. σοφιας) EG most mss Chr Thl Oec: sermo et intellectus in
 vobis exhortationis d). — πρὸς τον λαον is joined to λεγετε in 19 al Syr ar-erp sah æth. —
 18. ο παυλος D. — 17. rec aft τουτου, ins ισραηλ (marginal gloss on του λαου τουτου),
 with ABCD (του του τουτου B: om 40 v ar-erp æth) &c v copt sah (om λαου τουτου.)
 al: om EGH all syrr ar-pol slav Chr Thl Oec Lucif. — εν τη γη D¹. — αιγυπτου
 AB 13. 133. 137 vss (appy): txt CDEGH most mss Chr Thl Oec. — 18. και om
 B sah (Scholz). — ως om DE v Syr ar-erp sah æth: εως lect 12 slav. — rec ετροφοφορησεν
 (alteration to what seemed a more appropriate word: see notes), with KB (e sil)
 C² DGH most mss v (mores eorum sustinuit) syr-marg-gr Constt Orig Chr Thl²
 (ετροφοπορ. Thl¹) Oec: txt AC² E 24². 68. 78-marg 93. 100. 105. 142 al Syr ar-erp copt

been forbidden by him, the Prophets were substituted:—and, when the Maccabees restored the reading of the Law, that of the prophets continued as well.

ἀπε-
 ἔστειλαν] Then they were not sitting in the
 πρὸς καθέδρῃς, Matt. xxiii. 6, but some-
 where among the congregation. The mes-
 sage was probably sent to them as having
 previously to this taught in the city, and
 thus being known to have come for that
 purpose. See, as illustrating our narrative,
 Luke iv. 17—20, and notes.

18.
 κατασείσας τ. χειρὶ] As was his practice;
 so ἐκτίνας τὴν χεῖρα, ch. xxvi. 1. See
 also ch. xx. 34; xxi. 40.—On the cha-
 racter, &c. of Paul's speeches reported in
 the Acts, see Prolegg. § 2. 16.

16—41.] The contents of this speech may
 be thus arranged: I. *Recapitulation of*
God's ancient deliverances of His people
and mercies towards them, ending with
His crowning mercy, the sending of the
Deliverer and promised Son of David (vv.
 16—26). II. *The history of the rejection*
of Jesus by the Jews, and of God's fulfil-
ment of His promise by raising Him from
the dead (vv. 26—37). III. *The personal*
application of this to all present,—the
announcement to them of justification by
faith in Jesus, and solemn warning against
the rejection of Him. 18. οἱ φοβ.

τ. θ.] The (uncircumcised) proselytes of
 the gate; not excluding even such pious
 Gentiles, not proselytes in any sense, who
 might be present. The speech, from the
 beginning and throughout, is *universal*
 in its application, embracing Jews and Gen-
 tiles.

17. τοῦ λαοῦ τούτου] 'Hoc
 dicit Psidis, Judæos digito monstrans'
 (Grot.). Or rather, perhaps, by the τούτου
 indicating, *without gesture*, the people in
 whose synagogue they were assembled.

τ. παρ. ἡμῶν] It is evident that the
 doctrine so much insisted on afterwards by
 Paul, that all believers in Christ were the
 true children of Abraham, was fully ma-
 tured already: by the τοῦ λαοῦ τούτου he
 alludes to the time when God was the God
 of the Jews only: by this ἡμῶν he unites
 all present in the now extended inheritance
 of the promises made to the fathers.

ὑψωσεν] Evidently an allusion to Isa. i. 2,
 where the word is also used in the sense of
 'bringing up,' nourishing to manhood. This
 was done by increasing them in Egypt so
 that they became a great nation: see reff.
 Gen. There is no reference to any *exalta-*
tion of the people during their stay in
 Egypt: whether by their deliverance (Calv.,
 Heinr., Elsner), or by the miracles of Moses
 (Meyer), or by Joseph's preferment to ho-
 nour (Beza, Grot.). 18. ἐτροφο-

τῇ ἑρήμῳ.¹⁹ καὶ ἡ καθελὼν ἔθνη ἐπὶ τὰ ἐν γῇ Χαναὰν ἔ- Matt. iv. 1,
κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν.²⁰ καὶ μετὰ ἔ- Deut. i.
ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα ἔδωκεν ἔ- ch. xix. 37.
xxi. 16. var. 1 Matt. iii. 36. alex. i bore only.
trans. Deut. i. 88. iii. 28.
k constr. John iii. 16.

sah æth slav (nutrivi) Ath Mac.—19. καὶ om B sah.—ἐν γῇ χαν. om 13. 177¹.—ἐπτα om 25: ins aft χαν. E Bed-gr.—rec κατεκληρονομήσεν (corrη to fix the active sense on the verb), with many mss: txt ABCDEGH all (50 and more, Tisch) Chr Thl Oec.—αὐτοῖς om BD¹ 13. 40 copt sah.—for αὐτῶν (om 15. 18. 36), τῶν αλλοφύλων D syr*: add χανααν 13.—20. καὶ μετὰ ταῦτα ins aft πεντήκοντα ABC 13. 15. 18. 36. 40. 137 copt sah arm Chr? (see notes): txt (μ. τ. om D¹ vas) D¹ EGH most mss ar-pol al Chr Thl Oec.—for πεντ., triginta tol.—τεσσεῖς CE &c: txt AB &c.—for ὡς, ἐως D: om AC: quasi post annos v: et post annos æth &c.—ἔδωκεν. αὐτοῖς E al vas.—του om B and appy

φόρησεν] That this is the right reading, is rendered highly probable by MS authority here and in the LXX of Deut. i. 31, and, I conceive, almost decided by the Heb. of Deut. i. 31, and by the expansion of the same image in Num. xi. 12. The compound verb (from ὁ, not ἡ, τροφός, as the similitude is that of a man (ὄψ) bearing his son) implies carrying and caring for, as a nurse: see ref. Macc. 19. ἐπτά.] See Deut. vii. 1. Josh. iii. 10; xiv. 11.—The unusual transitive sense of κατεκληρονόμησεν, justified by ref. in LXX, has not been understood by the copyists, and has led to the rec. reading.—From the occurrence of manifest references, in these opening verses of the speech, to Deut. i. and Isa. i., combined with the fact that these two chapters form the present lessons in the synagogues on one and the same sabbath, Bengel and Stier conclude that they had been then read. It may have been so: but see on ver. 15. 20.] Treating the reading of ABC (see varr. readd.) as an attempt at correcting the difficult chronology of our verse, and taking the words as they stand, no other sense can be given to them, than that the time of the judges lasted 450 years. The dative ἐτεσσι (see ch. viii. 11) implies the duration of the period between ταῦτα (the division of the land), and Samuel the prophet, inclusive. And we have exactly the same chronological arrangement in Josephus; who reckons (Antt. viii. 3. 1) 592 years from the Exodus to the building of Solomon's temple,—arranging the period thus: (1) forty years in the wilderness: (2) twenty-five years under Joshua (στρατηγός δὲ μετὰ τὴν Μωυσίως τελευτήν πάντα κ. εἰκοσι, Antt. v. 1. 29): (3) Judges (below): (4) forty years under Saul, see on ver. 21: (5) forty years under David, 1 Kings ii. 11: (6) four years of Solomon's own reign. This gives 592—149=443 years (about, ὥς, 450) for the Judges, including Samuel. That this chronology differs widely from 1 Kings vi. 1, is most evident,—where we read that

Solomon began his temple in the four hundred and eightieth (LXX, four hundred and fortieth) year after the Exodus. All attempts to reconcile the two are arbitrary and forced. I subjoin the principal. (1) Perizonius and others assume that the years during which the Israelites were subject to foreign tyrants in the time of the Judges are not reckoned in 1 Kings vi. 1, and attempt, by adding them, to make out the period—in direct contradiction to the account there, which is, not that the Judges lasted a certain number of years, but that Solomon began to build his temple in the four hundred and eightieth year after the Exodus. (2) Calovius, Mill, &c. supply γινόμενα after πεντήκοντα, and construe, these things 'which happened in the space of 450 years,' viz. from the birth of Isaac to the division of the land. But why the birth of Isaac? The words too will not bear this construction. (3) Olshausen conceives the 450 years may include all from the Exodus, as far as the building of the temple. But to this the objection which he himself mentions is fatal, viz. that μετὰ ταῦτα and ἐκείθεν must beyond dispute give the termini a quo and ad quem of the period. (4) Others suppose various corruptions, here or at 1 Kings vi. 1, and by arbitrary conjecture amend so as to produce accordance.—It seems then that Paul followed a chronology current among the Jews, and agreeing with the book of Judges itself (the spaces of time in which, added together=exactly 450), and that adopted by Josephus, but not with that of our present Hebrew text of 1 Kings vi. 1. The objection to this view, that Josephus is not consistent with himself (Olish.),—but in Antt. xx. 10. 1, contr. Apion ii. 2 gives another chronology, has arisen from not observing that in the latter places, where he states 612 years to have elapsed from the Exodus to Solomon's temple, he reckons in the twenty years occupied in building the temple and the king's house, 1 Kings vi. 38; vii. 1. His words are, Antt. xx. 10. 1,

1 of time, here
only.
m ch. xii. 20
ref.
n Luke vii. 15
al.
o = Luke xvi.
4. 3 Kings
xv. 18. Dan.
ii. 21.
p = Luke i. 60.
Judg. ii. 18.
q = Luke ii. 34.
ch. vii. 21.
var. 47.
1 Kings xv.
11.
r = Luke iv. 28
al.
s = here only.
1 Kings xiii.
14.
t Isa. xlv. 28
(of Cyrus).
u ch. ix. 20 ref.
x Isa. xiv. 15.
b Mark i. 4. Luke iii. 8. ch. xix. 4 only.
y Gal iii. 28 only.
z ch. iii. 20 var. read. only.
1 Macc. iii. 1.
2 Macc. iii. 1.
3 Macc. iii. 1.
4 Macc. iii. 1.
5 Macc. iii. 1.
6 Macc. iii. 1.
7 Macc. iii. 1.
8 Macc. iii. 1.
9 Macc. iii. 1.
10 Macc. iii. 1.
11 Macc. iii. 1.
12 Macc. iii. 1.
13 Macc. iii. 1.
14 Macc. iii. 1.
15 Macc. iii. 1.
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94 Macc. iii. 1.
95 Macc. iii. 1.
96 Macc. iii. 1.
97 Macc. iii. 1.
98 Macc. iii. 1.
99 Macc. iii. 1.
100 Macc. iii. 1.

A.—21. α θεος om all.—*ααα*: ABCD: txt EGH al.—*βνισμειν* ABC: txt DEGH al.—*22. rec αυτους τον δαβιδ* (alteration of arrangement, to connect αυτους with the verb), with CEGH &c vsf: txt ABD (om τον) copt sah.—*ηυρον E.—τον υιον υς. D al.—ανδρα om BE, also kar. τ. κ. μου ος om E: κης καρδιας 180: ος . . . μου om 3. 95 Thl¹.—23. τουτον 137.—α θ. ουν ακ. τ. σκ. αυτου D.—rec for ηγαγ., ηγειρεν (explanatory alteration, see ver 22), with CD &c: txt ABEGH most mss (ανηγαγ. lect 11) v (not tol) copt eth ar-pol Ath Chr (comm) Thl¹ Oec Aug.—for σωτ. ιησ., σωτηριαν (see note) GH (σρι αν H) all aeth Chr (ins) Thl¹ (text and comm): txt AB (e sil) CD (σ. τον ε ν) E v Syr ar-erp arm copt Thl² Oec Aug (ιησ. om al Chr).—24. παντι om GH all ar-pol slav (mss₂) Chr (comm) Thl Oec: τω λαω om A all slav (mss₂) ar-pol Chr (comm) Thl: λαω om GH all Oec.—*ισρ.* om 68. 104 al sah.—*του ισρ.* 32. 42. 57 Chr (text): txt B (e sil) CDE &c vsf (the variations have perhaps been occasioned by those in ver 17*

αφ' ης ημερας οι πατρις ημων εξηλιπον Αιγυπτον Μωυσιως αγοντος, μεχρι της του ναου κατασκευης, δν Σολομων ο βασιλευς εν Ιεροσολυμοις ανηγειρεν, ιη δυοκαιδεκα προς τοις εκατοσις. To reckon in the thirteen years during which he was building his own house may be an inaccuracy, but there is no inconsistency.

Σαμουηλ mentioned as the terminus of the period of the Judges, also as having been so nearly concerned in the setting up over them of Saul and David.

21. Σαουλ . . . ανδρα εκ φ. B.] It may be not altogether irrelevant to notice that a *Saul, a man of the tribe of Benjamin*, was speaking; and to trace in this minute specification something characteristic and natural. *ετη τεσσαρακοντα*]

So also Josephus: *ιβασιλευσι Σαουλ, Σαμουηλου ζωντος, ιη δεκα προς τοις δεκα τελευτησαντος δε δυο και εικοσι, Αντ. vi. 14. 9.* In the O. T. the length of Saul's reign is not specified; 1 Sam. vii. 2 gives no reason, as Bengel thinks, why Saul's reign should have been less than twenty years, as the twenty years there mentioned do not extend to the bringing up of the ark by David, but only to the circumstances mentioned in the following verses. Biscoe has well shown (p. 399), that as Saul was a young man when anointed king, and Ishbosheth his youngest

son (1 Chron. viii. 33) was forty years old at his death (2 Sam. ii. 10), his reign cannot have been much short of that period. It is clearly against the construction to suppose Samuel's time as well as Saul's included in the forty years, following as they do upon the *εδωκεν*. Yet this has been done by the majority of commentators.

22. μεταστήσας] 'having deposed him' (ref.): in this case, by his death, for David was not made king till then. Or perhaps *μεταστ.* may refer to the sentence pronounced against Saul, 1 Sam. xiii. 14, or xv. 23. 28, and *ηγειρεν* to the whole process of the exaltation of David to be king. But I prefer the former. *φ κ. ειπεν μ.*]

The two passages, Ps. lxxxix. 21 (lxxxviii. 20, LXX), and 1 Sam. xiii. 14, are interwoven together: both were spoken of David, and both by prophetic inspiration. They are cited from memory, neither τον του Ισσαι nor δε . . . μου being found in them. These latter words are spoken of Cyrus, see ref. That such citations are left in their present shape in our text forms a strong presumption that we have the speeches of Paul verbatim as delivered by him, and no subsequent general statement of what he said, in which case the citations would have been corrected by the sacred text. 23. κατ' επαγγ. ηγαγεν] viz.

the promise in Zech. iii. 9 (LXX), where

παντὶ τῷ λαῷ Ἰσραὴλ. ²⁵ ὥς δὲ ἐπλήρου Ἰωάννης τὸν
^d δρόμον, ἔλεγεν τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ,
^d ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπό-
^d δημα τῶν ποδῶν ἰλῦσαι. ²⁶ Ἄνδρες ἀδελφοί, υἱοὶ
^k γένους Ἀβραὰμ καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν,
^k ὑμῖν ὁ ^m λόγος τῆς ^a σωτηρίας ταύτης ὁ ἐξαπεστάλη.
²⁷ οἱ γὰρ ^p κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ^q ἄρχοντες
^a αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς ^b φωνὰς τῶν προφη-
^a τῶν τὰς ^c κατὰ ^d πᾶν σάββατον ἀναγινωσκομένους κρί-
^a ναντες ἐπλήρωσαν, ²⁸ καὶ μηδεμίαν αἰτίαν θανάτου
^a εὑρόντες ᾗτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. ²⁹ ὥς
^a δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, ^b καθ-
^a ελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. ³⁰ ὁ δὲ

1 Cor. xii. 8. 2 Cor. v. 19. vi. 7. Eph. i. 12. Phil. ii. 16 al. 3 (Paul). Rev. xii. 11. o ch. vii. 19 ref. Gal. iv. 4, 6. p ch. xi. 20 ref. q — ch. iv. 20 al. 1 Cor. ii. 6, 8. r ch. xvi. 28 (Paul). Rom. x. 8. xi. 25. 2 Cor. ii. 11. 1 Kings xxvi. 21. s — ch. xxiv. 21 (Paul). vii. 31 (Steph.). t ch. xv. 21. xvi. 1, 17. xviii. 4 al. u — Luke iv. 16. ch. xv. 21 al. v — 1 Cor. xi. 31. 1 Pet. iv. 6 f w — Matt. i. 22. ch. i. 16 and passim (not Paul). x — John xviii. 38. xix. 4, 6 (and constr. Prov. xxviii. 17). y constr. Luke xxiii. 23. ch. iii. 14. z ch. ii. 28 ref. a — Luke xviii. 31. xxi. 37. Ebr. i. 1. b — Luke xxiii. 56. 1 Mk. Josh. viii. 29. c ch. iv. 8. xii. 4. n ch. iv. 19 ref. o ch. xvi. 28 (Paul). xx. 32 (Paul).

above).—²⁵. rec o iω. with B (e sil) G &c Chr Thl¹ Oec.—for *τινα* με, τι ἐμεῖς AB sah: txt CDEGH mss (appy) vs (nrlly) Chr al.—*εἶναι* om 35. 96. 104. 142 Chr-comm.—*ἀλλο*, and μεθ ἐμεῖς D.—for αἷ., *ικανος* 96. 142. 180.—²⁶. και bef oi om B.—*ἐν ἡμῖν* AD.—*ἀφ' ἑοῦ*, *ἡς ακουσατε* E Bed-gr.—*ἡμῖν* ο λογ. AD 13. 19. 33 sah.—ο λογος ουτος C all sēth arm syr.—*ταυτης* om 18. 37. 133. 180 al lectt 17, 18 al Syr sēth arm ar-erp.—rec *απεσταλη* (corrta to more simple word), with EGH &c Thl Oec: txt ABCD all Chr.—²⁷. εν om CE all v Syr Chr.—for *αυτων*, &c., *αυτης* ἀγνοήσαντες τας γραφας D (αυτης v: γυν. τ. γρ. E Syr).—*επληρωσαν* αυτον Syr ar-erp slav.—και κριν. D.—²⁸. ευροντες εν αυτω D vs.—for *ητησ*. &c., *κριναντες* αυτον παρεδωκαν πιλατω ινα ες αναιρισιν D (ut interficeretur d).—²⁹. ετελησαν A (B?) al: txt CD (ετελεσεν D², ετελουν D¹) EGH al &c.—*επληρωσαν* 68. 104.—rec *απαντα* (error f, or alteration for more completeness?), with many mss: txt ABCDEGH most mss Chr Thl. τα γεγρ. περ. αυτου B (τα om B?).—D¹ and Syr-marg aft γεγραμμενα add εισιν, ηρουντο τον πιλατον τουτον μεν σταυρωσαι, και επιτυχοντες παλιν και.—for *εξυλου*, σταυρου B Syr.—και εθηκαν D¹.—³⁰. ον ο θ. ηγειρεν is the whole verse in D: aft ον,

the very word *ἄγω* is used; not however excluding the many other promises to the same effect.—The reading *σωτηριαν* has probably arisen from the contracted way of writing Ἰησοῦν, thus: *σωτηραιν*; and then from ver. 26 *σωτηριαν* was adopted.

²⁴. ἐλεῖδον referring to ἡγαγεν above—‘his coming forward publicly.’ ²⁵.] ‘As John was fulfilling his course (the expression is peculiar to Paul, see ref.) he said’ (not once but habitually). *τίνα με ἔκ. εἰν.*] Not, ‘I am not he whom ye suppose me to be,’ as Vulg. (quem me arbitramini esse, non sum ego), Luth., Grot., Kuin.,—making *τίνα* relative, which it will not bear; but ‘Whom suppose ye me to be? I am not He.’ See Luke iii. 15 ff.

²⁶. τ. σωτηρίας ταύτης] viz. the salvation implied in Jesus being a σωτήρ—salvation by Him. ²⁷.] The position of ὑμῖν at the commencement of its clause in the last verse shows the emphasis to be

on it, and now the reason is given,—for the Jews in Jerusalem have rejected it. See ch. xxii. 18—21. τὰς φωνάς is not governed by ἀγνοήσαντες, which makes the sentence an unusually harsh one in construction, requiring αὐτῶν to be supplied after κριν. and αὐτάς after ἐπλήρωσαν. The καί, as often, merely introduces, without the emphasis implied by our ‘even,’ a new element into the sentence. It is perhaps hardly possible to find in our language or the Latin any one word which may give exactly this slight shade of meaning, and no more: paraphrased, the sense might be (but imperfectly and clumsily) thus represented: ‘in their ignorance of Him (not only rejected His salvation, but) by judging Him, fulfilled the voices of the prophets,’ &c. ²⁸.] Not, ‘though,’ but rather ‘because’ they found no cause: ‘when they found no cause of death in him, they besought,’ &c.: see Luke xxiii.

θεὸς ^d ἤγειρεν αὐτὸν ἐκ ^d νεκρῶν, ³¹ ὃς ^e ὤφθη ἐπὶ ἡμέρας ^{ABCD}
 πλείους τοῖς ^e συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς ^{EGH}
 Ἱερουσαλὴμ, ^b οἵτινες νῦν εἰσιν ἰμάρτυρες αὐτοῦ πρὸς
 τὸν λαόν. ³² καὶ ἡμεῖς ὑμᾶς ^k εὐαγγελίζομεθα τὴν πρὸς
 τοὺς πατέρας ^m ἐπαγγελίαν ⁿ γενομένην, ὅτι ^o ταύτην
 ὁ θεὸς ^p ἐκπεπλήρωκεν τοῖς τέκνοις αὐτῶν ἡμῖν ^q ἀνα-
 στήσας Ἰησοῦν, ³³ ὥς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέ-
 γραπται Ὑιὸς μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.
³⁴ ὅτι δὲ ^r ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι ^s μέλλοντα
 ὑποστρέφειν εἰς ^t διαφθοράν, οὕτως εἶρηκεν, ὅτι δώσω
 ἐπαγγελίας ἐκπληροῦν, Polyb. i. 67. 1. q = ver. 34, &c. ch. ii. 7. s = ch.
 x. 41 al. t = ch. xxiii. 8. xxvi. 23, 28 al.
 u of a state, here only. See ch. viii. 28 reff.

ins vero d : add *tertia die* v (not tol).—31. for *ος*, ουτος D.—*ωφθη τοις συναναβαινον-
 σιν* (-βασιν D²) αυτω απ. τ. τ. εις ιερ. (εν ιερ. and aft τον λαον 40) εφ ημερ.
 πλειονας (πλειους D²) D.—rec aft οιτ. om νυν (as unnecessary? hardly for Meyer's
reasons, that they had been now for some time His witnesses), with B (e sil) EGH
 &c ar-pol ff: txt#AC al syr copt sah peth (και νυν arm): αχρι νυν D 137
 v syr.—αυτον om H.—32. υμας om 95.—aft πατερας, ins ημων DE al vss.—
 γενομ. επαγγ. D al: ευαγγ. 13. 180: and aft γεν. 95¹. 180.—τοις τεκνοις ημων ABCD
 v (υμων tol) peth Hil (ημ. or υμ.) Ambr: τοις τεκνοις αυτων sah ar-pol syr Ambr (ms):
 τοις τεκνοις copt (all alterations, to avoid the difficulty of οι φοβουμενοι τον θεον being
present, ver 16, besides the ανδρες ισραηλιται): txt (αυτων om 76) C²EGH mss (nrly)
 Syr al Chr Thl² Oec (avr. υμιν lect 5 Thl¹).—for ιησουν, τον κυριον (ημων) ι. χρ. (χρ.
 om syr²) D al sah syr² Ambr Hil: τ. κ. ημ. ιησ. 137: αυτον εκ νεκρων A².—33. for
 ως και, ουτως γαρ D.—rec τω ψ. τω δευτ. (alteration to suit the ordinary arrangement
 of the Psalms), with (ABC 13. 40. 69. 80. 105. 180 al arm τω ψ. γεγρ. τω δευτερω:
 δευτ. ψαλμω H 4. 68. 76. 100) ABCCEGH and vss nrly Chr Thl Ambr: τ. ψαλμω only,
 46¹ (appy: cent xi) latt-mss mentd by Erasim Bed-gr al (to escape the difficulty): txt
 D Orig expressly (in schol) Georg-Alex (Oec (ed) ψ. τ. πρ.) Tert Cypr (ms) Hil (expr)
 Jer Cassiod lat mss mentd by Bede.—at end, D adds αιτησαι παρ εμου και δωσω σοι
 &c. . . το της γης from Ps ii. 8—34. οτε 137: δε om sah.—aft αυτον αδ ο θεος E Syr.
 —aft μελλ. (μελλων 37. 66 Thl¹) add αυτον E 32. 66 Chr.—υποστρ. αυτον 42. 67.—εις

22, 23. 29.] The two verbs *ἐτίλειπον* and *ἐθήκαν* have still the same subject, viz. οἱ κατοικοῦντες κ.τ.λ. De Wette rightly remarks, that Paul, in this compendious narrative, makes no distinction between friend and foe in what was done to our Lord, but regards both as fulfilling God's purpose regarding him. I may add, that there is also a contrast between what men did to Him, and ὁ θεὸς ἤγειρεν αὐτόν.—Joseph and Nicodemus, be it observed, were both *ἀρχοντες*.—Paul touches but lightly on the Cross of Christ, and hastens on to the great point, the Resurrection, as the fulfilment of prophecy and seal of the Messiahship of Jesus.

31.] The νῦν gives peculiar force to the sentence. 'Who are at this moment witnesses,'—*living* witnesses; q. d. 'I am not telling you a matter of the *past* merely, but one made present to the people of the Jews (τῷ λαῷ) by living and autoptic testimony. 32. ἡμεῖς ὑμᾶς] He and Barnabas were not of the number of the *συναναβάντες*,

ver. 31, nor was their mission to the Jewish people. 'They are at this moment witnessing to the people, *we*, preaching to you.' Stier observes (Red. d. Apost. p. 367) how entirely Paul sinks *himself*, his history and commission from Christ, in the great object of his preaching.

ἀναστήσας] The meaning 'having raised Him from the dead' is absolutely required by the context: both because the word is repeated with *ἐκ νεκρῶν* (ver. 34), and because the Apostle's emphasis throughout the passage is on the *Resurrection* (ver. 30) as the *final fulfilment* (ἐκπεπλήρωκεν) of God's promises regarding Jesus. This is maintained by Luther, Hammond, Le Clerc, Meyer, &c.: the other meaning 'having raised up,' as at ch. vii. 37, *προφήτην ὑμῖν ἀναστήσει ὁ κύριος*,—by Calvin, Beza, Calov., Wolf, Michaelis, Rosenm., Heinrichs, Kuinoel, Olsh., and by Mr. Humphrys Meyer well remarks, that this meaning would hardly in our passage have been thought of or defended, had it not been that

..idia H
ABC
DEG

ὕμιν τὰ ὅσα Δαυὶδ τὰ πιστά. ³⁵ διὸ καὶ ἐν ἑτέρῳ λέγει Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. ³⁶ Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν. ³⁷ ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν. ³⁸ γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, ³⁹ καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωυσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ

o (ch. ii. 47). — Gen. xlii. 29. Judg. ii. 10. 1 ver. 80. g ch. ii. 14. iv. 10. xxviii. 28. h ch. ix. 30 reff. 1 ch. x. 43 reff. k ch. iii. 24 reff. 1 Rom. vi. 7 only. m constr. ver. 2 reff. n Rom. 9. 1 Cor. iv. 4. vi. 11. Gal. iii. 11. v. 4. more usually w. k. (Paul only).

δ. om 13.—ειρηκαμεν 73.—35. διοτι AB 97, 98—marg sah: txt CE (propter nos e) GH mas (nrly) vss Chr Thl Oec: om D Syr æth.—ετερως D: alias v: alia d: εν τετρα 16: εν τω ετ. 13.—36. μεν om D al vss.—κ. προσετ. om 13.—ιδεν (but not in ver 37) ACD.—37. ver 37 om H 96. 142 lect 1.—for on, o D¹ gr.—ηγ. εκ νεκρων 180.—38. δι αυτου E 65. 67. 133: δια τουτο al.—39. και om AC¹ am demid tol: ins B (e all) C² DEG mss and vss (nrly) ff.—aft και, add μετανοια D syr.—δυννηθημιν A: ηδυννηθημιν D—gr.—rec tu nom. (corrtn: but the art is not needed aft a preposition), with EG & Thl Oec: txt ABCD 13. 93. 180 Chr.—εν τωτω ουν D syr.—at end, D 137 syr—marg add παρα

the subjoined citation from Ps. ii. has been thought necessarily to apply to our Lord's mission upon earth. 33.]

Paul refers the prophecy in its full completion to the Resurrection of our Lord: similarly in Rom. i. 4, ὁρισθέντος νεοῦ θεοῦ ἐν δυνάμει . . . ἐξ ἀναστάσεως νεκρῶν. 34. μηκέτι μὲλλ.] Compare

Rom. vi. 9, χριστὸς ὑπερβάντων ἐκ νεκρῶν, οὐκ ἐτι ἀποθνήσκει θάνατον αὐτοῦ οὐκ ἐτι κυριεύει. It is interesting to trace the same shades of thought in the speeches and epp. of Paul; and abundant opportunity of doing so will occur as we proceed.—But here the ὑποστρ. εἰς διαφθ. does not merely imply death, so that Jesus should have once undergone it, and no more hereafter, as the E. V. seems to imply: but we must supply 'to die, and in consequence to' before the words, understanding them as the result of death, if it had dominion over Him: thus the clause answers even more remarkably to Rom. vi. 9. τὰ ὅσα is the LXX

rendering of קדש, Isa. lv. 3, which in 2 Chron. vi. 42, they have translated τὰ ἁγία. The word 'holy' should have been preserved in the E. V., as answering to τὸν ὅσιόν σου below: 'the mercies of David, holy and sure:' or 'my holy promises which I made sure unto David.'

35. διὸ καὶ] 'wherefore also,'—correspondent to which purpose, of His Christ not seeing corruption. ἐν ἑτέρῳ] viz. ψαλμῷ, referring to ver. 33. λέγει] viz. ὁ θεός, not David: the subject is continued from vv. 32 and 34, and fixed by εἶρηκεν and δώσω just preceding.—δώσεις

and ὅσιον accurately correspond to δώσω and ὅσια before. See ch. ii. 27, notes.

36.] The psalm, though spoken by David, cannot have its fulfilment in David.

ἰδίᾳ γενεᾷ.] The dative commodi, not 'sua generatione,' which is flat in the extreme. David ministered only to the generation in which he lived: but διὰ τούτου, remission of sins is preached ὑμῖν, and to all who believe on Him.

τῇ τοῦ θ. βουλῇ is best taken with ὑπηρετήσας, not with ἐκοιμήθη:—as E. V., 'after he had served his own generation by the will (i. e. according to the appointment) of God.' His whole course was marked out and fixed by God—he fulfilled it, and fell asleep. I prefer this, because joining τῇ τοῦ θ. β. with ἐκοιμήθη seems to diminish the importance of that verb in the sentence. (See, on the whole, 2 Sam. vii. 12. 1 Kings ii. 10.)

προσετ. κ.τ.λ.] An expression arising from the practice of burying families together: see reff. and passim in O. T.

38.] Paul speaks here of justification only in its lowest sense, as negative, and synonymous with remission of sins; he does not unfold here that higher sense of δικαιοῦν, the accounting righteous, which those who have from God are δίκαιοι ἐκ πίστεως. It is the first office of the Spirit by which he spoke, ἐλέγχειν περὶ ἁμαρτίας, before He ἐλέγχει περὶ δικαιοσύνης: therefore he dwells on the ἀφεσις ἁμαρτιῶν, merely just giving a glimpse of the great doctrine of justification, of which he had such wonderful things to write and to say. 39.] 'And from all things,

ο — Matt. xxiv. 41. 1 Cor. vii. 9. x. 19. Gal. v. 16 al. p ch. viii. 24. Micah ii. 11. q Luke ii. 24. iv. 12. ch. ii. 16. Rom. i. 18. (Heb. i. 18. iv. 5, 4, 7.) l. f. r here only. H.A.B. i. 6. H. 5. s — Hab. i. c. only. LXX. (not in Heb.) James iv. 14. v ch. xv. 8 only. Hab. i. c. ch. xix. 81. xxviii. 14 (only). Salomōnos, ὅτι δὲ καὶ μετὰ τούτων βασιλεύω, Jos. B. J. v. 4, 2, also Apion, i. 21. Φίλιππος . . . καὶ μετὰ δ' Ἀλέξανδρον τὸν μέγαν. Ptolemy, Inst. Lac. 42. ἔλυσεν τὴν ἐκκλησίαν. Polyb. v. 15. 2, λέγει τ. συνουσίαν. (John iii. 21. x. 27. xvii. 43 only. u acc. John xi. 86. 1 Cor. xiii. 7. x const. s — here only. Δαβίδος τε καὶ Αβιθων . . . καὶ a — here only. Diod. Sic. xix. 26, 43. λυ-

τω θεῷ.—40. ἐπελθοὶς 25. 43. 57. 73. 97 Chr (comm): ἐλθῃ 34.—εφ υμᾶς om BD 13. 18. 36. 73. 180 am tol (as unnecessary? or because a difficulty was found in identifying υμῖς with the καταφρονῆται of the citation?): προφ. εἰς υμ. 137: ins ACEG most mss vss (nrly) Chr al.—41. for id., ακουσατε E Bed-gr.—ἀφ θαυμ. ἀδ καὶ (om E Bed-gr) ἐπιβλεψατε E all Bed-gr: and bef θ. 14. 66¹. 73. 137 Chr Thl².—εμβλ. al (corr to LXX).—ε. αφ. om 96¹: το ἔργον 67.—rec εγω εργα. (corr to LXX), with CEG & vss ff: txt ABD 13 v Syr sah.—ἀφ υμῶν, ins ori o θεος σταυρουται καὶ αποθνήσκει 37.—εργον (2nd) om DEG all tol syrr ar slav Chr Corm Thl¹ Oec: ins ABC & v copt sah aeth Thl².—rec φ, with l and many mss Cosm Oec: txt ABCDEG all Chr Thl.—ἐκδιηγῆται AG 1: -γησεται D¹ al.—at end, D syr* add καὶ εἰσῆλθον (—σιν 137 syr*).—42. rec εἰον. δε εκ της συναγωγης των ιουδαιων (supplementary, at beginning of an ecclesiastical portion): 98 has των αποστολων εκ της συν. κτλ), with G (see below) l all: txt ABCDE all v syrr ar-erp copt sah aeth arm Chr Cassiod: add εκ. τ. συν. των ιουδ. G all slav Thl².—rec αφ παρισ. ins τα εθνη (added because it was considered necessary that this request should be ascribed to the Gentiles, on acct of the hostility of the Jews ver 46), with G & ar-pol al: om AB (ἡσιον αφ σαββ. B 81: ηξ. also Chr-comm) CDE (om παρεκαλουν) all v syrr ar-erp copt sah aeth arm Chr Thl Cassiod.—for μεταξυ, εἰς D: εἰον 104: and add του εστι το εσομενον 37.—εἰς . . . σαβ. om 81.—τα om D¹: τον λογον 4: ταυτα om h Thl¹.—τα αυτα ρηματα some add: τω λογω τουτω slav: verba Dei Cassiod (Griesb and Scholz remark, totus versus e

from which ye could not in (under) the law of Moses be justified, in Him (as in χρῆσθ, ἐν κυρίῳ passim) every believer is (habitual, pres.) justified. ἀπὸ πάντων (ἀφ) ὧν, 'from all things (sins), from which' . . . but not implying that in the law of Moses there might be justification from some sins;—under the law there is no justification (ἐν νόμῳ οὐδὲς δικαιούται παρὰ τῷ θεῷ, Gal. iii. 11):—but = 'Christ shall do for you all, that the law could not do': leaving it for inference, or for farther teaching, that this was absolutely ALL: that the law could do nothing. The same thought is expanded Rom. viii. 3, τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθῆναι διὰ τῆς σαρκός, ο θεός, κ.τ.λ. . . . ἵνα τὸ δικαίωμα τ. νόμου πληρωθῇ ἐν ἡμῖν. This interpretation will be the more clearly established, when we remember that δικαιούν ἀπὸ ἀμαρτίας was not in any sense, and could not be, the office of the law, by which came the knowledge of sin. The expression δικαιούν ἀπὸ is only once used again by Paul (ref.), and that where he is arguing against the continuing in sin.—ὁ πιστεύων is not to be joined with ἐν

τοῦτω, which (see above) is contrasted with ἐν νόμῳ M. It is quite in Paul's manner to use πᾶς ὁ πιστεύων thus absolutely: see Rom. i. 16; iii. 22; x. 4 (Gal. iii. 22). Still less, with Luther, can we take as far as δικαιωθῆναι with ver. 38, and make ἐν τοῦτω . . . δικαιούται a separate sentence.

40.] The object of preaching the Gospel to the Jews *first* was for a testimony to them: its almost uniform reception was unfavourable: and against such anticipated rejection he now warns them. τοῖς προφ.] The book of the prophets.

41. καταφρονῆται] So the LXX for πρὸς, 'among the heathen,' for which they seem to have read πρὸς. So the Arabic, 'videte arrogantes': and the Syriac, 'videte transgressores.' (Kuinoel).—The prophecy was spoken of the judgment to be inflicted by means of the Chaldeans: but neither this nor any other prophecy is confined in its application to the occasion of which it was once spoken, but gathers up under it all analogous procedures of God's providence: such repeated fulfillments increasing in weight, and approaching nearer and nearer to that last and great fulfilment of all the

θείσης δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν
 Ἰουδαίων καὶ τῶν ^{aa}σεβομένων ^bπροσηλύτων τῷ Παύλῳ
 καὶ τῷ Βαρνάβῃ, ^cοἵτινες ^dπροσκαλοῦντες αὐτοὺς ἐπέιθον
 αὐτοὺς ^eπροσμένειν τῇ ^fχαρίτι τοῦ θεοῦ. ⁴⁴Τῷ δὲ
^gἐχομένῳ σαββάτῳ ^hσχεδὸν πᾶσα ἡ πόλις ⁱσυνήχθη
 ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. ⁴⁵ἰδόντες δὲ οἱ Ἰουδαῖοι
 τοὺς ὄχλους ^jἐπλήσθησαν ^kζήλου, καὶ ^lἀντέλεγον τοῖς
 ὑπὸ τοῦ Παύλου λεγομένοις ^mἀντιλέγοντες καὶ ⁿβλα-
 σφημοῦντες. ⁴⁶^oπαρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ
 Βαρνάβας εἶπαν Ὑμῖν ἦν ^pἀναγκαῖον πρῶτον λαληθῆναι
 τὸν λόγον τοῦ θεοῦ· ἐπειδὴ δὲ ^qὁ πῶθῃσθε αὐτὸν καὶ
 οὐκ ^rἄζινετε ^sκρίνετε ἑαυτοὺς ^tτῆς αἰωνίου ζωῆς, ^uἰδοὺ
 i ch. iii. 10 reff. j — Rom. xiii. 18. k Luke
 xx. 27. Hos. iv. 4. l absol. ch. xviii. 6. m ch. ix. 37 reff.
 viii. 3. Phil. i. 24. ii. 26. 2 Cor. ix. 5. 2 Macc. ix. 21. n ch. vii. 27, 28. Rom. xi. 1, 2. o ch. xii. 22.
 p — ch. xvi. 16. xxi. 8. Rom. xiv. 6. q — 1 Tim. vi. 13 only. (See 1 John i. 2. ii. 26.)
 xiii. 34. Luke xiii. 16. ch. ii. 7. ver. 11.

varis glossematibus coisse videtur).—43. καὶ . . . προσηλ. om 26.—σεβ. τον θεον E
 syrr Bed-gr.—τω bef βαρν. om DG all: for τ. π. κ. τ. β., αυτοις Syrr: add αξιουντες
 βαπτισθῆναι 137: παρακαλουντες διδασκεσθαι syrr^a.—προσκαλουντες 137.—αυτοις
 om EG h al v Syr Bed-gr Oec Thl¹ (as unnecessary) ins AB (e sil) CD &c vss Chr Thl².
 —αυτον 180.—rec επιμεναι (perhaps corrtn to avoid προσκαλουντες . . . προσμεναι),
 with G &c: txt ABCDE all Chr Thl².—at end, DE Bed-gr syrr-marg add ιγινιτο δε
 καθ ολης της πολεις διελθειν (κατα πασαν την πολιν φημισθηναι E Bed-gr) τον
 λογον (add του θεου D).—44. rec for τε, δε (corrtn as more usual f), with AC (appy) D
 &c vss: txt BE-gr G all syrr æth Chr Thl Oec (rote for τω τε G Oec).—15. rec ερχομενω
 (alteration, the sense of εχομενω not being perceived), with B (e sil) C¹DE²G &c f; txt
 AC²E¹ 20. 33. 34. 40. 73. 126 lect 12: επερχομενω 3. 26: τω εχομ. lect 12.—σχεδον
 om Syr ar-erp æth.—for πασα, ολη D.—for θιον, κυριου AB all am tol sah: txt CEG al
 vss f.—for τον λ. τ. θ., τον παυλου D.—45. for ιδοντες δε, πολιν τε λογον ποι-
 ησαμενον περι του κυριου (θεου d) και ιδοντες D.—for τους οχλ. (om æth), γε πληθος
 D sah.—τους λογοις τοις DE 14 Syr.—του om AB al (as unnecessary: but it has force
 here): ins CDEG &c Chr Thl Oec.—λαλουμενους ABE 13. 33, 34.—ιερμενους 64. 97
 (the varr have perhaps been introduced from other similar exprs, such as ch xvi. 14,
 and ver 40): txt CDG mss (nrly) Chr Thl Oec.—αντιλ. και om ABCG all v Syr ar-erp
 copt sah æth arm: εναντιοιμειοι (sic) και E (both the omission and the clumsy attempt
 in E are emendations of the apparent tautology αντιλεγον . . . αντιλεγοντες): txt
 D most mss (appy) syrr al Chr Thl Oec.—46. μενος D.—rec δε (as bringing out the
 contrast), with EG &c vss ff: txt ABCD-gr 36. 40. 180 all æth (om sah ar-pol: tunc v).
 —o bef βαρ. om D Thl².—rec ειπον (more usual form): txt ABD (add προς αυτους D).
 —ην om C 177: it is aft πρωτ. in D.—αναγκ. om D gr: πρωτ. om 100 Cyr Jer.,—δε
 om ABD¹ 180 copt sah syrr Thl² (from the two syll., -δης, occurring together): ins AC
 (ειπε δε C al Orig.) D²EG mss (nrly appy) vss Orig. Thdrt, Chr, Thl, Oec.—

promises of grace and all the threats of
 wrath, by which every prophetic word shall
 be exhausted.

43.] The insertions in
 the rec. have been made (see varr. readd.)
 partly perhaps to remove the ambiguity in ὁ-
 τῶν, and to supply a subject to παρακαλοῦν.
 But they confuse the sense.

ἰδόν-
 των αὐτ., 'As they (the congregation) were
 going out, they (the same) besought.'

τὸ μετὰ ζῶ σαβ. appears, by the
 usage of Luke, to mean 'the next sabbath-
 day,' not 'the following week.' This last
 rendering would hardly suit εἰς, which fixes
 a definite occasion,—nor ver. 44, which

gives the result. The ref. to Josephus
 abundantly justifies this use of μετὰ ζῶ.
 43. λυθ. 8. τ. σ.] 'After the breaking up
 of the synagogue.'

οἵτινες] Paul and
 Barnabas; and αὐτοῖς, to the Jews and
 proselytes: not vice versâ, as Calvin in-
 clines to believe: see a similar expression
 ch. xi. 23. There, too, we have ἡ χάρις
 τοῦ θεοῦ similarly used of the work of the
 Gospel begun in the hearts of the converts.
 See also reff.

44.] Whether ἰρχ. or
 ἰχ. be read, the sense will be 'on the fol-
 lowing sabbath-day:' not, as Heinrichs,
 'on the following week-day.'

^r — here only. ^r στρεφόμεθα ^r εἰς τὰ ἔθνη. ⁴⁷ οὕτως γὰρ ^r ἐντέταλται ^{ABC}
^{See ch. vii. 39.} ἡμῖν ὁ κύριος ^r Τέθεικά σε ^r εἰς ^r φῶς ^r ἔθνων, ^r τοῦ εἶναί ^{DEG}
^{constr. ch. i. 2.} σε ^r εἰς σωτηρίαν ^r ἕως ^r ἑσχάτου τῆς γῆς. ⁴⁸ ἀκούοντα
^{John xiv. 31.} δὲ τὰ ἔθνη ἔχαιρον καὶ ^r ἐδόξαζον τὸν ^r λόγον τοῦ κυρίου,
^{1 Isa. xlix. 6.} καὶ ἐπίστευσαν ὅσοι ἦσαν ^r τεταγμένοι ^r εἰς ζωὴν αἰώνιον.
^(Alex.) ^{1 Thess. v. 9.} ⁴⁹ διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας.
^{1 Tim. i. 12.} οἱ δὲ ^r Ἰουδαῖοι ^r παρώτρυναν τὰς ^r σεβομένας γυναῖκας
^{1 Pet. ii. 8.} τὰς ^r εὐσχήμονας καὶ τοὺς ^r πρώτους τῆς πόλεως, καὶ
^{u Luke ii. 32.} ἐπήγειραν ^r διωγμὸν ^r ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν,
^{v Luke xlii. 6.} ⁵⁰ παρώτρυναν τὰς ^r σεβομένας γυναῖκας καὶ τοὺς ^r πρώτους τῆς πόλεως, καὶ
^{1 Cor. ix. 6.} ἐπήγειραν ^r διωγμὸν ^r ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν,
^{w — ver. 22.} ⁵⁰ οἱ δὲ ^r Ἰουδαῖοι ^r παρώτρυναν τὰς ^r σεβομένας γυναῖκας
^{ref.} τὰς ^r εὐσχήμονας καὶ τοὺς ^r πρώτους τῆς πόλεως, καὶ
^{x ch. i. 8. Isa.} ἐπήγειραν ^r διωγμὸν ^r ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν,
^{viii. 9.} ⁵⁰ οἱ δὲ ^r Ἰουδαῖοι ^r παρώτρυναν τὰς ^r σεβομένας γυναῖκας
^{y here only.} τὰς ^r εὐσχήμονας καὶ τοὺς ^r πρώτους τῆς πόλεως, καὶ
^{z — ch. xv. 2.} ἐπήγειραν ^r διωγμὸν ^r ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν,
^{Rom. xiii. 1.} ⁵⁰ οἱ δὲ ^r Ἰουδαῖοι ^r παρώτρυναν τὰς ^r σεβομένας γυναῖκας
^{(w. πρότ.} τὰς ^r εὐσχήμονας καὶ τοὺς ^r πρώτους τῆς πόλεως, καὶ
^{and a dat.} ἐπήγειραν ^r διωγμὸν ^r ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν,
^{2 Maec. vi. 21.)} ⁵⁰ οἱ δὲ ^r Ἰουδαῖοι ^r παρώτρυναν τὰς ^r σεβομένας γυναῖκας
^{1 Cor. xvi. 15.} τὰς ^r εὐσχήμονας καὶ τοὺς ^r πρώτους τῆς πόλεως, καὶ
^{xxvii. 27.} ἐπήγειραν ^r διωγμὸν ^r ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν,
^{b here only t.} ⁵⁰ οἱ δὲ ^r Ἰουδαῖοι ^r παρώτρυναν τὰς ^r σεβομένας γυναῖκας
^{1 Cor. xvi. 15.} τὰς ^r εὐσχήμονας καὶ τοὺς ^r πρώτους τῆς πόλεως, καὶ
^{xl. 24) only.} ἐπήγειραν ^r διωγμὸν ^r ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν,
^{Prov. xi. 26.} ⁵⁰ οἱ δὲ ^r Ἰουδαῖοι ^r παρώτρυναν τὰς ^r σεβομένας γυναῖκας
^{f ch. xiv. 9 only.} τὰς ^r εὐσχήμονας καὶ τοὺς ^r πρώτους τῆς πόλεως, καὶ
^{1 Kings iii. 12 al.} ἐπήγειραν ^r διωγμὸν ^r ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν,
^{g ch. viii. 1 ref.}

αυτ. κριν Εν Thdr̄t. — ουρανίου ζω. 27. 29 : — αων om sah. — στρεφ. ημεις E. — 47. εν-
 τεταλκει D¹ al Cyr Thdr̄t. — ημιν om D¹ gr 57¹ : ημ. εντ. 76. 95. 97. 137. — aft o κυρ.
 add ιδον DE al Cyr. — τεθηκα 142. — φως (omg εις) τηθ. σε D¹ Cyr. — τοις ενθουσιν D
 am demid Aug al. — σε (2nd) om 34. 69. 105 al. — 48. και ακουοντ. τα D vss. — εχαιρε
 42. 57 al. — for εδοξαζ., εδεξαντο (corr̄n : see ch xi. 1) D Aug : εδοξαζε 97. 177² : εδοξαζε
 80 D Aug. — του θεου BD-gr E-gr 27. 29. 73. 97. 137. 180 copt Aug¹ : om 105 Chr¹ :
 68 syrr æth ar-erp have τον θεον for τον λ. του κυ., and 34, τον θεον και τον λ. του κυ.
 (all corr̄n, or misunderstanding of corr̄n, from ch xi. 1) : txt A (v. λογ. τ. κυ. is
 erased) CG most mss vss ff. — aft επιστ. inst τω λογ. τ. κυριου 137. — aft τεταγμ. ins
 υπο του κυριου 73. — αιωνιαν B. — 49. και διεφ. D æth ar-pol. — καθ ολης A 73. —
 50. παρωτρυνον D¹ gr. — rec και τας ευσχ. (attempt at corr̄n, from misunderstanding),
 with EG &c vss Chr al : εκτ ABCD all Syr sah arm Cassiod. — θλψιν μεγαλην (om E)
 και διωγ. DE. — bef παν. om τον D al. — rec τον βαρν. (for uniformity), with 1 &c : om.

ἡχθη] 'In the synagogue,' it was the sight
 of the Gentile crowds in *their* house of
 prayer which stirred up the jealousy of the
 Jews. 45. ἀντιλ. κατ] These words
 (see varr. readd.) form a graphic repetition,
 passing from the *particular thing which*
they did, viz. contradict the words spoken
 by Paul, to the *spirit in which they did it*,
 viz. a contradictions and blaspheming one.
 It is no Hebraism. 46. πῶτον] See
 ch. iii. 26. Rom. i. 16. 47.] From the
 LXX, with only *τίθεικα* for *δίδωκα*. They
 refer the *se* not to *themselves* as *teachers*
 (as Meyer seems to think), but to *Christ*.
 48. τεταγμένοι] The meaning of this word
 must be determined by the context. The
 Jews had *judged themselves unworthy of*
eternal life: the Gentiles, 'as many as were
 disposed to eternal life,' believed. *By whom*
so disposed, is not *here* declared: nor need
 the word be in this place further parti-
 cularized. *We know, that it is God who*
worketh in us the will to believe, and that
 the preparation of the heart is of Him: but
 to find in *this text* pre-ordination to life
 asserted is to force both the word and the
 context to a meaning which they do not
 contain. The key to the word here is the
 comparison of 1 Cor. xvi. 15, *eis diakoniam*
τοῖς ἀγίοις θραξαν ἑαυτούς, with Rom.
 xiii. 1, *al obedi ihsouia, ὑπο τοῦ θεοῦ*
τεταγμένοι εἰσιν: in both of which places

the *agents* are expressed, whereas here the
 word is absolute. See also ch. xx. 13. The
 principal interpretations are: (1) Calvin,
 &c., who find here *predestination in the*
strongest sense: 'ordinatio ista nonnisi ad
 æternum Dei consilium potest referri' . . .
 'ridiculum autem cavillum est referre hoc
 ad credentium affectum, quasi Evangelium
 receperint qui animis rite dispositi erant.'
 So the Vulgate, '*præordinati*.' and Aug.
 '*destinati*.' (2) 'Qui juxta ordinem a Deo
 institutum dispositi erant' (Franz., Calov.:
 but not Bengel (as De W.), who explains
 it as I have done above): (3) 'Quibus, dum
 fidem doctrinæ habebant, certa erat vita
 beata' (Morus, Kuinoel): (4) 'Qui ad vitam
 æternam se ordinant' (Grot., Limborch,
 Wolf, al.): (5) 'Quotquot erant dispositi,
 applicati, i. e. apti facti oratione Pauli ad
 vitam æt. adipiscendam' (Bretschneider):
 (6) taking *rer. militari* sensu, 'Qui de ag-
 mine et classe erant sperantium vel conten-
 dentium ad v. æ.' (Mede, and similarly
 Schöttg.) There are several other ren-
 derings, but so forced as to be mere carica-
 tures of exegesis: see Meyer. 'It may be
 worth while to protest against all attempts
 to join *ἐπιστευσαν* with *εις ζωὴν αἰώνιον*,
 which usage will not bear. 50. τὰς
 σεβ. γυν.] Women had a strong religious
 influence both for and against Christianity:
 see for the former ch. xvi. 14; xvii. 2. Phil.

καὶ ἔξβαλον αὐτοὺς ἅπὸ τῶν ἰσρίων αὐτῶν. ⁵¹ οἱ δὲ ἔκτιναζάμενοι τὸν ¹ κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον. ⁵² οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου. XIV. ¹ Ὁ ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. ² οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. ³ ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρῤῥησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, δίδοντι σημεῖα

q John iii. 26 ref.

r ch. xiii. 50.

s ch. vii. 6 ref.

t ch. viii. 11 ref.

tt absol. ch. xii. 19 ref.

u ch. ix. 27 ref.

v = Luke xviii. 9.

2 Cor. i. 9. vii. 18 al.

w = Luke iv. 22.

John iii. 26 al. ch.

xv. 8.

x = ch. xiii. 48 ref. xx. 32.

y ch. ii. 4 ref.

ABCDEG all Chr Thl².—51. απο των ποδ. E 133. 137 syr Thl².—rec aft ποδ. ins αυτων, with DEG &c vsf: but om ABC all v syr arm.—for επ, εις E.—for ηλθ., κατηντησαν D gr: ηλθεν 133.—εις το κ. E.—52. rec for τε, δε (corr), with CDEG &c vsf: txt AB 13 al v aeth ar-pol.—χαρας και om 73.

CHAP. XIV. 1. αυτο om 133.—for αυτους, αυτον (see xiii. 46) D-gr.—ουτως προς αυτους D. pr. av. out. E.—for πιστευσαι, πιστευειν D, θανασαι E, addg at end και πιστευσαι.—πληθ. πολυ 80. 96. 142.—2. rec απειθουντες (appx a corr) to the simpler and more usual pres part. Meyer believes that the pres has been altered to the aor to give the plup sense, but (this is hardly likely), with EG &c Chr al: txt ABC 13. 18. 40. 69. 73. 105. 180 am al Thl².—for οι δε επηγειραν,—D, and syr-marg read οι δε αρχισυναγωγοι των ιουδ. και οι αρχοντες της συναγωγης επηγαγον αυτοις διωγμον κατα των δικαιων.—at end D syr-marg Cassiod add ο δε κυριος εδωκεν ταχυν ειρηνην, also (ο δε κυρ. ειρ. εποιησεν) E Bed-gr (and επ. διωγ. 115).—3. διετριβον A.—διατριψαντες παρησιασαμενοι (—σιαμενοι D¹) D.—επι om 180.—μαρτυρ. επι τω A.—rec και διδ. (copula inserted), with CG &c aeth Thl: txt (διδοντος 133: -ουντι 180) ABDE all

iv. 3. 1 Cor. vii. 16: for the latter, comp. Josephus's statement (B. J. ii. 20. 2), that the majority of the wives of the Damascenes were proselytes, with ch. ix. 22—25. Strabo (vii. 2. C. and H. p. 194) says, *ἀπαντες τῆς δεισιδαιμονίας ἀρχηγὸς οἰονταὶ τὰς γυναικας. αὗται δὲ καὶ τοὺς ἀνδρας προκαλοῦνται πρὸς τὰς ἐπὶ πλείον θεραπείας τῶν θεῶν καὶ ἰσθράς καὶ ποτνιασμούς.*—These were proselytes of the gate, or at least inclined to Judaism. ⁵¹ ἔξβαλον]

Though the *πρῶτοι* τῆς πόλεως, at the instigation, probably, of their wives, were concerned, this seems to have been no legal expulsion: for we find them revisiting Antioch on their return, ch. xiv. 21;—but only a compulsory retirement for peace, and their own safety's sake. ⁵¹.] As commanded by our Lord, Matt. x. 14, where see note.

Ἰκόνιον] A populous city, east of Antioch in Pisidia, lying in a fertile plain at the foot of, and almost surrounded by, Mount Taurus. It is reckoned by Xenophon (Anab. i. 2. 19) as belonging to Phrygia,—by Strabo (xii. 568), Cicero (ad Famil. xv. 4), and Pliny (v. 25) to Lycaonia, of which it was at this time the capital,—by Ammianus Marcellinus (xiv. 2)

to Pisidia. At this time, it was the capital of a distinct territory, ruled by a tetrarch (Plin. N. H. v. 27), and probably on that account is not reckoned to any of the above-mentioned districts. It became famous in the middle ages as the capital of the Seljukian Sultans, and had a great part in the growth of the Ottoman empire. It is now Konis, a town of 30,000 inhabitants. (Winer, RWB. C. and H.) ⁵².] See Luke xxiv. 52. ch. v. 41; xii. 24.

CHAP. XIV. 1.] κατὰ τὸ αὐτὸ, 'together' (ref.): ὁμοῦ, Hesych.: not 'in the same manner,' as Wolf and others.

Ἑλλήνων] Probably here these are the *σεβόμενοι τὸν θεόν*, those of the uncircumcised who were more or less attached to the Jewish religion. οὕτως ὥστε, as in E.V.; not *ἐγένετο* . . . ὥστε . . . , as Vater.

2.] The past part. indicates 'who believed not,' viz. when Paul preached.

ἐκάκωσαν, 'male affecterunt,'—κακούργως διέθικαν, Chrys. So Jos. Antt. xvi. 1. 2, κακοῦν, . . . και τῆς ἐννοίας ἧς εἶχεν εἰς τοὺς παῖδας ἀφαιρεῖν.—Ver. 3 gives the sequel of ver. 1,—ver. 4, of ver. 2. The *μὲν οὖν*, as usual (see ch. xi. 19), takes up the narrative which had been interrupted. 3. παρῤῥ. ἐπὶ

καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ⁴ ἔσχίσθη ἡ τε-
 δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς ^{ΡΑΤΑ}
 Ἰουδαίοις, οἱ δὲ σὺν τοῖς ^{ΑΒC D} ἀποστόλοις. ⁵ Ὡς δὲ ^{BGH}
 ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς
 ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς,
⁶ συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας
 Λύστραν καὶ Δέρβην καὶ τὴν ⁷ περίχωρον, ⁸ κακεῖ ἦσαν
⁹ ἐυαγγελιζόμενοι.
 Καί τις ἀνὴρ ἐν Λύστροις ἄδύνατος τοῖς ποσὶν
 ἐκάθητο χλωὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε
 περιεπάτησεν. ⁹ οὗτος ἤκουεν τοῦ Παύλου λαλοῦντος·
 ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν τοῦ

ch. v. 12. xix. 11. Mark vi. 2al. 2 Chron. xxiv. 14. a = ch. xxiii. 7. 1 Macco. vi. 46. b 1 Cor. xv. 10. See 2 Kings ii. 10. bb = Rom. xvi. 7. c James iii. 4 only. Prov. iii. 26. d Matt. xxii. 6. Luke xi. 46. xviii. 32. 1 Thess. ii. 2 only. 2 Kings xix. 43. e Matt. xxi. 85 al. Exod. viii. 26 al. f ch. xii. 12 reff. g Heb. vi. 18 only. Gen. xix. 30. h Matt. iii. 6 al. Gen. xlii. 10. i constr. Luke i. 10, 30. Jer. xxxiii. 20. k = Luke xx. 1. Rom. xv. 30. l = Rom. xv. 1 only. Joel iii. 10. m absol. John ix. 8 only. n Luke i. 18 reff. o and constr. ch. x. 4 reff. p pres. John i. 40. li. 9. ch. ix. 30. q constr. ch. x. 3. 1 Cor. ix. 10. 1 Pet. iv. 17. Winer, § 45. 4.

v syrr ar-pol copt slav-ms Chr Oec.—4. ην δε εσχισμενον D.—for οι δε, αλλοι δε D.—at end D (syrr-marg ?) add κολλωμενοι (this word is in Syr also) δια τον λογον του θεου. —5. τε om D 133 sah Chr.—ων ιουδ. D.—6. συν. και καταφ. D: συνιδοτες 33. 34 slav Thl¹: π. οι αποστολοι 21. 26. 41: alii aliter.—εις λυστ. C'D¹.—περιχ. ολην DE v (ol. ar.).—7. ευαγ. ησαν ABD al (corra of order ?): txt CEGH mss (nry) Chr Thl Oec.—at end D ins και εκεινηθη ολον το πληθος επι τη διδαχη· ο δε π. και β. διετριβον εν λυστροις, also E Bed-gr v (Sixt) τον λογον του θεου· και εξεπλησθητο πασα η πολυπληθεια επι τη διδ. αυτων· ο δε π. κ. β. διετρ. εν λ.—8. αδυν. εν λAB; εκασθ. αδυν. D al.—χλω. om D: and alii aliter.—της μητρ. D¹.—rec aft αυτου ins υπαρχων (interpolated from ch iii. 2), with GH &c (ων 69) vss Chr al: txt ABCDE all vss.—rec περιεπατακει (see note), with (περιεπατακει) DEGH all ff: περιπατακει Thl¹: πεπατακει 137: txt ABC all.—9. ηκουσε KADEGH all v Chr Thl¹ (alteration to suit the other aorists, the force of the imperf being overlooked: see note): txt B (e sil) C &c al sah al Oec.—λαλ. om 68: λεγοντος 4. 66². 100.—aft λαλ. ins υπαρχων εν φωβω D (possidens in timore d).—ατενισας δε αυτω ο π. D, προς ον ατ. ο. π. E

τ. κυρ.] A pregnant constr.:—'speaking with boldness, which boldness was grounded on confidence in the Lord.'—τῷ κυρίῳ is God: see ch. iv. 29, 30, and ch. xx. 32, τῷ θεῷ κ. τῷ λόγῳ τῆς χάριτος αὐτοῦ. ⁵ διδόντι, without και, defines μαρτυροῦντι: viz. 'by giving,' &c. ⁴] So Virg. Æn. ii. 39, 'Scinditur incertum studia in contraria vulgus.'—Such a split into two factions was a common occurrence, on far less important occasions, in these cities of Oriental Greeks. (C. and H.) ⁵] ὁρμὴ is not a *rush* ('impetus,' Vulg.: 'assault,' E V.), but as Hesych. βουλῇ, ἐπιθυμία, as is manifest from συνιδόντες, rightly rendered in E V. 'they were ware of it; which it would be strange if they were not, if an assault had been made on them. ⁶ Λύστραν] rd A. also, ver. 8. This, as well as Derbe (of both which very little further is known), was probably a small town at the foot of the singular mountain-mass known as the Kara-dagh, or black mountain, Lystra being S., and Derbe S.E. from Iconium. The sites are very un-

certain. There are the ruins of about forty Christian churches on the north side of the Kara-dagh, at a place called by the Turks Bin-bir-Kilisseh (the 1001 churches), which the most recent travellers believe may be Lystra (C. and H.). In one of these places (probably at Lystra, see note, ch. xvi. 1) Paul found and took up Timothy on his second journey; and from *τίκνον*, 1 Cor. iv. 17, compared with *πατρίδ*, as defined ib. ver. 16, we are justified in concluding that he had been converted by the *Ap.*: and, if so, during *this visit*.—There appear to have been few Jews in the district: we hear of no synagogue. Λυκαονίας] Strabo describes Lycaonia (xii. 6) as a hilly plain among the mountain-spurs of Taurus, very ill watered, cold and bare, but exceedingly adapted for sheep-pasture and the growth of wool. ⁸ ἐκάθητο] Not 'dwelt,' as Kuin., but 'sat,' probably in the forum or some place of resort. περιεπάτησεν is the historic past: 'who never walked.' The pluperfect seeming more apt, it has been altered in the later MSS accordingly.

ῥ σωθῆναι, ¹⁰ εἶπε ἡ μεγάλη τῇ φωνῇ Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὁρθός. καὶ ἤλατο καὶ περιεπάτει. ¹¹ οἱ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. ¹² ἐκάλουν τε τὸν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. ¹³ ὃ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις ἤθελεν θύειν.

ἡ γὰρ ἐκείνη, Iamblich. de Myst. Init. a ch. xii. 8. 14. ὅρασε ὅτι πρὸς πόλεω. Ezech. Theb. 102 (Dind.). b here only t. c = ch. x. 17 al. Gen. xliii. 19. d = and constr. v. inf. pres. a. John xvi. 19. Luke x. 29. ch. xvii. 18. e absol. 1 Cor. x. 20. (Exod. xxiii. 18 vti.)

(Syr aeth).—rec πιστ. εχ. with EGH & c ff: txt ABCD al am demid all.—10. τῇ om BCD¹ (as unnecessary, its force being overlooked): ins AD¹EGH mss (appy) ff.—bef αναστ., ins σοι λεγω εν τω (om E al) ονοματι του κυριου (τ. κ. om al: add ἡμων E al vs) ιησ. χρ. (χρ. om al Thl²) CDE all Bed-gr vss Thl² (interpolation from ch iii. 6): txt ABGH most mss v aeth al Chr Thl¹ Oec.—ορθως E-gr H all syr-marg Thl¹: add και περιπατει D syr-marg.—rec ηλατο (alteration to suit the imperf περιπατει), with GH (ηλετο) & c: txt ABC (ανηλατο D¹, ανηλλατο D², and prefix ευθεως (om E) παραχρημα DE vss) al (ηλλατο all) v (exiliuit et ambulabat) al Chr.—11. rec δε (alteration from the characteristic τε), with CDE & c: txt AB al aeth copt.—οπιρ B.—εποι. σημειον 4.—rec o π. with GH & c: txt ABCDE 13. 137. 180 lect 12 Chr.—λυκαονιστη G: lingua loci sui Syr ar-erp sah.—τοις ανθρ. D al.—12. ελαλουν 67. 180.—δε D 38. 40. 96¹. 104. 105 e Chr.—rec τον μεν (μεν inserted to answer to the follg δε), with EGH & Chr al (τον μεν om D): txt ABC¹ 36. 137. 180 vss.—διαν DEGH lect 12.—ην om 137.—o bef ηγ. om C'D.—13. rec o δε (alteration as in ver 11), with DEGH (οι δε ιερεις & c ενεγκαντες & c ηθελον D al¹ aeth) al vss: txt ABC (τοτε C but τ is erased: τοτε o lect 12) 15. 18. 36. 40. 105 v aeth Chr.—τον οντος δ. D 137.—της om D¹.—rec aft πολ. add αυτων (supplementary insertion), with EGH & c syr al Chr al: txt XABC'D all v Syr ar-erp copt sah aeth arm.—ταυρ. αυτοις D: στιμ. αυτοις E 137.—προς τ. πυλ. 105: add domus in qua hospitabantur Syr ar-erp.—ηθελον H (D see above) all tol aeth Thl¹ (but D al¹ aeth are alone in οι μεν & c above).—επιθυειν D.—

Meyer supposes the alteration to have been the other way, from "the constant preference which the Greeks gave in narration to the aorist over the plusq. perf.:" but qu.?

9.] The imperfect ἤκουεν is important. He 'was listening' to Paul's preaching, and, while listening, his countenance, read by the Apostle's gift of spiritual discernment, gave token of 'faith to be healed.' ἀθεν. αὐτ.] See note on ch. xiii. 9. 10. μεγ. τῇ φ.] Raising his voice above the tone in which he was before speaking. The article is important.

11. Λυκαονιστῇ] The nature of this dialect is uncertain: its existence is further mentioned by Steph. Byzant., see note on ver. 20. The notice is inserted to show that the Apostles had no knowledge of the inference drawn by the crowd, till they saw the bulls being brought to their doors, ver. 13. So Chrysostom: οὐκ ἦν τοῦτο οὐδέπω δῆλον τῇ γὰρ οἰκείᾳ φωνῇ ἐθίγγοντο . . . διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον· ἐπειδὴ δὲ εἶδον τὰ στέμματα, τότε ἐξελάοντες κ.τ.λ. Hom. xxx.—On the relation of this incident to the enquiry regarding the gift of tongues,

see note on ch. ii. 4.—These ἐπιφάνειαι of the gods are frequent subjects of heathen poetry and mythology. Hom. Od. ρ'. 484, says, καὶ τε θεοὶ ξεινοῖσιν ἰοικότες ἀλλοδαποῖσι Παντοῖοι τελέθοντες ἐπιστροφῶσι πόληος. It was in the neighbouring country of Phrygia that Jupiter and Mercury were said to have wandered, and to have been entertained by Baucis and Philemon: 'Jupiter huc, specie mortali, cumque parente Venit Atlantiades postis caducifer alia.' (Or. Met. viii. 626-7.) Dio Chrysostom (Orat. xxxiii. p. 408) says, φασὶ τοὺς οἰκιστὰς ἡρώας ἢ θεοὺς πολλάκις ἐπιστρέφειν τὰς αὐτῶν πόλεις. (From Mr. Humphry's note.) 12.] This distinction is (besides the reason given) in accordance with what Paul himself cites (as the saying of his adversaries, it is true, but not therefore without some physical foundation), ἡ παρουσία τοῦ σώματος ἀσθενείας. So Chrysostom, ἐμὲ δοκεῖ καὶ ἀπὸ τῆς ὕψεως ἀξιοπρεπεῖς εἶναι ὁ Βαρνάβας, Hom. xxx. ἡγούμενος τοῦ λόγου] So Iamblichus, de Myst. Æg. i., of Hermes, θεὸς ὁ τῶν λόγων ἡγεμών: 'vocis et sermonis

14^a Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος ABCD
 1^a διαρρήξαντες τὰ ἱμάτια αὐτῶν ^{EGH} ἐξεπήδησαν εἰς τὸν
 ὄχλον ^b κρίζοντες ¹⁵ καὶ ^c λέγοντες Ἄνδρες, τί ταῦτα
 ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι,
^k εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ^m ματαίων ⁿ ἐπι-
 στρέφειν ἐπὶ θεὸν ^{mm} ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν καὶ
 τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς,
 16^a ὃς ἐν ταῖς ^b παρωχημέναις ^c γενεαῖς εἶασεν πάντα τὰ
 ἔθνη ^d πορεύεσθαι ταῖς ^e ὁδοῖς αὐτῶν, ¹⁷ καίτοιγε οὐκ
 ἠμάρτυρον ἑαυτὸν ἀφῆκεν ^f ἀγαθοῦργων, ^g οὐρανόθεν
 ὑετοὺς διδοὺς καὶ ^h καιροὺς ⁱ καρποφόρους, ^j ἐμπιπλῶν
 τροφῆς καὶ ^k ἐυφροσύνης τὰς καρδίας ὑμῶν. ¹⁸ Καὶ
 ταῦτα λέγοντες ^l μόλις ^m κατέπαυσαν τοὺς ὄχλους ⁿ τοῦ
 ἑβ. iv. 2 only. ^a here only t. οὐκ ἔστιν δὲ ἡμάρτυρον τὸ μέγεθος τ. προσηρμημένων χρημάτων,
 Jos. Ant. xiv. 7. 2. ^t = Matt. iii. 15 al. John xi. 48. Rev. ii. 30. ^a 1 Tim. vi. 18 only t.
 v. ch. xxvi. 13 only t. ^u Esch. p. 78. 5, from Hesiod. ^w ch. xxviii. 2. Heb. vi. 7. Rev. xi. 6 only t.
 Job v. 10. ^x = here only. τοῖς καιροῖς εἰκων, Polyb. iii. 9. 7. ^y here only. Ps. cvi. 34.
^s here only. See Rom. xv. 34. Ps. ch. 6. cxlv. 16. ^a ch. ii. 46 al. fr. ^b ch. ii. 28 only. Esth.
 ix. 18, 19. ^c ch. xxvii. 7, 8, 16. Rom. v. 7. ⁱ 1 Pet. iv. 18 only. Prov. xi. 31. ^d = here
 only. (Heb. iv. 8. Ps. lxxxiiv. 8.) ^e ch. x. 47 red.

14. ακουσας δε D: om oi ak. D Syr.—αὐτῶν AB 13 al: αὐτῶν all (common mistake where no emphasis is on the pron and it is yet reflexive in sense): txt (CD) EGH most mss Chr Thl Oec.—rec εις εκ. (corrtn to suis εις τ. οχλον), with C²GH &c: txt ABC²DE most mss v Syr sah arm Chr Thl¹ (comm).—for εις, εις C.—15. και φωνοντες D: κ. λεγ. om 18. 100 sah.—u (corrtd to εις?) τι A¹.—και om D.—υμ. εσμ. C 38. 93. 113 Chr: υμ. om H 137 flor: aft ανθρ. 13.—for υμας, υμιν D Iren, and οπως (ινα E) ακ. τ. τ. μ. (τ. μαρ. τουτ. 137) επιστρεψητε (-φητε E) DE Iren.—rec τον θ. τον ζ. (alteration for more precision: see note), with GH &c Chr al: txt ABCD² (τον θ. ζ. D¹) E 13. 25. 40. 105 Ath.—τον ποιησαντα D.—αυτη 96.—17. καιτοι ABC 13 lect 12 copt sah Ath: καιτε DE (corrections, the γε or the τοι being deemed unnecessary: see note): txt C²GH mss (nrly, appy) Chr Thdrt Thl Oec.—for αυτ., αυτον ABE: txt CD (αφ. αυ. D) GH mss (appy) Ath Chr Thdrt al.—ηφηκεν G.—rec αγαθοποιων (altern to more usual word), with DEGH (αγαθοπων) &c Chr Thdrt al: txt ABC all Ath.—rec aft οvp. ins ημιν (supplementary addition, as is shown by the varr, coupled with the total omission in A &c, which is no doubt the origl reading), with B (e sil) &c copt Chr Oec: υμιν¹ CDEGH all flor syr slav Ath Thdrt Thl Iren: αυτοις Syr ar-erp Leo: sah and Syr (Tisch, but qu?) add αυτοις aft αγαθουργ.: txt A 13 v sēth Syr (Tisch, but qu?) sah Iren-ms.—διδ. υερ. A 13. 73 lect 12 vsa.—εμπιπλων (ενκ. D) DE.—for τροφ., τρυφης 73: χαρας 25.—rec ημων (corrtn, the assertion seeming to be of general application to the speaker as well as his hearers), with AB (e sil) GH al v (ed) copt sēth ar-pol Chr Leo al: αυτων Syr sah al-erp: txt, CDE all am demid tol flor syr slav al ^{8*2}/ Ath Thdrt Thl¹ Iren al.—18. ειποντες 137.—μογισ D copt sah.—τοις οχλοις 96. 142.—

potens, 'Macrobs. Saturn. i. 8: λόγου προφήτης, Orph. H. xxvii. 4: λαλιώτατος κ. λογιώτατος θειῶν ἀπάντων, Lucian, Gal. 2. 13.] πρὸ τ. κ. (see ref.); i.e. of Ζεὺς πρόπυλος: no ellipsis of ἱεροῦ, or any thing else. ταύρους κ. στήματα] Not for ταύρους ἱεραμένους: the garlands may have been to hang on the doors of the house where the Apostles were: or for manifold purposes connected with the sacrifice. 'Ipse denique fores, ipse hostiæ, ipse aræ, ipsi ministri et sacerdotes eorum coronantur.' Wetst. τοὺς πυλῶνας are not the gates of the city, but the doors of the outer court of the house: see ch.

xii. 13. 14.] The App. were within: on being told, they ἐξεπήδησαν—'rushed forth,' into the crowd. 15. ματαίων] viz. θεῶν: the words of 1 Thess. i. 9, ἐπιστρίψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδῶλων, are remarkably like these. θεὸν ζῶντα, without the articles, is characteristic of Paul: see Rom. ix. 26. 2 Cor. iii. 3; vi. 16. 1 Thess. i. 9. 1 Tim. iii. 15; iv. 10 al. 16.] Compare Rom. iii. 25, 26, and ch. xvii. 30. 17.] Compare Rom. i. 19, 20. The words οὐρανόθεν ὑετοὺς διδοὺς had a remarkable applicability in a country where we have seen from Strabo (on ver. 6) that there was great scarcity of

μὴ ᾄθουν αὐτοῖς. ¹⁹ Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ ἰdat. here only. g absol. here only. P¹rov. iv. 15. h John viii. 5. ch. v. 26 reff. i ch. viii 3 reff. k Luke xiii. 35. ch. xxi. 5. 30. Neh. xiii. 20. 1—John x. 24 only. (Luke xxi. 20 reff. i. m. xxxvii. 33.)
 Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ ²⁰ λιθά-
 σαντες τὸν Παῦλον ἔσυραν ^k ἔξω τῆς πόλεως, νομί-
 σαντες αὐτὸν τεθνηκέναι. ²⁰ ¹ κυκλωσάντων δὲ τῶν μα-
 θητῶν αὐτὸν ^m ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν, καὶ ¹ τῇ
 ἐπαύριον ^o ἐξῆλθεν σὺν τῷ Βαρνάβᾳ ^o εἰς Δέρβην.
²¹ ^p εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ ^q μαθητεύ-
 σαντες ἱκανοὺς ¹ ὑπέστρεψαν ¹ εἰς τὴν Λύστραν καὶ εἰς
 o ch. xi. 25 reff. p constr. ch. viii. 26 reff. q trans. Matt. xiii. 62. (xxvii. 67
 intr.) xxviii. 19 only t. r—ch. xii. 12 reff. s ch. viii. 26 reff.

θεῖν αὐτοὺς 137.—at end, C 33. 137. 180 all syr-marg Arm al add αλλα πορευεσθαι
 εκαστον εἰς τὰ ἴδια.—19. bef ἐπῆλθ. ins διατριβόντων δε αὐτων (εκει 40 : εν λυστροις
 98) και (om C) διδασκόντων (om D ins D¹) CDE all Bed-gr syr-marg arm slav (mss)
 ar-er Cassiod. alii aliter.—δε om CDE &c as above.—rec ἐπῆλθον: txt AB.—τινες ἰουδ.
 απ. α. κ. ι. D, τιν. απ. α. κ. ι. ιουδ. E Bed-gr v al Cassiod. οι απ. αντ. κ. ι. κ. και
 ιουδαιοι 15. 18. 180.—και . . . οχλ. om 27. 105. 106 : το τεθν. om 100.—for πείσαντες,
 επισεισαντες D 31 syrr.—C all syr-marg arm slav (mss) read και διαλεγόμενων αὐτων
 παρηρσια πείσαν (ανεκ. 95¹. 180) γ. οχλ. αποστηναι απ (om al) αὐτων λεγοντες οτι
 ουδεν (om 180) αληθας λεγουσιν αλλα παντα ψευδονται.—λιθοβολησαντες A 15. 18.
 36. 180.—rec εσυρον with AB (e sil) CH &c Thl Oec : txt DEG all Chr.—νομίζοντες
 (corrtn as more suitable) ABD 13 : txt CEGH mss (nrlly) Chr Thl Oec.—rec τεθναναι
 (corrtn : the contracted form was the more common : so Meyer), with D (τεθν. αυτον)
 EGH most mss Chr Thl Oec : txt ABC 13. 15. 18. 29. 36. 69. 73.—20. rec αντ. τ. μ.
 (corrtn of order), with EGH &c : txt ABCD (τ. μ. αυτου D¹) (see similar mistake ch ix.
 25) 13. 18. 95¹. 113. 137. 180 Chr.—λυστραν πολιν D.—εν τη πολει 137.—την
 επαυρ. D¹—21. ηλθε 40 : εξηλθον 38 : εις ηλθε 26 lectt.—ευαγγελιζόμενοι ADEH
 (corrtn after ver 7 : see also ch. xi. 20) : txt B (e sil) CG al.—for τε, δε D 96 coopt sah.—
 for την πολ. εκ., τους εν τη πολει D gr.—μαθ. πολλους υπεστρεφον D.—την om D 93.
 113 Chr Thl².—rec om εις bef ικ. αντ. (as unnecessary : the circumstantial repetition of
 εις is original), with B (e sil) DGH &c e v Chr Thl Oec : txt ACE-gr 13. 40. 69. 95¹.

water. He relates that in one city of Lycania, where water was reached by digging the wells very deep, it was sold for money.—The idea of Mr. Humphry, that the conclusion of this speech is a citation from some lyric poet, is very improbable on other accounts, and rendered more so by the above-noticed propriety.

19. πείσαντες τοὺς ὄχλ.] ἀπιστοὶ γὰρ Λυκαῖοις, ὥς καὶ Ἀριστοτέλης μαρτυρεῖ. Schol on Homer, II. iv. 88, 92.—They stoned him, not in the Jewish method, but tumultuously and in the streets, dragging him out of the city afterwards.—He refers to this stoning, 2 Cor. xi. 24, ἀπαξ ἐλιθάσθην.

20. κυκλ., not to bury him, but, as would naturally be the case, in mournful anxiety and regret. ἀναστὰς] The *prima facie*, and I think the right impression is, that this recovery was *supernatural*. It is not, indeed, so strongly implied, as to leave no doubt: especially as a blow from a stone would be likely to stun and occasion the appearance of death.

Δέρβην] See above, on ver. 6. Strabo, xii. 6, says of it, τῆς δ' Ἰσαυρικῆς ἰσὺν ἐν πλευραῖς ἡ Δέρβη, μάλιστα τῇ Καππαδοκίᾳ ἐκτεφύκε, τὸ τοῦ Ἀντικάρου τυραννείου τοῦ

Δερβήτου (cf. Cicero, Epp. xiii. 73, 'Cum Antipatro Derbete mihi non solum hospitium verum etiam summa familiaritas intercedit') . . . ἐφ' ἡμῶν δὲ καὶ τὰ Ἰσαυρα κ. τὴν Δέρβην Ἀμύντας εἶχεν, ἐπιθιμένος τῷ Δερβήτην, κ. ἀνελών αὐτόν. And Stephanus Byzantinus, Δέρβη φρουρίον Ἰσαυρίας καὶ λιμὴν (for this, evidently an error, the French translators of Strabo propose to read λίμνη. There is a large lake, now called Ak Göl, near the presumed site of Derbe, see C. and H. i. 212.) . . . τινὲς δὲ Δερβείαν, ὃ ἴσιν τῇ τῶν Λυκαόνων φωνῇ ἀρευσθος. (Wetst.) From this variety of the name, Δέρβεια, Mr. Hamilton thought the modern Divlé might be Derbe. Mr. Lewin (i. 167) objects, that there is no lake near Divlé: but this objection only affects the conjectural emendation mentioned above.—From Derbe not being enumerated, 2 Tim. iii. 11, with Antioch, Iconium, and Lystra, as the scene of any of Paul's sufferings, we may perhaps infer that none befel him there.—They perhaps fled to Derbe, as being in a different jurisdiction from Lystra; the latter being comprised in the Roman province of Galatia (see above on ver. 5), whereas Derbe seems to have belonged at

τ ch. xv. 32. Ἰκόνιον καὶ εἰς Ἀντιόχειαν, 22 ἐπιστηρίζοντες τὰς ABCD
 31. xviii. ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ EGH
 32 only; (2 Kings i. 6.)
 a = ch. xi. 32. πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων x δει ἡμᾶς y εἰς-
 xiii. 42 al. & v constr. here only. τοῖς νόμοις ἐμ-
 μένου. Xen. Mem. iv. 4. 4. d μετὰ νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν
 iii. 10 Heb. viii. 9 only. ε πεπιστεύκεισαν. 24 καὶ διελθόντες τὴν Πισιδίαν ἦλθον
 Deut. xxvii. 16. Sir. xxviii. 6.
 w ch. xiii. 8. εἰς Παμφυλίαν, 25 καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον
 ref. x Matt. vii. 18. ἡ κατέβησαν εἰς Ἀττάλειαν, 26 κάκειθεν ἀπέπλευσαν εἰς
 Lake xviii. 26. John x. 2. Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ
 Heb. ix. 11. x. 30. θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. 27 παραγενόμενοι
 xx ch. iv. 13. δε δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγελλον ὅσα
 ref. y John iii. 6 al. εποίησεν ὁ θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσι
 s 2 Cor. viii. 19. only; a = ch. ii. 46. τὴν θύραν πίστεως. 28 διέτριβον δὲ χρόνον οὐκ ὀλίγον
 b = ch. xi. 30. first, and pas-
 tim. c absol. ch. x. 9. σὺν τοῖς μαθηταῖς.

XV. 1 Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδί-
 d = 1 Tim. iv. 14 al. e Matt. xvii. 31. 1 Mk. Lake ii. 37 al. 2 Cor. vi. 5 ref. 2 Kings xii. 16. f Lake xiii. 46. ch. xx. 32. Pa.
 xxv. 6. g John i. 12 ref. h ch. xii. 16, xiii. 6. i ch. iv. 24. vii. 26 al. k John ii. 13
 ref. l ch. xiii. 4 ref. m = ch. xv. 40. 1 Pet. ii. 25. John xix. 30; Deut. i. 8. n = ch. xiii. 2 al.
 o = ch. xii. 25 ref. p absol. Lake xii. 51. ch. x. 33 al. q = Matt. ii. 4 al. ch. xv. 30. Pa. xix. 5.
 r = ch. xv. 4. xix. 18. 2 Cor. vii. 7. Rom. xv. 21. Deut. xxvi. 3. s Lake i. 72. x. 27. Lake only.
 t 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. P. u absol. John iii. 22. ch. xii. 19 ref. v ch. xii. 18
 ref. Rev. xii. 12. w ch. viii. 5 ref.

100. 105. 180 (Syr?).—22. καὶ παρακ. C al 69. 100. 105. 137 Syr ar. arm Thl² Oec.—
 παρακ. τε D gr v (not tol).—δει ημ. θλιψ. 177.—ελθιν D¹.—23. rec πρεσβ. κατ' εκκλ.
 (corr'n of order?), with EGH & c vss ff: txt (κατὰ D) ABCD all v Syr ar-pol.—προς-
 ευξ. δε D: καὶ πρ. al vss στ πρ. τε.—νηστειας 25. 69. 95¹. 180: add καὶ 137.—
 αὐτοὺς G.—πεπιστευκασιν D v (copt syr al?) (and καὶ pref 78. 137).—24. διελθ. δε D
 copt.—ἦλθαν D.—bef παμφ. ins την BCK 40. 43. 68. 73. 98. 180 (to correspond with
 την πισ.). om ADGH & ff.—25. εἰς περιγην A am demid.—aft τ. λογον ins τον κυριου
 v ACE 13. 40. 81. 137 v Syr arm syr* slav: του θεου E ar-erp.—ατταλιαν ACDE:
 txt GH.—at end, D 137 syr* add ευαγγελιζόμενοι αὐτοὺς.—27. συναγαντες D.—rec
 ανηγγειλαν (corr'n to aorist as more usual), with E (απηγ. E Bas Chr) GH & Thl
 Oec: txt ABCD (ανηγγειλον D) all copt.—o θεος εποι. D 96. 133. 180 vss: and add
 αὐτοῖς (om D²) μετὰ των ψυχων αυτων D.—θυραν τοις εθν. δια πιστιως 133.—28. rec
 aft διερρ. add εκει, with EGH & c vss Chr al om ABCD 15. 18. 33. 34. 36. 40. 81. 113.
 180 v aeth arm.

CHAP. XV. 1. aft ιουδαίαι, ins των πεπιστευκοτων απο της αιρεσιως των φαρισαιων
 8. 137 syr-marg (see note).—rec περιτεμνησθε (Meyer thinks the aor, in the sense of
 the futurum exactum, may be an emendation. I shd rather think the present to have
 been the corr'n as being the simpler), with EGH & c Chr al: txt AB (περιθμητε B¹) CD

this time to Antiochus, king of Comma-
 gene. See Lewin, i. p. 168. Strabo, xiv. 5.
 Dio, lix. 8; lx. 8. Jos. Ant. xix. 5. 1.

21. διεσωρ.] They were not far
 from the famous pass, called the 'Cilician
 gates,' which leads direct into that pro-
 vince: but, notwithstanding all that had
 befallen him, Paul prefers returning by the
 churches which he had founded, to a short
 and easy journey to the coast by his own
 home.

22. ἡμᾶς] Is not this a token of
 the presence of the narrator again? My
 own conjecture would be, that he remained
 in Antioch during the journey to Iconium,
 &c., and back. The events between those

two limits are much more summarily related
 than those before or after.

23. χειροτ.]
 'cum suffragiis creassent,' Erasmus: not
 necessarily as the meaning of the word con-
 ventionally,—which had passed to any kind
 of appointment, see ch. x. 41: but by the
 analogy of ch. vi. 2—6. See 2 Cor. viii. 19.
 The word will not bear Jerome's sense of
 'laying on of hands,' adopted by Roman
 Catholic expositors. The Apostles ordained
 the presbyters whom the churches elected.

προευξ. μ. νηστ. belongs to παρίθ.,
 not to χειροτον. 25. Ἀττάλειαν] A
 maritime town at the mouth of the river
 Catarrhactes, in Pamphylia, not far from

δασκον τοὺς ἀδελφοὺς ὅτι ἐὰν μὴ ^x περιμηθῆτε τῷ ^x ἔθει Μωυσέως, οὐ δύνασθε σωθῆναι. ² γενομένης οὖν ^x στάσεως καὶ ^a ζητήσεως ^b οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ^a ἔταξαν ^d ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ^a ζητήματος τούτου. ³ οἱ μὲν οὖν ⁱ προπεμφθέντες ὑπὸ τῆς ἐκκλησίας ^e διήρχοντο τὴν τε Φοινίκην καὶ Σαμάρειαν, ^b ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποίουν

15. xxiii. 29. xxv. 19. xxvi. 8 only. (Euseb. xxxvi. 37 mss. f) f ch. xx. 38. xxi. 5. Rom. xv. 24 al. Vul. Ant. xx. 2. 6†. 1 Mac. xii. 4. g ch. xiv. 34. h ch. xiii. 41 reff. i here only. Cant. vol. 10. Euseb. xlviii. 11. k — Luke i. 68. φόβον κοινοῦν τοῖς ἰσραῒλ, Xen. Anab. i. 8. 18.

13. 15. 18. 36. 40. 73. 180 Constt Ath Epiph.—bef μωυσ. ins τω (emendation) ABC¹: του 170: om DEGH mss (appy) Constt Ath Chr Thl Oec: for μωυσ., του νομου Syr: του ν. μωσεως ar-ep: και τω εθει μω. περιπατητε D syr-marg: Constt add aft μωυσ., και τοις εθειςιν ος διαταξατο περιπατητε.—δυνησθησθαι C all: —σισθε 180.—2. for ουν, δεBCD-gr G all Syr copt sah: και 177²: txt AEGH al vss ff.—εκτασεις D-gr.—rec και συζητ. (corrū from ver 7, where ζητ. is found in some MSS, showing its genuineness here), with appy a few mss Thl² Oec: om E 68 v copt Jer: txt ABCDGH all syrr sah arm Constt Chr Thl¹.—τω bef βαρ. om DE.—for προς αυρ., συν αυτοις D gr Syr sah: αυτοις 97.—for εταξαν το προς, D syr-marg have ελεγεν γαρ ο πανλος μενειν ουτως καθως επιστευσαν διςχυριζομενος (om d) οι δε εληλυθοτες απο ιερουσαλημ παρηγγειλαν αυτοις (twice for αυρ. syr-marg) τω πανλω κ. τω βαρν. και τισιν αλλοις αναβαινειν προς . . . (προς om d, and in conseq has alios ascendere apostolos &c).—τους πρεσβ. C 180: εν ιερουσ. E.—οπως κριθωσιν εκ αυτοις περι D 137 syr* (εκ αυτων D³ 137).—3. εκπεμφθ. E.—υπερ 43.—ανηρχοντο 126 lect 11.—rec om τε (as unnecessary), with AEGH &c: ins BCD al.—και την σ. DH al Thl.—πασιν om 2. 64. 99. 104 al sah

the border of Lycia, built by Attalus Philadelphus, king of Pergamus, in a convenient position to command the trade of Syria or Egypt. It is still an important place, called Satalia. (Winer, RWB. C. and H.) To reach it they had to cross the plain from Perga.

27.] μετ' αὐτῶν, in Luke's diction, 'to them': see reff. ^{θῶραν} π[ίστ].] The same metaphor is used in the reff. by Paul, and shows, perhaps, his hand in the narrative.—On χροῶν. οὐκ ὀλίγ., see chronol. table in Prolegg.

CHAP. XV. 1—35.] DIFFERENCE RESPECTING THE NECESSITY OF CIRCUMCISION FOR THE GENTILE CONVERTS. COUNCIL OF THE APOSTLES AND ELDERS AT JERUSALEM.

1. τινες] Called in Gal. ii. 4 παριστακτοί ψευδόδιδάκδοι, οἵτινες παρεισ-ῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἡνίχομεν ἐν χριστῷ Ἰησοῦ. The later Syr. version in the margin, and the mss 8. 137 in the text, add the words τῶν πεπιστευκότων ἀπὸ τῆς αἰρίσεως τῶν Φαρισαίων, as in ver. 5. Doubtless it was so. In spite of the special revelations which had accompanied the reception of the first Gentiles into the church, the strong Judaizing party adhered to their old prejudices respecting the necessity of conformity to the law of Moses. With this party Paul was in conflict all his life; and

even long after, we find it raising its head again in the sects of the Ebionites and the Nazarenes.—Neander (Pfl. u. L. p. 185, note) notices the account in Josephus (Antt. xx. 2. 4), where Izates, K. of Adiabene, is converted to Judaism by a certain Ananias, who, for fear of a commotion among his people, allows him to remain uncircumcised—when a certain Eleazar, πάντῃ περὶ τὰ πάτρια δοκῶν ἀκριβῆς εἶναι, prevails on him to perform the rite, for that without it he could not be a Jew.

3.] Compare Gal. ii. 5. ἔταξαν ἀναβ. I assume here what seems to me to be almost beyond the possibility of question (see note to chronological table in Prolegg., where I have given the reasons), that this journey was the same as that mentioned Gal. ii. 1—10. In that case, Paul there (ver. 2) says that he went up ear' ἀποκαλύψιν. In this expression I cannot see it necessarily implied that the revelation was made to himself, but that there was some intimation of the Holy Ghost, similar perhaps to that in ch. xiii. 2, in accordance with which the church at Antioch sent him and Barnabas;—there being προφῆται there, by whom the Spirit spoke His will. τινες ἄλλους] Titus was one, Gal. ii. 1, 3, and that, in all probability, in order to give an

1 ch. ix. 36 refl.
m Mark iv. 20.
ch. xvi. 21.
xxii. 18.
Heb. xii. 6
only. Exod.
xxiii. 1.
n ch. xiv. 27
refl.
o lair. here
only. tr. Mark
xii. 10. 1 L.
Gen. xix. 32,
34.
p ch. xii. 1 refl.
q ch. v. 17 refl.
r abool. ch. xii.
30. xviii. 8.
27. xxi. 20.
26 al.
s ver. 1 refl.
t ch. i. 4. Luke viii. 56. Josh. vi. 6.
u = Matt. xix. 17. 1 John ii. 8. 4. Prov. xli. 31.
v = Matt. xxii. 84. Ps. ii. 2. w = here only. Wisd. ii. 17. x = ch. viii. 31 refl.

χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς. ⁴¹ παραγενόμενοι ABCD EGH
δὲ εἰς Ἱερουσαλὴμ ^m παρεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ
τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ⁿ ἀνγγεῖλάν τε
ὅσα ὁ θεὸς ^o ἐποίησεν μετ' αὐτῶν. ⁵ ἐξάνεστησαν δὲ τινες
τῶν ^p ἀπὸ τῆς ^q αἰρέσεως τῶν Φαρισαίων ^r πεπιστευκότες,
λέγοντες ὅτι δεῖ ^s περιτέμνειν αὐτοὺς, ^t παραγγέλλειν τε
^u τηρεῖν τὸν νόμον Μωυσέως. ⁶ ^v συνήχθησάν τε οἱ
ἀπόστολοι καὶ οἱ πρεσβύτεροι ^w ἰδεῖν περὶ τοῦ ^x λόγου

Thl¹.—4. ἱεροσολυμα AB 133. 137: txt CDEGH mss (only) Chr Thl Oec.—rec απ-
δεχθησαν (appy a corrpn, as being the usual word, cf Luke viii. 40, ch xviii. 27, xxviii. 30,
—and see refl), with CEGH most mss Chr Thl Oec: txt ABD² (παριδοθησαν D¹, υπεδ.
180, προσεδ. al).—add μεγαλως CD (μεγως D¹) 137 sah syr² Ambr Cassiod: mire d:
add σφοδρα sah.—for υπο, απο BC 180 (perhaps originally, as in C, a corrpn to suit
απειδεχθ., and thence adopted even in copies which read παριδ.).—απηγγειλαντες (sic)
D¹: απγγειλαν τε D².—εποι. ο θ. D 38. 96. 137. 142.—at end, C²GH all ar-pol slav
Thl² add και οτι ηνοιξεν τοις εθνοις θυραν πιστειως (from ch xiv. 27).—6. for εθαν. το
απο, D syr-marg have οι δε παραγγειλαντες αυτοις αναβαινειν προς τους πρεσβυτερους
εξανεστησαν λεγοντες τινες απο (εξ. κατα των αποστ. οντες απο syr-marg).—τινες
ανδρες A.—πεπιστευκωτων 27. 29. 99 Jer.—for οτι, ως E.—for αυτοις, τους απο
των εθνων 80².—for τε, δε D¹.—6. rec for τε, δε (alteration of the characteristic τε to
more usual copula) with ADEGH &c vsb ff: txt BC 133 v with Syr ar-pol.—oi (2nd) om D.
—aft πρεσβ. ins συν τω πληθει 137 syr.—for λογου, ζητηματος E 137 syr-marg: ρη-

example, of a Gentile convert of the uncircumcised endowed with gifts of the Holy Spirit. Titus is not mentioned in the Acts: but only in 2 Cor., Gal., 2 Tim., and the epistle addressed to him.

3. προ-
πεμφ.] This seems to have been something of an official escorting of them on the way, and perhaps parting from them with solemn commendation to God: not, as Morus and Heinrichs, 'rebus ad iter suscipiendum instructis,' which would hardly be thus specified, being a matter of course. At all events, it shows that the mind of the church was with them, not with the Judaizers. This was also the case in Phœnicia and Samaria, as is shown by πᾶσιν below.

4.] On their arrival at Jerusalem, there seems to have taken place an official reception of them and their message, in public. There they related—as a most important datum for the determination of the question—God's dealings with them, and recounted the places where churches of believing Gentiles had been founded. This having taken place, a protest was entered on the part of the Pharisee believers,—in no way doubting the truth of these conversions, nor in any way disparaging the ministry of Paul and Barnabas,—that it was necessary to circumcise αὐτοῖς, those of whom they had spoken, and to command them to keep the law of Moses.—It may be objected, that this view would not be consistent with Paul's statement, Gal. ii. 2, ἀντέμην αὐτοῖς

τὸ εὐαγγέλιον δ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ πως εἰς κινδὸν τρέχω ἢ ἵδραμον. But I cannot see any inconsistency, if the words used in both cases be accurately weighed. To the ἐκκλησία, ἀπόστολοι, and πρεσβύτεροι Paul and Barnabas gave a simple recital of what God had done by them among the Gentiles: but Paul did not lay before the whole assembly the Gospel which he preached among the Gentiles, viz. the indifference of the Mosaic law to their salvation (Gal. i. 7—9), for fear of its being hastily disparaged or repudiated, and so his work being hindered (μὴ πως κ.τ.λ.). But, in private interviews with the chief Apostles, James, Peter, and John (Gal. ii. 9), he did unfold the whole freeness of this Gospel, and so effectually, as to prepare the way for their full and public accordance with him at the council.

6.] The Apostles and elders only are mentioned as having assembled: in which case πᾶν τὸ πλῆθος (ver. 12) must mean τῶν πρεσβυτέρων, and the decision of ver. 22 must have been arrived at in a larger assembly. But most probably the deliberation of the App. and elders implied the presence of the brethren also, who are intended by πᾶν τὸ πλ.,—and there was but one assembly. The objection, that no one place could have held them, is nugatory: the official presence of all is assumed continually in such cases, where the assembly is open to all.

τούτου. ⁷ πολλῆς ἡ δὲ συζητήσεως γενομένης ἡ ἀναστάς Πέτρος εἶπεν πρὸς αὐτοὺς Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἂφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι. ⁸ καὶ ὁ καρδιογνώστης θεὸς ἡμαρτύρησεν αὐτοῖς, δοὺς τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν. ⁹ καὶ οὐθεν ἰδέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν, ἡ γὰρ πίστις καθάρισας τὰς καρδίας αὐτῶν. ¹⁰ νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ

ματος 65.—7. rec συζητ.: συζη. B? CDE: ζητησ. A 13. 15. 36. 40. 69 al copt sah.—ανέστησεν εν πνευματι πητρ. και ειπεν D¹: aft αυτους ins εν πν. αγιω 137.—rec ο θ. εν ημιν εξελ. (corrη of order:—and ημ. corrη for υμ. as it seemed more according to ecclesiastical propriety for Peter to describe the selection as made "from us apostles," than "from you the whole church"), with EGH &c vss Thl Oec Iren Ambr Rebapt: ημειν ο θ. εξ. D¹ (εν ημ. ο θ. εξ. D²) 137: εν υμ. om 31. 99: txt ABC all; and in varying order, all vss Chr Iren. D'E 96.—8. ο δε καρδ. ο θ. D¹—ομαρτυρησεν C.—rec aft δους ins αυτοις (supplementary addn), with CE (αυτοις bef δους om E sah v Ambr Rebapt) GH &c vss Constt Chr al (aft αγ. 105: επ αυτους D Jer: δους αυτοις om lectt 12, 13: txt AB 13 Did.—ro bef πν. om 13.—9. και om A.—rec ουθεν: txt BGH 42¹. 96. 126 all: ου Thl² Oec (comm).—τε om D.—10. και νυν τι E eth.—ουν (appy) om C.—for τον θεον, τ. κυριον Hil al: om. (readz πειραζετε επι θειναι) v (ms) Jer, imponitis Ambrst: vultis imponere Aug.—ημ. ουδε οι πατ. ημων

λόγου] 'matter (in this case) of dispute': see reff.

7.] A promiscuous debate, not perhaps without some angry feeling, ensued on their first coming together,—and among the multitude, as is implied in ver. 12,—man disputing with man. Πέτρος] Partly on account of the universal deference paid to him, but principally because of his peculiar fitness to open the Apostolic decisions on the subject, from having been made the instrument of the first public and approved reception of the Gentiles.

ὑμεῖς ἐπίστ. In Peter's speeches in ch. x, this phrase occurs twice at the beginning of a sentence; vv. 28 and 37: and we have traces of the same way of expressing the personal pronoun in his speeches, ch. ii. 15; iii. 14. 25. Such notices are important as showing that these reports are not only according to the sense of what was said, but the words spoken, *verbatim*.

ἀφ' ἡμ. ἀρχ.] In regard to the whole time of the Gospel up to that day (about 20 years), the date of the conversion of Cornelius, at least fifteen years before this (cf. Gal. ii. 1, and notes to chron. table in Proleg.), would very properly be so specified. The length of time elapsed is placed by Peter in the strongest light, to show that the question had in fact been settled by Divine inter-

ference long since.—Notice (in reff.) the idioms, &c., peculiar to Peter:—ἐξελέξ. with inf.,—διὰ τ. στόμ.,—καρδιογν. (most probably);—or characteristic of him, πειράζ. τ. θεόν,—καθὼς καὶ ἡμῖν (ch. x. 47),—ἀρχαίων ποτ., compared with ἐν ἀρχῇ ch. xi. 15. Compare also with πειράζ. τ. θεόν, κωλύσαι τ. θεόν, ch. xi. 17.

ἐν ὑμῖν] 'among you.' If ἡμῖν be read, then 'among us (Apostles)': see varr. read.—There is no ellipsis of 'me' after ἐξελ.: the E. V. expresses the constr. rightly.

8, 9.] The allusion is throughout to spiritual circumcision, as the purification of the heart. God, who saw deeper than the mere fleshly distinction between Jew and Gentile, who knows that the hearts of all are unclean, and that the same all-sufficient sacrifice can cleanse them all, if applied by faith (compare the remarkable parallel, 1 Pet. i. 18—22 incl.), put no difference between us and them, but has been pleased to render them spiritually clean.

10.] πειρ. (as κωλύσαι, ch. xi. 17), 'tempt,' by putting obstacles in the way of His evidently determined course.

Ἰσχυόν] See Gal. v. 1. Peter could not be so much referring to the mere outward observance of ceremonies, which he himself and the Jewish converts thought it expedient to

^r—Matt. viii. 28 al. ^l—Luke xiv. 27. ^l—John xix. 17. ^l—Gal. vi. 2, 6. ^l—ch. xlii. 43 ref. ^u with inf. (abso.) here only. ^{Job} xv. 22. ^π—τῶν τῶν χρόνον δι- ^δ—ἀδείν ^α—α, Xen. Anab. vii. 7. 47. ^{with} ^δ—δ, Rom. vi. 8. (See Rom. xiv. 2.) ^v—ch. xxvii. 26 only. ^{See} ^l—Matt. xxiii. 27. ^l—Rom. iii. 2. ^{Num.} xviii. 7. ^w—ch. vi. 5. ^x—Luke xxiv. 36. ^{judg.} ^l—John vi. 19 ref. ^s—3 John ver. 8 only. ^l—A Luke i. 68, 78 ref. ^{const.} ^{clipt.} ^l—c Luke v. 36. ^{ch.} v. 9. ⁴—Kings xii. 8.

137.—11. ἀλλῃ 137.—rec bef *κ*υρ. om *τον* but ins A (B?) CDEGH all Chr Thdrt Thl Oec.—rec *ι*ησ. *χ*ριστου, with CD &c vss Thl² Oec: *τῷ* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l *σ* ^l *τ* ^l *υ* ^l *φ* ^l *χ* ^l *ψ* ^l *ω* ^l *α* ^l *β* ^l *γ* ^l *δ* ^l *ε* ^l *ζ* ^l *η* ^l *θ* ^l *ι* ^l *κ* ^l *λ* ^l *μ* ^l *ν* ^l *ξ* ^l *ο* ^l *π* ^l *ρ* ^l

νοῦσιν οἱ ^d λόγοι τῶν ^d προφητῶν, καθὼς γέγραπται ^d Lake iii. 4.
 16 Μετὰ ταῦτα ^e ἀναστρέψω καὶ ^e ἀνοικοδομήσω τὴν ^e σκηνήν ^e ch. v. 28 ref.
 Δαβὶδ τὴν πεπτωκυῖαν, καὶ τὰ ^g κατεσκαμμένα αὐτῆς ^g here only.
^g ἀνοικοδομήσω, καὶ ^h ἀνορθώσω αὐτήν. ^h Rom. xi. 3 only, from 8 Kings xix. 10.
 17 ὅπως ἂν ^h ἐκζητήσωσιν οἱ ^m κατάλοιποι τῶν ἀνθρώπων τὸν κύριον, ^k Luke xiii. 13.
 καὶ πάντα τὰ ἔθνη, ⁿ ὅς ⁿ ἐπικέκληται τὸ ⁿ ὄνομά μου ⁿ ἐπ' αὐτοὺς, λέγει κύριος ὁ ποιὼν ταῦτα ^l γυνωστὰ ^l from Ps. xlii. 1.
^q ἀπ' αἰῶνος. ¹⁹ διὸ ἐγὼ ^q κρίνω μὴ ^q παρενοχλεῖν τοῖς ⁶ ἀπὸ τῶν ἐθνῶν ⁶ ἐπιστρέφουσιν ἐπὶ τὸν θεόν, ²⁰ ἀλλὰ ⁿ constr. Mark vii. 26. Rev.

15. for τούτω, τούτο GH 95, 96: οὕτως D¹ sah.—συνφωνήσουσιν D¹.—16. μετὰ δὲ D¹. ἐπιστρέψω D.—ἀφ' ἀνοικοδ., ins καθὼς αἱ ἡμέραι τοῦ αἰῶνος 80³ (see l c in LXX): and aft 2nd ανοικοδ. 4. 66. 80³. 98 copt.—κατεσκαμμένα B: —στραμμένα 13 al Procop: ανισκαμμένα E: τον κατεσκαμμενον arm.—οικοδομησω (2nd time) C (appy) al.—17. αν om E al Chr.—εκζητωσι 137.—for ανθρ., εθνων 4¹.—for κυρ., θεον D 2^{eth} ar-pol.—bef ποιων om o BD (appy).—rec aft ταν. ins παντα, with H & c Chr al: παν. ταν. EG 1. 42. 98. 115. 122. 126 Thl¹: txt ABCD all v copt 2^{eth} (o ποι. r. om sah) Constt Iren Rebapt al.—18. rec at end add εστι τω θειω παντα τα εργα αυτου, with EGH & c syr Constt Chr al: γνωστον απ. αι. (add εστιν D v syr-marg Iren) τω κυριω (om syr-marg) το εργον αυτου AD v syr-marg Iren: txt B C 15. 18. 27. 29. 36. 57. 63. 65. 100. 105. 133. 180 copt sah (add hœc, see above) arm: also prefix α εστιν and addg (om d¹ 2^{eth}) αυτω 42. 57¹. 81 2^{eth} al: alii aliter. (Amidst such variety, and seeing in it (cf many more variations in Scholz ad loc) an argument against the genuineness of the words, seeing also that no possible reason can be given for their omission, if originally genuine, I have followed the authority of BC, as also have Scholz and Tischendorf. Lachmann has adopted the reading of AD al (see above), which, as Meyer observes, is evidently an emendation of still later date than the rec).—19. κρινω E: ανακρινω 13.—20. αλλ

His by covenant before. 15. τούτω] Neuter, 'to this': not, 'to Him', in which case we should expect not οἱ λόγοι τῶν πρ., but οἱ προφῆται (Meyer). 16—18.] The citation from Amos is made freely from the LXX: differing widely in the latter part from our present Hebrew text, which see in loc. E. V. In all probability the LXX had another reading before them. Of this we may at least be sure, that James, even if (as I believe) he spoke in Greek, and quoted as here given, would not himself (nor would the Pharisees present have allowed it) have quoted any rendering, especially where the stress of his argument lay in it, at variance with the original Hebrew.—The prophecy regards that glorious restitution of the kingdom to (the Son of) David, which should be begun by the incarnation of the Lord, and perfected by His reign over all nations. During the process of this restitution those nations, as the effect of the rebuilding, should seek the Lord,—to whomsoever the gospel should be preached. There is here neither assertion nor negation of the national restoration of the Jews. Be this as it may (and I firmly believe in the literal accomplishment of all the prophecies respecting them as a

nation), it is obvious, on any deep view of prophetic interpretation, that the glorious things which shall have a fulfilment in the literal Israel, must have their complete and more worthy fulfilment in the spiritual theocracy, of which the Son of David is the Head.

17. ὅς ὅς ἐπικέκλ.] Notice the same expression in the Epistle of James (reff.). 18.] The variation of reading here is remarkable. The text which I have given is in all probability the original, and the words inserted in the rec. have been intended as a help out of their difficulty. Not only are they wanting in several ancient MSS, but they bear the sure mark of spuriousness,—manifold variations in the MSS where they do occur. The sense, and account of the text seem to be this: the Apostle paraphrases the ὁ ποιὼν [πάντα] ταῦτα of the LXX, adding γυνωστὰ ἀπ' αἰῶνος, and intending to express 'saith the Lord, who from the beginning revealed these things,' viz. by the prophet (of old, see reff.) just cited. The addition in the rec. has been made to fill up the apparently elliptical γυνωστὰ ἀπ' αἰῶνος, which not being found in the passage of Amos, was regarded as a sentence by itself.

19. ἐπιστρέφουσιν, not, as E. V.

τῇ ἐκκλησίᾳ ἡ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς ἡ John xv. 19.
 Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν Luke xxii. 26.
 καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους j xxvi. 7.
 ἐν τοῖς ἀδελφοῖς, 23¹ γράψαντες ἡ διὰ χειρὸς αὐτῶν Οἱ k ch. ii. 28.
 ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κατὰ τὴν vii. 25 al.
 Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ 2 Chron.
 ἐθνῶν ἡ χαίρειν. 24^m ἐπειδὴ ἡκούσαμεν ὅτι τινες ἡ ἐξ ἡμῶν xxvii. 14.
 1 ch. xxiii. 26.
 James i. 1.
 2 John 10, 11.
 1a. xviii. 22.

m Luke xi. 6. ch. xiii. 46. xiv. 12. 1 Cor. i. 21, 22 al. L.P., except Matt. xxi. 46.
 n Matt. ii. 6. 1 John ii. 19. Deut. xiii. 18.

ξασεν D: txt A.—εκλεξαμένοις 13. 137.—εξ αὐτῶν om A: εἰς α. ἀνδρας 73.—τω bef π. om (for uniformity) DGH all Chr Thl¹ Oec: ins ABCE all Thl² (τω βαρν. also 137 Thl²).—rec επικαλούμενον (explanatory corrpn), with H &c Chr Thl Oec: txt ABCDEG 13. 15. 18. 36. 73. 180 Constt.—rec βαρσαββαν, with some mss vs Chr Thl Oec: βαρσαββαν D: βαρναβαν sct: txt ABCDEGH 57. 65. 96. 98. 104 am copt sah Constt.—εν τοις om 73.—23. rec aft αὐτῶν ins ταδε, with (mss) Constt Chr al: επιστολὴν περιεχουσαν ταδε CD (syrr-marg): επιστολὴν καὶ πεμψάντες περιεχουσαν 137 (additions, as the variation shows): txt AB.—rec bef ἀδελφ., ins καὶ οἱ (see note), with EGH mss (nrly) syrr copt sct al Constt Chr Thl Oec: txt ABCD 13 v arm Ath Iren Pacian Vigil: καὶ οἱ αἰ. om 34 (Clem Orig citing freely), καὶ οἱ πρεσβ. om Clem.—τοις (1st) om (appy) C¹.—bef αντιοχ. om την 38. 113: add καὶ λυκίαν 68: for κιλικίαν, κιλίαν D, κιλician D.—τοις εἰς εἰθ. αἰ. D.—24. ηκουσ. om 73.—εξελεθ. om B arm

munione cum epulis sacrificialibus polytheismo favere videremini, quum illi Judæi . . . monotheismo adhererent tenacissime, eumque quavis septimana sibi inculcatum audiant,—Heinrichs.—“Nam quod ad Mosen attinet, non possunt, qui ex Judæis sunt, queri, omne sperni ab alienigenis nostri gregis, quando in nostris (?) non minus quam in Judaicis conventibus Moses, ita ut ab antiquo factum est, legitur, et quidem sabbatis,” Grot., Hammond.

23.] ἐκλεξαμένους must not (with Kuin. al.) be taken for ἐκλεχθέντας; the 1 sor. middle can never have a passive signification: see Lobeck's note on Phrynichus, p. 319: where he gives a collection of seeming instances of such usage and explains them.—Such irregularities of case in words in apposition as we have here (ἀποστόλοις . . . ἐκλεξαμένους . . . γράψαντες . . .) will not surprise any one versed in Hellenistic Greek: See e. g. ch. xxii. 17, ἐγένετο δὲ μοι ὑποστρέψαντι . . . κ. προσερχομένῳ μου . . . γενέσθαι με ἐν ἐκασταῖς . . . and ref. (j).

Βαρσαββᾶν] Of this Judas nothing further is known than that (ver. 32) he was a ‘prophet’ (see ch. xiii. 1). Wolf and Grotius hold him to have been the brother of Joseph Barnabas, ch. i. 23. Σίλαν] otherwise Silvanus (Σιλουανός): the former name in the Acts, the latter in the Epp. of Paul. He also was a ‘prophet’ (ver. 32). He accompanied Paul on his second missionary journey through Asia Minor to Macedonia (ver. 40—ch. xvii. 4),—remained behind in Berea (xvii. 10. 14), and joined Paul again in Corinth (xviii. 5.

1 Thess. i. 1. 2 Thess. i. 1), where he preached with Paul and Timotheus (2 Cor. i. 19). Whether the Silas (1 Pet. v. 12) by whom the first Epistle of Peter was carried to the churches of Asia Minor, was the same person, is altogether uncertain. Tradition distinguishes Silas from Silvanus, making the former bishop of Corinth, the latter of Thessalonica. On the hypothesis which identifies Silas with Luke and makes him the author of the Acts, see prolegg. to Acts, § 1. 11. β, γ. I may repeat here, that in my mind the description of Silas here as one of the ἡγούμενοι ἐν τοῖς ἀδελφοῖς, of itself, especially when contrasted with the preface to Luke's gospel, would suffice to refute the notion.

23.] The omission of καὶ οἱ before ἀδελφοί, found (see var. read.) in all the first MSS, can (as Neander observes against De Wette) hardly have been occasioned by hierarchical considerations, seeing that it occurs as early as Irenæus, and that it would be equally against the strong hierarchical view to call the presbyters πρεσβ. ἀδελφοί, writing ἀδελφοῖς. It seems very much more probable to me, that the words καὶ οἱ were inserted to bring the decree into exact harmony with the beginning of ver. 22. In this, the first official mention of πρεσβύτεροι, it is very natural that the import of the term should be thus given by attaching ἀδελφοί to it. Κιλικίαν] This mention of churches in Cilicia, coupled with the fact of Paul's stay at Tarsus (ch. ix. 30—xi. 25: see also Gal. i. 21) makes it probable that Paul preached the gospel there, and to Gentiles, in accordance with

ο — Gal. i. 7. ἔξελθόντες ὁ ἑτάραξαν ὑμᾶς λόγοις ὁ ἀνασκευάζοντες τὰς ABCD
 v. 10. ἡ τα- ψυχὰς ὑμῶν, 25 οἷς οὐ ὁ διεστελάμεθα, ἔδοξεν ἡμῖν γενο- EGH
 ράττει σε, ... ὁτι ... μένοις ὁμοθυμαδὸν ἔκλεξαμένους ἄνδρας πέμψαι πρὸς
 Xcn. Mem. ii. 6. 17. ὑμᾶς σὺν τοῖς ἁγαπητοῖς ἡμῶν Βαρνάβη καὶ Παύλῳ,
 P hers only t. (See ch. xvii. 6.) τὴν Λί- 26 ὁ ἀνθρώποις ὁ παραδεδωκόσιν τὰς ὁ ψυχὰς αὐτῶν ὁ ὑπὲρ
 κων καθ- ελὼν κ. ἀνα- σκεύδων. τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 27 ὁ ἀ-
 Thuc. iv. 116. q Mark vii. 36 al. Esck. iii. 10. r ch. i. 14 reff. s ver. 22. t w. gen., Rom. i. 7. xvi. 5, 8.
 1 Cor. x. 14. Phil. ii. 19 only (Paul). Ps. cxvii. 2. u — Matt. xiii. 45. Gen. ix. 30 al. v — 1 Cor.
 xiii. 8. Dan. iii. 28. w — Matt. ii. 20 al. ch. xx. 24 al. Exod. xxi. 28. x ch. v. 41. ix. 16.

(ὡς εἰ ἡμῶν) Constt Vig (εἰ ἡμ. om 32. 57). 81. 105: *meth om εἰ ἡμ. εἰ.*: ἐλθόντες G.—
 ἐξεταράξαν D¹.—*rec aft ὑμῶν ins λεγοντες περιτεμνεσθαι και τηρειν τον νομον (gloss*
from vs 1, 5), with CE (aft περιτ. ins διει E Bed-gr) (περιτεμνουν αυτοους τα τεκνα
Chr-edd) al Iren (aft διεισσελ.): om ABD 13 v copt sah *meth Constt Ath Epiph Vig*
Bed.—bef διειστ. om on 137.—26. ομοθ. om 73.—*εκλεξαμενοις (om 73) ABG S. 13. 31.*
69. 95. 104. 106. 133. 137 (grammatical correction): txt CDEH most mss Constt
 Chr Thl Oec.—*αγαπ. ὑμων D gr.—βαρν. τε 137.—26. την ψυχην D Iren.—χρ. om*
73.—at end, add εις παντα πειρασμον DE 137 Bed-gr syt-marg.—27. λογ. πολλου E.

the vision which he had in the temple (ch. xxii. 21).

χαίρειν.] Not a rendering by Luke of the Hebrew *ḥayn*, as Grotius; for the Epistle was certainly written in Greek, as intended for Gentiles. The only other place where this Greek form of salutation occurs in an apostolic document (we have it in the letter of the chief captain Lysias, ch. xxiii. 26) is in James i. 1, which Bleek has remarked as a coincidence serving to show his hand in the drawing up of this Epistle. 24.] Neander remarks (Pfl. u. l. p. 223, note) that *εἰ ἡμῶν εἰ.* is a presumption in favour of the reading *καὶ οἱ ἀδελφοί* above: for that these men could hardly have gone out from among the Apostles and elders. But such a supposition is not necessary: *ἡμῶν* implies the church, the *ἀδελφοί* of whom they were the *πρεσβύτεροι*, whether *καὶ οἱ* be inserted or not.

ἄνασκ.] See ref. to Thucyd., where it will be seen that it implies *turning up the foundations*:—for Brasidas cleared the ground and consecrated it. Cf. Passow, sub voc.—The words *λίγοντες περιτεμνεσθαι κ. τηρεῖν τὸν νόμον*, inserted in rec. after *ὑμῶν*, are manifestly, in my view, an interpolation, from the desire to specify in what particulars these persons had sought to unsettle the souls of the Gentile brethren. The defence of the clause set up by Meyer and De Wette,—that if interpolated it must be from ver. 5, not from ver. 1, and that this is improbable,—is best answered by observing that in E, one of the principal authorities for the insertion, the *δεῖ* after *περιτεμνεσθαι* betrays it in very fact that the interpolation was from ver. 5, as also, but in a less degree, does the *λίγοντες*. The reasons given by Meyer and De W. why the words should have been omitted,—the similarity of ending in ὁ-MQN and νό-MON,—or to square it with ver. 1,

seem to me nugatory. The former is very improbable,—and the latter would have required the preservation of *λίγ. περιτεμνεσθαι*.—The variations also in the clause are strong presumptions against it.—The persons to whom the epistle was addressed would very well know *what* it was that had disturbed their minds, and the omission of formal mention of it would be natural, to avoid prominent cause of offence to the Jewish converts by an apparent depreciation of circumcision and the observance of the law. 25.] *γεν. ὁμοθυμ.* may mean either '*assembled with one accord*,' as (perhaps) ch. i. 14, ii. 1; or '*having agreed with one consent*,' as Meyer. I prefer the former meaning. *Βαρν. κ. Παύλ.* Paul has generally been mentioned first since ch. xiii. 43. (The exception, ch. xiv. 14, appears to arise from the people calling Barnabas Jupiter, and thus giving him the precedence in ver. 12, after which the next mention of them follows the same order.) But here, as at ver. 12, naturally we have the old order of precedence in the Jerusalem congregation preserved. 26.

παραδ. τ. ψ. see reff. The sacrifice of their lives was made by them: they were martyrs in *will*, though their lives had not as yet been laid down in point of fact.—This is mentioned to show that P. and B. could have no other motive than that of serving the Lord Jesus Christ, and to awaken trust in the minds of the churches. But, although this was so, the App. and Elders did not think proper to send only P. and B., who were already so deeply committed by their acts to the same side of the question as the letter which they bore,—but as direct authorities from themselves, Judas and Silas also, who might by word confirm the contents of the Epistle. On the present part. (*ἀπαγγ.*) see ref. and Winer, § 46, 5. The simple account

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εστάλακμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. 28 ἔδοξεν γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν μηδὲν πλεον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπανάγκες, 29 ἀπείχεσθαι ἐιδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε. κ' ἔρρωσθε. 30 Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν, καὶ συναγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολὴν. 31 ἄναγνόντες δὲ ἔχάρσαν ἐπὶ τῇ παρακλήσει. 32 Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ

ε ver. 20 reff. gen. 1 Tim. iv. 8. f ch. xxi. 26. 1 Cor. viii. 1, &c. Rev. ii. 14, 20. g ver. 20 reff. h Luke ii. 41 only. — Ps. xl. 7. Isa. lvi. 2. i see note. not as Eph. vi. 21. 2 Mac. ix. 19. only. (ch. xxiii. 30, var. read.) 2 Mac. xi. 38. 1 ch. xiii. 8 reff. n ch. xiv. 27 reff. o = Matt. vii. 9, 10. John xiii. 36. p ch. ix. 2 reff. q Matt. xviii. 18. 4 Kings xx. 13. Jonah iv. 6. r see ch. xiii. 15. Isa. lvii. 18. s ver. 27. t = ver. 27. 2 Thess. ii. 2, 15.

—απαγγέλλοντας D-gr: καταγγέλλοντας 137.—ταυτα D¹: haec d al: αυτα al.—28. τω πν. τω αγ. AB 13. 73 vss Iren Tert al Clem (corrⁿ): txt CDEGH mss (nrly) Consett Cyr-jer Chr Thl Oec Cypr Pacian.—πλειον D al.—rec των επαναγ. τουτων, with EG &c vss Chr Oec: τουτων των επ. BCD (των om D¹) H all v al Consett Thl Iren al: txt A 13. 15. 18. 36. 43. 180 Clem, Epiph Cyr Orig-int Pacian-mss (τουτων was a marginal supplementary gloss, which some inserted before, some after των επαναγκας).—επαναγκας AC (D²?) 40 al Consett: επαναγκαις 96.—29. κ. αιμ. om 133.—rec κ. πνικτου (alteration for uniformity with ver 21), with A²EGH &c vss Consett Chr Thl Oec Vig: κ. πν. om D Cyr-jer (ms) Iren Cypr Tert Ambr Pacian Jer (see on ver 21): txt A¹BC al copt sah Clem, Orig-int Orig (quotes the sense, τω πνικτω) Cyr-jer (ms) Gaud (a sanguine, i. e. suffocatis): κ. αιμ. πνικτου (sanguine suffocatis) v-mss Cassiod.—at end, D 25. 29. 32. 42. 57. 69. 105, 106. 137 sah æth syr* slav-odd Iren Cypr (not Tert) add και οσα (add an al) μη θελετε εαυτοις (αυτοις 42: al add υμιν) γενεσθαι (γειν. D) επερω (or -ροις) μη ποιεите (ποιειν D¹) (see ver 20).—πραξατε CDGH 20. 33. 43. 57. 81. 106 æth: πραξετε E al Thl².—D adds, φερομενοι (ferentes d) εν τω αγιω πνευματι: also Iren (ambulantibus in sp. s.) Tert (vectantes or recalesce vos sp. s.).—ερρωσθε om 26: add εν τω κυρ. ημων Syr.—30. aft απολ., add απο της εκκλησιας 68 Thl².—for ηλθον, κατηλθον (emendation from ver 1) ABCD (εν ημεραις ολιγαις κατ. D) 15. 18. 40. 69. 73. 105. 180 v æth Thl²: txt EGH most mss vss Chr Thl¹ Oec.—συναγοντις D¹.—επιδιδωκαν E: εδωκαν 38 Thl¹.—32. rec ιουδ. δι, with D-gr &c e v copt al Thl²: txt ABCE-gr GH 73. 133. 137 all d Syr (om sah æth) Chr Thl¹ Oec.—for οντες, υπαρ-

of it, that during the mission implied in ἀπιστάλαμεν they would be ἀπαγγέλλοντες. 27.] τὰ αὐτά, as above, 'the contents of the Epistle' (and any explanation required): not, as Neander, 'the same things as P. and B. have preached'; διὰ λόγου, 'by word of mouth,' as opposed to 'by letter,' decides against this interp. 28. τῷ ἁγ. πν. καὶ ἡμ. Not = τῷ ἁγ. πν. ἐν ἡμ. (as Olsh.),—but as, in ch. v. 32, the Holy Spirit, given to the Apostles and testifying by His Divine power, is coupled with their own human testimony,—so here the decision of the Holy Spirit, given them as leaders of the church, is laid down as the primary and decisive determination on the matter,—and their own formal ecclesiastical decision follows, as giving utterance and scope to His will and command. The other interp. weakens this accuracy of expression, and destroys the propriety of the sentence. Neander, in

his last edn. of the Pf. u. L. (p. 224, note), has given up the rendering of his former ones, ἔδοξεν γὰρ (τῷ ἁγίῳ πνεύματι) καὶ ἡμῖν, 'It seemed good (by the Holy Ghost) to us also,' i. e. as well as to Paul and Barnabas. It was plausible, but quite untenable. Such ambiguity, in such a document, would surely be out of the question.—The judgment as to what things were ἐπανάγκες is implied in ἔδοξεν, &c. ἐπνιθ. had been used by Peter, ver. 10. 29.] ἐξ ὧν, 'from which things'; not, as Meyer, 'according to which precepts'; see John xvii. 15. εὖ πρῶξ.] Not, 'Ye shall prosper:' but as καλῶς ἐποίησας, x. 33. 3 John 6,—Ye shall 'do well.'—See the curious additions in var. read. ἔρρωσθε] The customary 'valet' of the conclusion of epistles. 31. παρακλήσει.] It does not appear, because παρακάλεσαν follows in the sense of 'exhorted' that this word need mean 'exhortation.'

u ch. xvi. 40. λόγου πολλοῦ ^a παρεκάλεσαν τοὺς ἀδελφούς καὶ ^v ἐπ- ABCD
xx. 2. εστήριξαν. ³³ ^v ποιήσαντες δὲ ^v χρόνον ¹ ἀπελύθησαν EGH
v ch. xiv. 22. ref.
w ch. xviii. 23. x μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας
xx. 3. James iv. 18. 2 Cor. xi. 25. Rev. xiii. 5. Prov. xiii. 23. De-
mouth, p. 322, οὐδ' ἐποι-
ησαν χρόνον c' ἐτέρων πολλῶν, τὸν ^b λόγον τοῦ κυρίου.
x Heb. xi. 31 only. Gen. xxvi. 29. (1 Cor. xvi. 11.)
a ch. xii. 19 ref. h
b ch. viii. 4 ref.
o = ch. i. 20 al.
Gen. xviii. 4. d ch. x. 48 ref. e = Luke xxi. 33? f = Luke ii. 15. ch. xiii. 2. 1 Cor. vi. 20.
g ch. xiv. 28 ref. h ch. xiii. 5 ref.

χοντες E: add πληρεῖς πνεύματος ἁγίου D.—πολλοῦ om D 18.—επιστήριξαν CE 73 (B?): txt AB (e sil) DGH al.—33. μετ εἰρ. om 34: μετ το αυτοὺς om 97: απο τ. αδ. om 18: υπο 99 Chr.—rec for αποστ. αυτοὺς, αποστολοὺς (*explanatory gloss, substituted for the genuine text*;—or perhaps a mistake, owing to αποστ. being common to the two words), with EGH mss Bed-gr syrr al Chr al: txt ABCD 13. 15. 18. 27. 29. 36. 40. 65. 68. 69. 105. 133. 180 v copt sah sēth Thl² Cassiod Bed.—rec at end, ins (34) εδοξε δε τω σιλα ἐπιμειναι αυτοὺς (*explanatory anticipation of ver 40*), with CD & v-ed sah syr^o arm ar-erp slav-ed Thl² Oec (σειλια D: παυλω sēth: for ἐπιμειναι, *sustinerē eos d*: for αυτοὺς, αυτοὺς CD¹, αυτοῖς 73, προς αυτοὺς D², αυτοῖς 32. 42. 57. 69: and add μονος δε ιουδας ἐπορεύθη D v (ed) arm (not arm-venet) slav-ed Cassiod, and the above vss and Cassiod add *Jerusalem*): txt ABEGH all (abt 50) am demid Syr copt sēth ar-pol slav (mss) Chr Thl¹.—for κυρ., θείου sah arm-venet.—35. ο δε π. D: και μετ ετ. D¹.—36. rec π. πρ. β., with DE al (o παυλ. D): txt ABC 13 (τον β. ο π. 180) v Thl².—επισκεψομεθα 13.—rec τους αδ. ημων (*corrupt, missing the sense of τ. αδελφ.*), with GH & c sēth al Thl Oec: txt ABCD (add τους D 137. 180: ημων τους 142) E 13. 15. 18. 27. 29. 40. 69. 73. 105 lect 40 v syrr ar-erp copt sah arm Chr.—rec πασ. πολ. with DEGH & c vss ff: txt ABC al copt.—for κατηγγ., ἐκηρυξαμεν C 15. 18. 36. 180

There was (De W.) very little *exhortation* in the letter: and it is much more natural to render it 'consolation' here: it was the *matter of their joy*, which surely could not be said of the *orders to abstain* given in the letter.

32.] **προφ.** **ἔντ.** gives the reason for their superadding to the appointed business of their mission the work of exhorting and edifying.—On **προφ.**, see xi. 27; xiii. 1, and notes.

33.] **πρ.** 'having continued some time': see ref.

34. omitted.] On every account it is probable that the words forming this ver. in rec. (see var. read.) are an interpolation. For, (1) MSS evidence against them is weighty, especially as D, in the case of *insertions* in the Acts, is of very low authority. (2) The *αὐτοὺς* is *αὐτοῖς* in C and D¹, and *αὐτοῖς* in others, and D and the Vulg. add *μόνος δὲ Ἰουδ. ἐπορεύθη*; the former showing the copying of an indistinct marginal gloss which was not understood, and the latter betraying the secret of the whole, viz. that the notice was interpolated to account for Silas being found again at Antioch in ver. 40. (3) Internally considered, the insertion is very improbable: coming after *ἀπελύθησαν* unexplained (which from its voice and tense

implies that the dismissal actually took place and they departed) and followed by Παῦλος 34 after εδοξε δε τῷ Σιλᾷ. On Silas's subsequent presence at Antioch, see note, ver. 40.—We learn from Gal. ii. 10, that a *condition* was attached to the cordiality with which the Gentile mission of Paul and Barnabas was recognized by the chief Apostles:—that they should *remember the poor*, i. e. the poor at *Jerusalem*;—that the wants of the mother church should not be forgotten by those converts, whose Judaical bond to her was thus cast loose. This was an object which Paul was ever most anxious to subserve. See Gal. i. c. and note.

35.] **διδάσκοντες**, to those who had received it,—*εὐαγγελιζόμενοι*, to those who had not.

36.—CH. XVIII. 22.] PAUL'S SECOND MISSIONARY JOURNEY (unaccompanied by Barnabas, on account of a difference between them), THROUGH ASIA MINOR to MACEDONIA AND GREECE, and THENCE BY SEA, TOUCHING AT EPHESUS, to JERUSALEM AND BACK to ANTIOCH. 36. μετὰ 8. τινας ἡμ..] *How long*, we are not informed: but perhaps (?) during this time took place that visit of Peter to Antioch mentioned Gal. ii. 11, ff. when he

aa plur. Rom. xvi. 16 ref.
 b — ch. xviii. 19, 24 al.
 — Acts only.
 2 Macc. iv. 44.
 c ch. xi. 11. xii. 7. xxvii. 34 only in Acts.
 d ch. x. 45 ref.
 e ch. x. 22 ref.
 f ch. xv. 40.
 g red. Matt. xiii. 31 al. of persons, here only.
 h Luke i. 50.
 i — ch. iv. 21.
 j — ch. x. 21.
 k ch. ii. 30 ref.
 l acc. here only.
 m — 1 Cor. xi. 2.
 n — Luke xi. 28 al. Eccles. xii. 18.
 p — 1 Cor. vii. 37.
 τὰς ἑκκλησίας. XVI. ¹ κατήντησεν δὲ εἰς Δέρβην καὶ Λύστραν. ² καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας ³ πιστῆς, πατρὸς δὲ Ἑλλήνος, ⁴ ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. ⁵ τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελεῖν, καὶ ⁶ λαβὼν ⁷ περιέτεμεν αὐτὸν ⁸ διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾗδισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ⁹ ὑπῆρχεν. ¹⁰ ὥς δὲ ¹¹ διεπορεύοντο τὰς πόλεις, ¹² παρεδίδosan αὐτοῖς ¹³ φυλάσσειν τὰ ¹⁴ δόγματα τὰ ¹⁵ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις. ¹⁶ Αἱ μὲν οὖν ¹⁷ ἐκκλησίαι ¹⁸ ἑστερεοῦντο τῇ ¹⁹ πίστει, καὶ

CHAP. XVI. 1. διελθὼν δὲ τα εθνη ταυτα κατηντ. D syr-marg Cassiod.—και εις δ. AB 36. 40. 137. 180 copt syt.—και εις λυστ. AB 73. 137: εις (2nd) Thl' also.—τις om 40. 63. 99 Thl'—εκει ην D: om εκει 32. 37. 57 eth.—rec γυν. τινος, with GH mss vs Thl Oec: txt ABCDE 14. 18. 25. 34. 36. 40. 69. 73. 103. 105. 137. 142. 180 v copt eth arm syr Chr Orig-int Jer.—ιουδ. om E (vidue lat-mss Aug, iουδ. χηρας 25).—8. for λαβων, ελαβε και 137.—παντες (for απ.) CDE al: txt AB (e sil) GH al Chr Thl Oec.—ηδισαν 38.—οτι ελλην ο πατηρ αυτου ABC. 13. 15. 18. 31. 33, 34. 40. 68, 69. 105. 180 v sah Thl' (corrtn for simplicity): txt DEGH most mss (vss) Chr Thl' Oec.—4. επορευοντο 57. 95.—rec παρεδιδουν: txt ABC (-δουσαν) DE 13.—rec των πρεσ. (corrtn for uniformity), with EGH &c Chr al: txt ABCD 95. 97. 100. 105 Bas Thl'.—των aft πρεσ. om 13. 95.—rec ιερουσαλημ with EGH &c Chr al: txt ABCD 13 v Thl'—D has the ver thus: διερχομενοι δε τας πολεις εκηρυσσαν και παρεδιδosan αυτους μετα πασης παρησιας τον κυριον ιησ. χρ. αμα παραδιδοντες και τας εντολας (των D) αποστ. ε. πρεσβ. τ. εν ιερ.—5. τη πιστ. om D.—κιρμεισιν E 3. 65. 95¹ al

Minor. 41. Συρίαν κ. Κίλικ.] See note, ver. 23. Here we finally lose sight of Barnabas in the sacred record.

CHAP. XVI. 1.] We have Derbe first, as lying nearest to the pass from Cilicia into Lycæonia and Cappadocia. Paul probably travelled by the ordinary road through the 'Cilician gates,' a rent or fissure in the mountain-chain of Taurus, extending from north to south through a distance of eighty miles. See various interesting particulars in C. and H. Vol. I. p. 277, and notes. [εκει] At *Lysitra*: which, and not Derbe, was in all probability the birth-place of Timotheus: see on ch. xx. 4. This view is confirmed by ver. 2.—He had probably been converted by Paul during his former visit, as he calls him his *son in the Lord*, 1 Cor. iv. 17. 1 Tim. i. 2. 2 Tim. i. 2; perhaps at Antioch in Pisidia, see 2 Tim. iii. 10, 11. His mother was Eunice, his grandmother, Lois,—both women of well-known piety, 2 Tim. i. 5. Whether his father was a proselyte of the gate or not, is uncertain: he certainly was *uncircumcised*. He would be, besides his personal aptness for the work, singularly fitted to be the coadjutor to Paul, by his *mixed extraction*

forming a link between Jews and Greeks.

2.] Some of these testimonies were probably intimations of the Spirit respecting his fitness for the work; for Paul speaks, 1 Tim. i. 18, of τὰς προαγούσας ἐπὶ τῇ προφητείας (see ch. xiii. 1. 3). He was set apart for the work by the laying on of the hands of Paul and of the presbytery, 1 Tim. iv. 14. 2 Tim. 16, after he had made a good confession before many witnesses, 1 Tim. vi. 12. 3. λαβὼν περιτμ.] As E. V. 'took and circumcised him.' Every Israelite might perform the rite; see Winer, R.W.B., art. 'Beschnidung.' διὰ τ. ἰουδ.] That he might not at once, wherever he preached, throw a stumbling-block before the Jews, by having with him one by birth a Jew, but uncircumcised. There was here no concession in doctrine at all, and no reference whatever to the duty of Timotheus himself in the matter. In the case of Titus, a Greek, he dealt otherwise, no such reason existing: Gal. ii. 3. 4. τὰς πόλ.] Iconium, and perhaps Antioch in Pisidia. He might at Iconium see the elders of the church of Antioch, as he did afterwards those of Ephesus at Miletus. If he went to An-

ἡ ἐπερίσσειον τῷ ἀριθμῷ ἡ καθ' ἡμέραν· ⁶ διελθόντες δὲ ^{2 Cor. ix. 12. Phil. i. 9.}
 τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, ἡ κωλυθέντες ὑπὸ τοῦ ^{Mark xiv. 49. Luke ix. 28. ch. iii. 2.}
 ἀγίου πνεύματος ἡ λαλήσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ^{Nam. iv. 16. 2 ch. xv. 41.}

v—Matt. xix. 14. ch. viii. 36 al. 1 Kings xxv. 26.

w ch. xi. 19 rē.

Chr (mss).—8. for διελθόντες, διηλθον· ABCDE 13. 15. 18. 27. 29. 31. 36. 40. 65. 73. 103. 105. 133. 137. 163. 180 syr copt arm Ath Epiph al (emendation to avoid the repeated participial clauses): txt GH most mss (appy) (transcuntes . . . velati sunt v) Chr Thl Oec.—rec την γαλ. (corrpn for uniformity), with EGH &c ff: txt ABCD al Cæsar.—μῆδεν λαλήσαι D.—τον λ. του θεου D v syr ar-erp copt.—at end, Chr adds, την φρυγ. κ. τ. γαλατιαν αφεντες (καταλιποντες mss.) ως την μισογαϊαν εσπειδον.

tioch, he might regain his route into Phrygia and Galatia by crossing the hills east of that city.

6.] This general notice, with μὲν οὖν, like those at ch. ix. 31; xii. 24, marks the opening of a new section.

6-9.] This very cursory notice of a journey in which we have reason to think so much happened,—the founding of the Galatian and Phrygian churches (see ch. xviii. 23, where we find him, on his second visit, ἐπιστηρίζων πάντας τοὺς μαθητάς), the sickness of the Apostle alluded to Gal. iv. 13, the working of miracles and imparting of the Spirit mentioned Gal. iii. 5,—the warmth and kindness of feeling shown to Paul in his weakness, Gal. iv. 14-16,—seems to show that the narrator was not with him during this part of the route; an inference which is remarkably confirmed by the sudden resumption of circumstantial detail with the use of the first person, at ver. 10.

6. Φρυγίαν] There were two tracts of country called by this name: 'Phrygiam utramque (alteram ad Hellespontum, majorem alteram vocant) . . . Eumeni restituerunt.' Livy, xxxviii. 30. It is with 'Phrygia Major' that we are here concerned, which was the great central space of Asia Minor, yet retaining the name of its earliest inhabitants, and on account of its being politically subdivided among the contiguous provinces, impossible to define accurately (see C. and H. p. 257, note 5).—The Apostle's route must remain very uncertain. It is probable that he may have followed the great road (according to his usual practice and the natural course of a missionary journey) from Iconium to Philomelium and perhaps as far as Synnada, and thence struck off to the N.E. towards Pessinus in Galatia. That he visited Colossæ, in the extreme S.W. of Phrygia, on this journey, as supposed by some, and recently maintained with some ingenuity by Mr. Lewin (Life and Epp. of S. Paul, I. 191 ff.), is very improbable (see Wieseler, Chron. d. Apostgech. pp. 28 ff.).

Γαλατικὴν χ.] The midland district, known as Galatia, or Gallo-græcia, was inhabited by the descendants of those

Gauls who invaded Greece and Asia in the third century, B. C., and after various incursions and wars, settled and became mixed with the Greeks in the centre of Asia Minor. They were known as a brave and freedom-loving people, fond of war, and, either on their own or others' account, almost always in arms, and generally as cavalry. Jerome (on Gal. i. 2) says that their speech was like that of the Germans in the neighbourhood of Treves: and perhaps Ἀνκαονιστί, ch. xiv. 11, spoken of the neighbouring district, may refer to this peculiar dialect. But Greek was extensively spoken. They were conquered by the consul Cn. Manlius Vulso, 189 B. C. (Livy, xxxviii. 12, see I Macc. viii. 2), but retained their own governors, called as before tetrarchs, and afterwards kings (for one of whom, Deiotarus, a protégé of Pompey's, Cicero pleaded before Cæsar); their last king, Amyntas, passed over from Antony to Augustus in the battle of Actium. Galatia, after his murder, A. D. 26, became a Roman province. The principal cities were Ancyra,—which was made the metropolis of the province by Augustus,—Tavium, and Pessinus: in all, or some of which, the Apostle certainly preached. He was detained here on account of sickness (δι' ἀσθενειαν τῆς σαρκός, Gal. iv. 13). See further in prolegg. to Gal.

κωλυθέντες] By some special intimation, like that in ch. xiii. 2.

Ἀσίᾳ] This name, applied at first to the district near the river Cæster in Lydia (Ἀσιῶν ἐν λευμῶνι, Καύστρου ἀμφὶ πέτρῳ, Hom. Il. ii. 461), came to have a meaning more and more widely extended, till at last it embraced, as at present, the whole vast continent forming one of the quarters of the globe. But we never find this meaning in Scripture. The Asia of the Acts is not even our Asia Minor,—which name is not used till Orosius (i. 2) in the fourth century A. D.,—but only a portion of the western coast of that great peninsula. (A full account of the history of the territory and its changes of extent will be found in C. and H., pp. 255 ff., and in Wieseler, pp. 32-35. I confine myself

x of place, here only, of person, Lake x. 38.
 y ch. ix. 36 refl.
 s ch. xiv. 16 al.
 a const. Matt. vi. 46 only.
 ch. xiv. 26.
 John ii. 12.
 c ch. x. 3 refl.
 d ch. v. 19 refl.
 e ch. i. 3, ii. 3.
 Matt. xvii. 3.
 al. Exod. iii. 3, 16.
 f Lake i. 10, 20.
 Jer. xxxiii. 20.
 ch. xxi. 28.
 2 Cor. vi. 2 al.
 g Matt. viii. 6 al.
 k—Lake vi. 19.
 h Lake xvi. 26.
 i Kings xiii. 7.
 j John i. 44.
 l Matt. xv. 25 al.
 Matt. xii. 10 al.

7 * ἐλθόντες * κατὰ τὴν Μυσίαν ὁ ἐπείραζον εἰς τὴν Βιθυνίαν πορευθῆναι, καὶ οὐκ ἔϊασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ. 8 * παρελθόντες δὲ τὴν Μυσίαν * κατέβησαν εἰς Τρωάδα. 9 καὶ ὄραμα ἔδειξεν αὐτοῖς τῷ Παύλῳ ὡφθη, ἄνθρωπος Μακεδὼν τις ἑστὼς * παρακαλῶν αὐτὸν καὶ λέγων ἡ Διαβάς εἰς Μακεδονίαν ἰβοήθησον ἡμῖν. 10 ὥς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐξήγησάμεν ἱελεθεῖν

—7. for *ελθοντες*, *γενομενην* D¹: -*νοι* D²: *παρελθοντες* 100.—*aft* *ελθ.* *ins* *δε* ABCDE all Syr *arr-copt* *sah* (*και* *ελθ.* Syr *seth*) Ath Epiph D al (*to correspond with* *δηλθον* above, and in same MSS): *txt* GH most *mas* (*appy*) Chr Thl Oec.—for *μυσ.*, *ασαν* 37. 73.—for *επειρ.*, *ηθελαν* D.—*rec* *kata* *τ. β.* (*perhaps merely a mistake, occasioned by* *kata* *τ. μυς.* before: *if an intentional alteration, the reason is not clear*), with GH al Thl¹: *txt* ABCDE al (*vas?*) Epiph Cyr Chr Thl²—*rec* *πορευεσθαι* (*corr*) for the less usual *inf. aor*), with CDGH & Chr Thl¹ Oec: *txt* ABE 15. 34. 36 al Cyr Did Thl².—*και* *το* *ιησ.* om 163.—*rec* *α* *το* *πν.* om *ιησου* (*see note*), with GH al *sah* *ar-pol* *slav* Chr Thl Oec: *txt* ABC² (*κυριου* C¹ *demid*) DE 15. 31. 33. 36. 40. 73 lect 40 *v* *syrr* *ar-erp* *copt* *seth* *arm* *Jer* *Orig-int* *Vig* al: *τον* *ιησ.* 13. 105 Cyr al.—8. *δευθ.* D: *ειλεθ.* Syr *ar-erp*: *παρελθ.* *sah*.—*κατηγησαν* D *gr* Syr.—9. *εν* *οραματι* D-*gr* Syr.—*της* om A² (and *appy* A¹) BD al (*as unnecessary and unusual*): *ins* C (om *δια* C) EGH *mas* (*nri*) Chr Thl Oec.—*rec* *ωφθη* *τω* *παυλω* (*corr*) of order), with ACD¹GH & *vas* ff: *txt* BD²E 13 *v*.—*ωρει* *ανηρ* D Syr *sah*.—*rec* *ανηρ* *τις* (*corr*) of order), with GH & *vas* Chr al: *txt* ABCDE al *v* Thl¹.—*rec* *aft* *ανηρ* *τις* (*see above*) *ins* *ην*, with GH & *vas* Chr Thl¹ Oec: also *aft* *μακεδων* *τις* ABCD² 13. 73 Thl²: *aft* *μακεδων* 163. 180 (*these* *varr* of position showing the word to be spurious, inserted to fill up the imagined constr, if not being observed that *ανηρ* & *is* in apposition with *οραμα*): om D¹E 3. 47. 95¹. 103 Syr *copt* *seth* *arm* Chr *comm* (*appy*).—*ιστως* *kata* *το* *προσωπον* *αυτου* D *syrr*² *sah*.—*bef* *παρακαλων*, *ins* *και* (*supplementary* *corr*) ABC²E 13. 73. 137. 180 *v* *syrr* *ar-erp* *seth*: om DGH most *mas* *copt* al Chr Thl Oec.—*αυτον* om D.—10. *ιδεν* CH.—for *ως* . . . *οτι*, D has *διεγερεθεις ουν* *δηγησατο* *το* *οραμα* *ημιν* (*so far* *sah* also) *και* *ενοησαμεν* *οτι*.—*εξηγησεν* 42.—*ελθειν* 3. 33, 34. 95¹ al.—*bef* *μακ.* om *την* BCFG 13. 96.

to its import in the Acts.) This, which was the Roman province of Asia,—Asia Propria, Plin. v. 28, as spoken of in the Acts, includes only Mysia, Lydia, and Caria,—excluding Phrygia (ch. ii. 9 and here: 1 Pet. i. 1 it must be included) as in Pliny l. c.,—Galatia, Bithynia,—Cilicia, Pamphylia, Lycia. See further on ch. xix. 38. 7. Βιθυνίαν] At this time a Roman province (senatorial: Hadrian, whose favourite province it was, took it from the senate). ‘When they were come to (i. e. to the borders of) Mysia, they attempted to go into B.’—The expression *πν. Ἰησοῦ* is remarkable, as occurring in all the great MSS, and from its peculiarity bearing almost unquestionable trace of genuineness,—the idea being quite untenable that the word Ἰησοῦ has been inserted here, and no where else, on doctrinal grounds. If the report of this journey came from an unusual source, an unusual expression would be accountable. 8.] *παρελθόντες* must from the context mean ‘having past by,’ i. e. as regarded their work of preaching,—and not ‘having

past by’ as avoiding it; for they could not get to the coast without entering Mysia.

Τρωάδα] Troas (Alexandria Troas, in honour of Alex. the Great: now Eski Stamboul) was a colony *juris Italici* (see on ver. 12), and a free city, and was not reckoned as belonging to either of the provinces, Asia or Bithynia. Whether it was for this reason that Paul and his companions visited it, is uncertain. He may have had the design of crossing to Europe, if permitted, which the subsequent vision confirmed. See ch. xx. 5. 2 Cor. ii. 12. 2 Tim. iv. 13.

9.] The vision seems to have appeared in the same way as that sent to Peter in ch. x. It was an unusual apparition, designed to convey a practical meaning. The context precludes our understanding it as a dream.

Μακεδόν] known probably by the affecting words spoken by him. There would hardly be any peculiarity of dress by which a Macedonian could be recognized.

10. ἐξηγήσαμεν] by immediate enquiry for a ship. This word is remarkable as the introduction of the first person in the nar-

¹ εἰς τὴν Μακεδονίαν, ^m συμβιβάζοντες ὅτι ⁿ προσκέκληται ^m ἡμᾶς ὁ κύριος ^o εὐαγγελίσασθαι αὐτούς. ¹¹ ^p ἀναχθέντες δὲ ἀπὸ τῆς Τρωάδος ^q εὐθυδρομήσαμεν εἰς Σαμοθράκην, ^r τῇ τε ^r ἐπιούσῃ εἰς Νεάπολιν, ¹² ἐκείθεν τε εἰς Φιλίππους, ^m ch. ix. 23
ⁿ ch. ii. 29.
^o ch. ii. 32.
^p ch. xii. 18 al.
^q ch. xxi. 1
^r only x.
^r ch. vii. 26 ref.

180 al Chr (text) Thl¹ (for uniformity with εἰς μακ. above: but that was the first, this the second mention): ins ADH mss (nrly) Chr (comm) Thl² Oec.—for κυριος, θεος (most prob, as so often, a gloss on κυριος, to distinguish its precise meaning) ABCDE 13. 15. 18. 33. 34. 36. 180 al v copt sct Thl² Jer: txt DGH most mss syr sah al Chr Thl¹. —for αὐτους, αυτοις A 13. 73 all Thl¹ —της εν τη μακεδ. D.—11. rec for δε, ουν (corr to suit the sequence on the foregoing ver), with BCGH &c vss Thl¹ Oec: txt AD (τη δε εκαυριον αχθ. αναχθ. D²) απο D 137 Syr-marg: και αναχθ. other vss: αναχθεντος δε 13) E al v copt syr-marg Chr Thl². —της bef tp. om (as unnecessary) ABCDE 13. 33. 40. 73. 137. 180 Chr: ins GH most mss Thdrt Thl Oec.—την συμ. 93.—for τη τε, τη δε (alteration of the characteristic τε, which now, in Luke's own narrative, begins to be again very frequent) AB (δ') CEG al copt sah syr: και τη D: txt H most mss v Syr sct arr Chr Thl Oec.—επιουσ. ημερη D.—νεαν πολιν AD².—13. κακειθεν

rative: which however is dropped at ch. xvii. 1, on Paul's leaving Philippi, and resumed again, ch. xx. 5, on occasion of sailing from Philippi. Thence it continues to the end of the book. On the question, what is implied by this, we may remark, (1) That while we safely conclude from it that the writer was in company with Paul when he thus speaks, we cannot with like safety infer that he was not, where the third person is used. This latter must be determined by other features of the history. For it is conceivable that a narrative, even where it concerns all present, might be, in its earlier parts, written as of others in the third person, but might, when more intimacy had been established, or even by preference only, be at any point changed to the first. And again the episodes where the chief person alone, or with his principal companion or companions, is concerned, would be many, in which the narrator would use the third person, not because he was not present, but because he was not concerned. This has not been enough attended to. If it be thought fanciful, I may refer to an undoubted instance in the episode, ch. xxi. 17, γενομένων ἡμῶν εἰς Ἱερ., to ch. xxvii. 1, ὡς δὲ ἐκρίθη τ. ἀποπλεῖν ἡμᾶς . . . ; during the whole of which time the writer was with or in the neighbourhood of Paul, and drops the *we*, merely because he is speaking of Paul alone. (2) One objection raised by De Wette to the common view, that Luke accompanied Paul from this time (except as above), is, that several times Paul's companions are mentioned, but Luke is never among them. On examining however one of the passages where this is done, we find that after the enumeration of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we are told, οὗτοι προελθόντες Vol. II.

ἔμενον ἡμᾶς ἐν Τρωάδι: so that the writer evidently regards himself as being closely associated with Paul, and does not think it requisite to enumerate himself among the companions of the Apostle. This may serve as a key to his practice on other occasions. On the whole, and after careful consideration of the subject, I see no reason to doubt the common view, that Luke here joined the Apostle (whether, as Wieseler suggests, as a physician, on account of his broken health, must of course be matter of conjecture, but is not improbable), and from this time (except from ch. xvii. 1—xx. 5), accompanies him to the end of the history. See the question of the authorship of the Acts further discussed in the Prolegg.

11.] They had a fair wind on this occasion: in ch. xx. 6, the voyage in the opposite direction took five days. This is also implied by εὐθυδρομήσαμεν: see ref., where it has the same sense, viz., 'ran before the wind.' The coincidence of their going to Samothrace also shows it: determining the wind to have been from the S. or S.S.E. It is only a strong southerly breeze which will overcome the current southwards which runs from the Dardanelles by Tenedos (C. and H. p. 307): and this, combined with the short passage, is another mark of the veracity of our narrative. They seem to have anchored N. of the lofty island of Samothrace under its lee.

εἰς Νεάπολιν] In an E. by N. direction, past the island of Thasos. It was not properly in Macedonia, but in Thrace, and twelve Roman miles from Philippi, which was the frontier town of Macedonia strictly speaking: see below. It was by Vespasian, together with the whole of Thrace, attached to the province of Macedonia (Winer, RWB.). Some Roman ruins and inscriptions serve to point

ch. x. 41, 47.
xiii. 22, 43 al.
ch. viii. 31 ref.
a here only f.
v absol. ch. xii.
19 ref.

ἥτις ἐστὶ πρώτη τῆς ἑμερίδος τῆς Μακεδονίας πόλις, ἡ κο-
λώνια. Ἦμεν δὲ ἐν αὐτῇ τῇ πόλει διατρίβοντες ἡμέρας

ABCD
EGH

w ch. x. 48 al.

(*alteration, see above*) ABCDE 13. 105. 133. 163. 180 all Thl¹: εκ δε G 137 sah syr: txt H most mss v Syr copt æth arr Chr Thl¹ Oec.—ως φέλιπ. 180.—for πρωτ., κεφαλή D Syr ar-erp.—της βεφ μερ. om B (Birch, Bendl): της μερ. om D 14¹. 96. 105. 137. 142 syr æth ar-erp Chr.—μερίς E-gr slav.—της βεφ μακ. om (to make the sense clearer: μακεδονίας πολ. expressing 'Macedonian city' better than της μακεδονίας πολ.) ACE 40. 43. 65. 69. 95. 180 al: ins BDGH most mss Chr Thl Oec.—κολωνια BH 65. 95. 96. 97. 98. 113. 120. 180 Chr Thl¹: txt A (εωλωνια) CDE (εωλωνια) G &c Thl¹ Oec.—rec ταυτη τη πολ. (*alteration from misunderstanding: see note*), with ABCD¹E all v al: τη αυτη 4. 66. 76. 84: αυτη 57. 78. 80: αυτη δε 42: txt D¹GH all Syr

out the Turkish village of Cavallo as its site.

12. Φιλιππου] Philippi was built as a military position on the site of the village Krenides (also called Datos, Appian, Bell. Civ. iv. 105, οἱ δὲ Φιλιπποὶ πόλις ἰσθμῖν, ἢ Δάτος ὀνομάζετο κάλαι, καὶ Κρηνίδες ἐτι πρὸ Δάτου κρῆναι γὰρ εἰσι περὶ τῷ λόφῳ ναμάτων πολλὰι), by Philip the Great of Macedon. The plain between the Gangites, on which the town is situate, and the Strymon, was the field of the celebrated battle of Antony and Octavius against Brutus and Cassius (cf. Dio Cassius, xlvii. 41 ff.: Appian, ubi supra): see more below. There is now an insignificant place on its site retaining the name Filiba (or Philippigi?). Winer, RWB.

πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις] 'The first Macedonian city of the district.' It was the first Macedonian city to which Paul and his companions came in that district,—Neapolis properly belonging to Thrace. And this epithet of πρώτη would belong to it not only as regarded the journey of Paul and Silas, but as Wieseler remarks (Chron. d. Apgech. p. 37, note) as lying *furthest eastward*, for which reason also the district was called Macedonia prima, though furthest from Rome. The other explanations are, (1) 'chief city,' as E. V. But this it was not: Thessalonica being the chief city of the whole province, and Amphipolis of the division (if it then subsisted) of Macedonia prima:—(2) πρώτη is taken as a title of honour (Hug., Kuin., De Wette), as we find in the coins of Pergamus and Smyrna (but not in the case of any city out of Asia Minor): (3) πόλις κολων. are united (Grot.),—'the first city which was a colony.' But there could be no reason for stating this; whereas there would be every reason to particularize the fact that they tarried and preached in the very first city to which they came, in the territory to which they were sent.

μερίδος would seem to import that the division into Macedonia prima, secunda, &c., made long before this by Æmilius Paulus (Livy, xlv. 29) still

subsisted: this however is not necessary: φέρις might be merely a geographical subdivision.

κολωνία] Philippi was made a colonia by Augustus, as a memorial of his victory over Brutus and Cassius, and as a frontier garrison against Thrace. Its full name on the coins of the city was Colonia Augusta Julia Philippensis. A Roman colony was in fact a portion of Rome itself transplanted to the provinces (Aulus Gellius, xvi. 13, calls them 'ex civitate quasi propagatae—populi Romani quasi effigies parvae simulacraque'). The colonists consisted of veteran soldiers and freedmen, who went forth, and determined and marked out their situation, with all religious and military ceremonies. The inhabitants of the colonies were Roman citizens, and were still enrolled in one or other of the tribes, and possessed the privilege of voting at Rome. In them the Roman law was strictly observed, and the Latin language was used on their coins and inscriptions. They were governed by their own senate and magistrates (Duumviri, as the consuls at Rome: see on σπαρτηγοὶ below, ver. 19), and not by the governor of the province. The land on which they stood was tributary, as being provincial, unless liberated from tribute by the special favour of the *jus italicum*, or quiritarian ownership of the soil. This Philippi possessed, in common with many other colonies and favoured provincial towns. The population of such places came in process of time to be of a mixed character: but only the descendants of the original colonists by Roman wives, or women of a people possessing the civitas, were Roman citizens. Hence new supplies of colonists were often necessary. See article Colonia in Smith's Dict. of Antt., and C. and H. pp. 313, ff.

ἐν αὐτῇ τῇ πόλει] 'In the city itself,'—as distinguished from the suburban place of prayer to which they afterwards, on the Sabbath, ἐξῆλθον τῆς πόλεως. There can hardly be a doubt that this is the right reading, no reason being assignable for the alteration of ταύτῃ in αὐτῇ, whereas the converse was obvious

τινάς, ¹³ τῇ τε ἡμέρᾳ τῶν σαββάτων ἔξήλθομεν τῆς πύλης παρὰ ποταμόν, οὗ ἔνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξιν. ¹⁴ καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν θεόν, ἤκουεν, ἧς ὁ κύριος διήνοιξεν τὴν καρδίαν ὥστε προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. ¹⁵ ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς,

ch. i. 8. ll. 7 al. d here only t. e ch. xviii. 7 only. See ch. xiii. 50. f — Lake xxiv. 45. 2 Maco. i. 4 g — ch. viii. 6 ref. h — ch. x. 2 al.

slav Chr Thl Oec.—13. τῇ δε D 13 v copt sah syr Thl.—rec της πολεις (perhaps a marginal expl of της πύλης: perhaps an error), with EGH &c vsb Chr al: txt AB²CD 13. 40. 69. 105 v copt sah (πύλ. της πολ. syr ar-ep). —τον ποταμ. D 96. 142 Thl.—ενομιζομεν A²BC (-αμεν C) 13. 40 copt aeth (arm): εδοκει D Epiph (both alterations from misunderstanding: see note): putabant arm: videbatur v: txt E &c.—προσευχην A² (not B) C 13. 15. 33, 34. 40 copt aeth.—ευχη 31. 99.—συνηλυθυιας D: add ημιν CE aeth.—14. της πολεις D.—ητις ηκουεν E: ηκουσεν D¹-gr G all v Chr (comm) Thl¹ Oec al.—ηνοιξε 137. 180.—του om BD.—προσεχ. το παυλου om aeth.—15. αυτη κ. (ins πας D) ο οικ. E 38. 93. 97. 106-marg 113. 177. 180 v-ms Syr art sah

enough, the sense not being perceived.

13. ποταμόν] 'A (or, the) river;' viz. the small stream Gangites, or Gangas: Leake, p. 217, cited by C. and H.; not, as Meyer and De Wette, the Strymon, the nearest point of which was many miles distant. The name Krenides, formerly borne by the city, was derived from the fountains of this stream.—From many sources we learn, that it was the practice of the Jews to hold their assemblies for prayer near water, whether of the sea, or of rivers: probably on account of the frequent washings customary among them. Thus a decree of the Heliarnasseans in Joseph. Antt. xiv. 10. 23, allows the Jews τὰς προσευχὰς ποιῆσθαι πρὸς τῇ θαλάσῃ κατὰ τὸ πάτριον ἔθος. Thus Juvenal, speaking of the 'madida Capena' at Rome, adds, 'Nunc sacri fontis nemus, et delubra locantur Judæis,' iii. 13. And Tertullian, de Jejuniis, ch. 16, 'Judæum certe jejuniū ubique celebratur, quom omisissis templis per omne litus quorumque in aperto aliquando jam preces ad coelum mittunt.' And ad Nationes, i. 13, he speaks of the 'orationes litorales' of the Jews. See also Philo in Flacc. p. 982. εἰ ἐπορ. προσ. εἶναι] 'Where a meeting for prayer was accustomed to be:' i. e. 'where prayer was wont to be made,' as E. V. That this is the meaning here, is plain from the use of ἐνομίζετο εἶναι, which would hardly be said if the προσευχὴ were in this case a building dedicated to prayer. Were there no such qualification, we should understand the word of a προσεκτήριον or synagogue, as frequently used: τινὰς δὲ οἶκους λαοῖς κατασκευάσαντες ἢ τόπους πλατεῖς φόρων δισην, προσευχὰς ταύτας ἐκάλουν καὶ ἦσαν μὲν τὸ παλαιὸν προσευχῶν τόποι ἐν τε τοῖς

Ἰουδαίοις ἔξω πόλεως, καὶ ἐν τοῖς Σαμαριταῖς. Epiphanius, Hær. 80, § 1, cited by Hemslen, der Apost. Paulus, p. 114: and again, soon after, ἀλλὰ καὶ προσευχῆς τόπος ἐν Σακίμοις, ἐν τῇ νυνὶ καλούμενῃ Νεαπόλει, ἔξω τῆς πόλεως, ἐν τῇ παιδιᾷ, ὡς ἀπὸ σημείων δύο, θεατροειδῆς, οὗτος ἐν ἑλίῳ κ. αἰθρίῳ τόπῳ ἔστι κατασκευασθεῖς, ὑπὸ τῶν Σαμαριτῶν πάντα τὰ τῶν Ἰουδαίων μνημονίων. Josephus, Vit. p. 54, says, συνάγονται πάντες εἰς τὴν προσευχὴν, μίγιστον οἰκῆμα πολὺν ὅχλον ἐκιδέξασθαι δυνάμενον.—The προσευχὴ here was probably one of the open places spoken of in the above extracts from Epiph. —The close of the verse also agrees best with an open place of resort. There seem to have been few, if any, Jews in Philippi: this assembly consisting merely of women attached to the Jewish faith. We hear of no opposition arising from Jews. There appears (xvii. 1) to have been no synagogue. 14. πορφυρόπωλις] The guild of dyers (οἱ βαφεῖς) at Thyatira have left inscriptions, still existing, showing the accuracy of our narrative. The celebrity of the purple dyeing of the neighbourhood is as old as Homer: ὡς δ' ὄρε τίς τ' εἰδέναντα γυνὴ φοῖνικι μίηνν Μυρονίς ἤε Κάειρα, παρήϊον ἱμεναίᾳ ἱππῶν. Il. iv. 141. So also Claudian, de Raptu Proserp. i. 270: 'non sic decus ardet eburnum Lydia Sidonia quod fœmina tinxerit ostro' (Lewin, i. 242).—Thyatira was a city of the province of Asia. Thus, although forbidden to preach the word in Asia, their first convert at Philippi is an Asiatic. Lydia is a proper name, not 'ita dicta a solo natali,' as Grot.: though its origin may have been that. It was a common female name. See Hor. Od. i. 8; iii. 9. σεβ. τ. θ.] A pros-

ακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἡ ἐκράζεν ἡ λέγουσα ὅτι οἱ ἄνθρωποι ἰδοὺ τοῦ θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. 18 τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. ἡ διαπονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν ᾠ Παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 19 ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ Σίλαν ἐίκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, 20 καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπαν Ὅτι οἱ ἄνθρωποι ἐκταράσσουν ἡμῶν τὴν πόλιν

Luke vii. 21. xii. 12. xx. 19. Luke only. s. const. Col. i. 23. ref. t. acc. ch. ix. 27. xviii. 17. w. Luke ix. 41.
 Luke xiv. 4. u = here only. Jer. xiv. 13. v. ch. xviii. 17. Esch. xxvii. 12.
 Gen. xlviii. 9. x here only. Ps. lxxviii. 16.

(novis) copt sah æth al Orig Chr Thdrt-ms Eust Thl Oec Lucif.—18. o om AB: ins CD (ἐπιστρ. δε ο π. τω πν. και διαπον. D) EGH mas (appy) ff: επιτρεψας 13.—παραγγέλω C.—rec τω ον. (corrnt: but the art is not needed after a preposn), with DGH & Thl Oec: txt ABCE 137. 180 Eust Ath Thdrt Chr.—ἵνα ἐξελθῇς D: ἐξελθε 13.—εὐθὺς (for αὐτ., τ. ω.) D æth.—19. και ιδοντ. B Syr æth.—δε om A (appy): θεασαμενοι ουν Eustath.—D has ως δε ειδαν οι κυρ. της πεδισκης οτι απιστερησθαι της εργ. αυτ. ης ειχαν δι αυτης.—for εξηλθ., εξελικεν lect 17.—rec τον σιλ. (corrnt for uniformity), with (ABEGH & e sil): txt CD 42. 57. 78. 80.—for ειλε. (ηλε. C), ευραν E: add αυτους 73.—20. rec ειπον, with CDG & c: txt ABEH & c.—21. τα εθνη D' d'

or the serpent Python, that the alteration into the gen. may thus be easily accounted for.

17.] ἐκράζεν, 'used to cry out:' several occasions are referred to.—The recognition of Paul and his company here by the spirit is strictly analogous to that of our Lord by the dæmons, Matt. viii. 29. Luke iv. 34: and the same account to be given of both: viz. that the evil spirit knew and confessed the power of God and His Christ, whether in His own Person or that of His Servants.

18. διαπονηθεῖς] Not mere annoyance is expressed by this word, but rather holy indignation and sorrow at what he saw and heard; the Christian soldier was goaded to the attack, but the mere satisfaction of anger was not the object, any more than the result, of the stroke.

19.] Her masters (a partnership of persons, not plur. for sing.—They may have been the heredes of some one to whom she had belonged) perceived that the hope of their gain had gone out (with the demon).

ἐπὶ λ. . . εἰ λκ. gives the idea of force having been used. So we have 'obtorto collo ad prætorem trahor,' Plaut. Pœn. iii. 5. 45.—Paul and Silas only are apprehended as having been the principal persons in the company. When De Wette says that, if Luke here were the narrator, he must say something of Timotheus, as he mentions him ch. xvii. 14, xviii. 5,—and yet holds (on ver. 10) that Timotheus himself is the narrator, he forgets that the

same reasoning will apply to him also, if it applies at all, which I much doubt. When two persons of a company are described as being apprehended, we do not need an express assertion to assure us that the rest were not.

ἐν τ. ἄρχοντας said generally: they dragged them to the forum to the authorities, —afterwards specified as στρατηγοί.

20. στρατηγούς] The Duumviri of the colony, of whom at Capua Cicero says, 'cum in cæteris coloniis Duumviri appellantur, hi se Prætores (στρατηγούς) appellari volebant.' De Leg. Agr. c. 34.—'Messinenses,' says Wetstein, 'etiam nunc (cir. 1750) Prætores sive Præfectum urbis Stradigo appellant.' The name, as a rendering of Prætor, had come from the Greek title of similar magistrates: so Aristotle, Politic. vii. 3, ἐν ταῖς μικραῖς πόλεσι μία περὶ πάντων (ἀρχή) καλοῦσι δὲ στρατηγούς καὶ πολεμάρχους.

Ἰουδ. ὑπάρχοντες . . . Ρωμ. οὖσαν] The distinction between ὑπάρχων and ὤν seems to be, that the former is used of something which the speaker or narrator wishes to put forward into notice, either as unknown to his reader or hearer, or in some way to be marked by him for praise or blame: whereas the latter refers to facts known and recognized, and taken for granted by both. Thus, we may notice that, when the fact of Paul and Silas being Romans is announced to the jailor, it is not ἀνθ. Ρωμαίους ὄντας, but ὑπάρχοντας; whereas here, both parties,

γ ch. ii. 20 ref. ²¹ 'Ιουδαῖοι ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθῃ ᾧ ἈΒCΔ
 z — ch. iv. 2. οὐκ ἐξέστιν ἡμῖν παραδέχασθαι οὐδὲ ποιεῖν Ῥωμαίοις EGH
 xiii. 6 al. L. P. οὐσιν. ²² Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ
 a ch. vi. 14 ref. στρατηγοὶ περιρῆξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον
 b w. pres., Matt. ῥαβδίζειν, ²³ πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς
 xiv. 4 al. ob. ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι
 xiii. 20. ὡς ἀσφαλῶς τηρεῖν αὐτούς. ²⁴ ὃς παραγγέλῃαν τοιαύτην
 c Mark iv. 20. εἰληφὼς ἔβαλεν αὐτοὺς εἰς τὴν ῥεωτέραν φυλακὴν καὶ
 1 Tim. v. 19. ἐξεδ. xxiii. τοὺς πῶδας ἡσφαλίσατο αὐτῶν εἰς τὸ ξύλον. ²⁵ κατὰ δὲ
 1. d here only. τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνον
 (Num. xvi. 5.) ο — here only. τὸν θεόν. ἔπηκρῶντο δὲ αὐτῶν οἱ δέσμοι. ²⁶ ἄφῃ
 o — here only. See Luke xxii. 4. ἄφῃ
 f here only t. 2 Macc. iv. 28. only j. (Judg. vi. 11.)
 g 2 Cor. xi. 26 only j. (Judg. vi. 11.)
 h Luke x. 30. Rev. xxi. 18. 1 Matt. xviii. 30. Rev. ii. 10. (Jer. xiv. 21.) k w. inf pres., ch. i. 4, iv. 18 al. l here, &c. only t. Gen. xxxix. 21, &c. m — Mark
 xiv. 44. Tobit vi. 4. n — ch. xii. 6, d. Prov. xix. 16. o ch. v. 28 ref. p Heb. vi. 19
 only. Levit. xvi. 2, 16. q Matt. xvii. 64, &c. only. Isa. xli. 10. Wisd. xiii. 15. r — here
 only. Job xxxiii. 11. s — ch. xxvii. 27. Heb. iii. 8, from Pa. xiv. 8. t Luke ii. 5. Mark
 xii. 26. ch. xx. 7 only. Pa. cxviii. 69. u absol. ch. x. 30 al. v acc., Heb. ii. 13 only. Isa.
 xii. 4. Dan. iii. 28. w here only t. (1 Kings xv. 23.) x Eph. iii. 1 ref. y ch. ii. 2.
 xxviii. 6 only. Josh. x. 9.

15¹ (εθῇ D³ omg Ta) ἡθῇ G: *secundum* tot Lucif.—a ουκ ἐξ. ημας παραδεχασθαι ουτε ποι. Ρω. υπαρχουσιν D: ημας 96. 142.—22. και πολυς (πολ. ins 26 Syr ar-erp Lucif also) οχλ. συνεπιστησαν κατ αυτ. κραζοντες: τοτε οι . . . D.—rec περιρρ. against all MSS appy: txt AB⁷ CDEGH &c.—εαυτων 4 lect 17 arm.—23. for τε, δε B al e copt.—παραγγελλας 180.—τηρεισθαι D.—24. for ος, ο δε D.—for ειληφως, λαβων (corrpt to more usual form) ABCDE 13. 15. 18. 31. 36. 40. 69. 105. 180: λαμβανων 37 e: txt GH most mss Chr Thl Oec.—for εβαλεν, ελαβεν A al.—for εσωτ., ετεραν 73.—rec αυτων, ησφ. (corrpt of οσφρ), with C²DEGH al: txt ABC¹ 13.—εν τω ξυλ. D.—25. κατα δε μεσον της νυκτος D¹ (μσον νυκτιον E).—ο π. D.—ο σιλ. C.—και οι δεσμ. C.—the speakers and the addressed, being indisputably Romans, we have Ῥωμαίοις οὐστ. The account of this may be, that ὑπάρχω is predicated of something of which the speaker informs the hearer, some prior knowledge which he possessed and now imparts,—εἰμι being predicated of the bare matter of fact. See ch. xvii. 27, 29; xxi. 20 (for both); xxii. 3. Gal. ii. 14 al., for ὑπάρχων and for ὢν, John iii. 4; iv. 9 bis. Rom. v. 10 al.—Versute composita fuit hæc criminatio ad glorandos Christi servos: nam ab una parte obtendunt Romanum nomen, quo nihil erat magis favorabile; rursum ex nomine Judaico, quod tunc infame erat (especially if the decree of Claudius, expelling them from Rome, ch. xviii. 2, had at this time been enacted) conflant illis invidiam: nam, quantum ad religionem, plus habebant Romani affinitatis cum aliis quibualibet, quam cum gente Judaica.' Calvin. 21. 28y . . .] "Dio Cassius tells us that Mæcenas gave the following advice to Augustus.—τὸ μὲν θεῖον πάντῃ πάντως αὐτός τε εἰδὼν κατὰ τὰ πάτρια, καὶ τοὺς ἄλλους τιμᾶν ἀνάγκαι: τοὺς δὲ ἐννίζοντάς τι περὶ αὐτὸ καὶ μίσει καὶ κόλαζε: and the reason is alleged, viz. that such innovations lead to secret associations, conspiracies, and cabals, ἀπερ ἥκιστα μοναρχίᾳ συμφέρι." (C. and H. p. 324.) So Julius Paulus, Sentent. v. 21. 2,

cited by Wetst., 'Qui novas et usu vel ratione incognitas religiones inducunt, ex quibus animi hominum moveantur, honestiores deportantur, humiliores capite premuntur.' 22.] The multitude tumultuously cried out, as on other occasions (see Luke xiii. 18. Acts xix. 28, 34; xxi. 30),—and the duumviri, without giving them a trial (ἀκατακρίτους, ver. 37), rent off their clothes, scil. by the lictors (τοῖς ῥαβδούχοις ἐκίλευσαν τὴν ἱσθητὰν τε περικαταρρήξαι καὶ τοῖς ῥάβδους τὸ σῶμα ξαίνειν, Dion. Hal. ix. 39. The form was, 'Summove lictor, despolia, verbera.' Seneca (C. and H.). See also Livy, ii. 8. Valer. Max. ii. 28, in Wetst. Erasmus fancied that the duumviri rent *their own* clothes from indignation: but, to say nothing of the improbability of such a proceeding on the part of a Roman magistrate, a man could not very well περιρρήξει his own garments. 24. τὸ ξύλον.] Also called κἄλον, ποδοκάκη, and ποδοστράβη, and in Latin, *nervus*: so 'noctu nervo vinctus custodibitur,' Plant. Capt. iii. 5. 71. Eusebius mentions, speaking of the martyrs in Gaul, τὰς ἐν τῷ ξύλῳ διατάσεις τῶν ποδῶν ἐπὶ πικρῶτον διατενομένῃν τρύπημα. 25. προσευχ. ὕμν.] Not as E. V., 'prayed and sung praises,'—but, 'praying, sung praises,' or 'in their prayers, were singing praises.' The distinction of modern times between prayer

δὲ ¹σεισμός ἐγένετο μέγας, ὥστε ²σαλευθῆναι τὰ ³θεμέλια τοῦ ⁴δεσμωτηρίου· ἠνεψύχθησαν δὲ ⁵παραχρῆμα αἱ θύραι ⁶πᾶσαι, καὶ πάντων τὰ ⁷δεσμά ⁸ἀνέθη. ⁹Ἐξυπνος δὲ ¹⁰γενόμενος ὁ ¹¹δεσμοφύλαξ καὶ ἰδὼν ἀνεψυγμένας τὰς ¹²θύρας τῆς φυλακῆς, ¹³ἰσπασάμενος ¹⁴μάχαιραν ἤμελλεν ¹⁵ἐαυτὸν ¹⁶ἀναίρειν, νομιζὼν ¹⁷ἐκπεφυγέναι τοὺς ¹⁸δεσμίους. ¹⁹Ἐφώνησεν δὲ ²⁰φωνῇ μεγάλῃ ὁ Παῦλος λέγων Μηδὲν ²¹πράξεις σεαυτῷ ²²κακόν· ἅπαντες γάρ ²³ἐσμεν ²⁴ἐνθάδε. ²⁵Αἰτήσας δὲ ²⁶φῶτα ²⁷εἰς ἐπὶ ᾗ ἵστηται, καὶ ²⁸ἐντρομος γενόμενος ²⁹προξέπεσεν τῷ Παύλῳ καὶ Σίλῃ, ³⁰καὶ ³¹προαγαγὼν αὐτοὺς ἔξω ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;

1 absol. here only. (Luke xxi. 36 al. Judg. vi. 11.) m Luke xxiii. 46. Rev. xiv. 18. n — and constr. w. ποίειν, ch. ix. 18. o Luke xxiv. 41 al. t p constr. Matt. vii. 9. j ch. xii. 30. 8 Kings xix. 4. q = here only. υκτόν ἐκπεφυγμένον, φῶς ἔχον ὥστε νομιζεῖται . . . Xen. Hellen. v. 1. 8. r here only. v. 10. s = ch. vii. 33. Heb. xii. 30 only. Pa. xvii. 7. t Mark Hi. 11. Luke viii. 28, 47. Pa. xiv. 6. u ch. xii. 6 ref.

26. rec *ανεψύχθ.*, with GH & Chr al: txt ABCDE (ἠνοιχθ. AE 13) 180 Th¹.—rec for *δε, τε* (perhaps to avoid the recurrence of *δε*,—perhaps because the copulative is more natural), with CGH & vs Chr al: txt ABDE 13. 137 all copt sah syr Th¹.—*παραχρ.* om B Lucif Cassiod.—aft πασ., ins του δεσμωτηριου 28.—παντα τα δεσμ. 100. 195 Lucif.—*ανελυθη* D: *ανηθη* 10¹: *ανειθη* 38. 137 al: *ανελυθησαν* 96²: *ανειωχη* 20: *ελυθη* 40. 68: *διελυθησαν* 64.—27. κ. εξυπν. γ. D Syr pth ar-pol.—τ. θρρ. ανεωγ. C v (not am demid) al Chr.—καὶ σπασ. D.—*βεβ μαχ.* ins την BCD (as in Mark xiv. 47, where την is omid only in D al¹). So Tischendorf: but perhaps it was inserted as seeming necessary, without ref to that passage): om AE &c.—rec *ἐμιλλ.* with DH al: txt ABCEG lect 12: *ἠδελειν* Th¹.—*αυτον* lect 17.—*ανελειν* C¹ al.—*εκπεφυγεναι* A.—28. *μεγ. φων.* (aft παυ. B 180 v copt sah syr al) AB (Birch: φ. μεγ. Bend¹) al am copt sah Syr: om lect 12.—o om BC¹ 13 Th¹.—*ποιησας* E.—*τι κακον* D gr.—*απαντ.* to *εθαδε* om 100.—29. *φωτα* δε εισησας D: *accendit sibi* Syr ar-arp: *λαβων* sah.—for *γεν.*, *υπαρχων* C¹D gr 40. 98 marg 137 al Chr.—*προξεν.* προς τους ποδας D¹ v Syr ar-arp syr¹ sah Lucif.—rec *τω σιλ.* (corr¹ for uniformity), with AC²EGH &c: txt BC¹D.—30. κ. προηγαγιν αυτ. εξω D (προαγων 177: *προαγαγων* 42. 96): add τους lou-

and praise, arising from our attention being directed to the *shape* rather than to the essence of devotion, was unknown in these days: see Col. iv. 2.—‘Nihil cras sentit in nervo, quum animus in caelo est.’ Tertullian ad Martyres, c. 2.—The imperfects show that they were *singing*, and the prisoners (in the outer prison) *listening*, when the earthquake happened. 26. πάντων τὰ δεσμά ἀνέθη] i. e. of all the prisoners in the prison: see below (ver. 28), ἅπαντες γὰρ ἐσμεν ἐνθάδε. Doubtless there were gracious purposes in this for those prisoners, who before were listening to the praises of Paul and Silas; and the very form of the narrative, mentioning this listening, shows *subsequent communication* between some one of these and the narrator.—Their chains were loosed, not by the earthquake, but by miraculous interference over and above it. It is some satisfaction to find, that neither Meyer, De Wette, nor Kuinoel have attempted to rationalize this wonderful example of the triumph of prayer. See some excellent remarks on Beur’s attempt to do so, in Neander, Pfl. u. L. p. 302, note 3.

27. ἦμαλ. ἑαυτ. ἑαυτα.] The law de Custodia Reorum (Wetst.) says, ‘Ad commentariense receptum personarum custodia observatioque pertinet, nec putet, hominem abjectum atque vilem obiciendum esse judici, si reus modo aliquo fuerit elapsus. Nam ipsum volumus hujusmodi poenae consumi, cui obnoxius docebitur fuisse, qui fugerit.’ Mr. Howson notices, by the examples of Cassius, Brutus, Titinius, and many of the proscribed, after the battle,—that Philippi is famous in the annals of suicide. (p. 329.) 29. φῶτα.] Not as E. V., ‘a light,’ but ‘lights,’ neut. plur. 30. προξεν. αυτ. εξω.] Into the outer prison: not perhaps yet *outside* the prison, which (from ἀναγαγών, ver. 34, when he takes them to his own house) seems to have been *under-ground*, or at all events on a lower level in the same building. In this same space they seem to have been joined by the jailor’s family,—to have converted and baptized them, and to have been taken (to the well?) and washed from their stripes; and afterwards to have been led up (by stairs? see ref.) to his house, and hospitably enter-

v ch. ix. 42. xi. 31. 17. Oἱ δὲ εἶπαν Ὑ Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. 32 Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου, σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. 33 καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα, 34 ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν τράπεζαν καὶ ἠγαλλιάτο πανοικὶ πεπιστευκῶς τῷ θεῷ. 35 Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες

v ch. ix. 42. xi. 31. 17. Oἱ δὲ εἶπαν Ὑ Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. 32 Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου, σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. 33 καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα, 34 ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν τράπεζαν καὶ ἠγαλλιάτο πανοικὶ πεπιστευκῶς τῷ θεῷ. 35 Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες

h. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

πους ασφαλισαμενος και D syr* and ειπεν αυτοις D sah.—31. rec ειπον, with GH &c: txt ABC (appy) DE.—for επι, υς E lect 12.—rec aft ιησουν, add χριστον (as usual in some MSS whenever ιησ. occurs), with CDEGH al vss Thdr̄t Chr al: txt̄AB 2. 13. 30. 100 v copt Oec (mss) Lucif.—και συ και lect 12.—πας ο οικος E 13. 73. 180 all copt æth arm slav.—32. ελαλησεν 133.—του om D.—for κυρ., θεου B æth.—rec και πασι (alteration for simplicity, and to suit συ και ο οικ. above), with EGH &c vss Chr al: txt̄ABC (πασι) D 13. 15. 18. 36. 40. 69. 105. 180 v Lucif.—33. ελυσεν D¹ d.—αυτος εβ. D.—και οι οικιοι αυτου A art: ο οικ. αυτ. 40 v: οι υιοι αυτ. 31 lect 17: οι μετ αυτου Thl¹. (These exs may serve to illustrate the practice of insertion to fill up any ellipsis).—απαντες B.—34. και αναγ. τε D¹: αν. δε C 13 al copt Syr.—rec aft οικ. ins αυτου (supplementary), with ADE &c: om BC 36. 40. 100. 105. 137. 180 all Lucif.—και παρεθ. D¹.—rec ηγαλλιασατο (alteration to more usual historic tense), with ABCDEGH &c: txt C¹ (appy) D all Syr sah Chr Oec Thl¹: ηγαλλιασαντο lect 12.—πανοικει AC 13. 180: om E.—συν τω οικω αυτου D.—πεπ. (πεπιστευκοτες 177) επι τον θ. D: for θω, κυριω 96. 142 lect 12 al sah.—35. γεναμ. E.—απισταλκεαν 137.—D syr—marg reads the ver thus, ημ. δε γεν. συνηλθον οι σστρατηγοι (sic) επι το αυτο εις την αγοραν και αναμνησθεντες τον σισμον τον γεγονοτα εφοβηθησαν και απεστειλαν τους . . .—for απολυσον, αποστειλον 100.—for ανθρ., δεσμους 133.—at end, D al

tained. The circumstantiality of the account shows that *some eye-witness* related it.—His question, connected with the ὁδὸν σωτηρίας of the *dæmoniac* in ver. 17, makes it necessary to infer, as De Wette well observes, that he had previously become acquainted with the subject of their preaching. He wanted no means of escape from any danger but that which was *epitritual*: the earthquake was past, and his prisoners were all safe. Bengel admirably remarks: 'Non audierat hymnos Pauli, nam dormierat, sed tamen vel antea vel postea senserat, quis esset Paulus.' 31. ἐπὶ τ. κύριον] Not without allusion to the κύριος, by which name he had just addressed them. So Bengel: 'non agnoscunt se dominos.'—Considering *who the person was* that asked the question,—a heathen in the depths of ignorance and sin,—and how indisputably therefore the answer embraces *all sinners whatever*,—there perhaps does not stand on record in the whole book a more important answer than this of Paul:—or, I may add, one *more strikingly characteristic of the Apostle himself and his teaching*. καὶ ὁ οἶκός σου does not mean that *his* faith would save his household,—but that the same way was open to them as to him:

'Believe, and thou shalt be saved: and the same of thy household.'

33. ἔλουσεν ἀπὸ] A pregnant constr.: 'washed them, so that they were purified from the blood occasioned by their stripes': see reff. This is much more natural than to take ἀπὸ (as in ἀπὸ χαρᾶς and the like) as signifying 'on account of' (see Bernhardy, Syntax, p. 225).

34. ἀναγ., see reff. and note on ver. 30. πεπιστευκῶς] Winer renders 'as one who has placed his trust in God:' but, as De W. observes, πεπιστευκῶς must give the *ground* of his rejoicing (see 1 Cor. xiv. 18, ἐχαριστῶ . . . λαλῶν, 'I give thanks . . . that I speak'). Thus the meaning will be, 'rejoiced that he with all his house had been led to believe in God.'—The expression πεπιστ. τῷ θεῷ could only be used of a converted *heathen*, not of a *Jew*.

35.] What had influenced the magistrates is not recorded. We can hardly suppose that the earthquake alone would have done so, as they would not have connected it with their prisoners; they may have heard what had taken place: but that, again, is hardly probable. I should rather set it down to calmer thought, repudiating the tumultuary proceeding of the evening before.

^m Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. ³⁶ ἀπήγγειλεν δὲ ^m — ch. xxvi. 32. xxviii. 18 al. ⁿ ver 23. ^o w. év. 1 Cor. xvi. 11. Judg. xviii. 6 eis. Mark v. 84. Luke vii. 50 al. ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} 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d w. πρὸς. Luke i. 28. ch. x. 8. xi. 8. e = Luke viii. 26. ch. xxviii. 20 al. f = ch. xv. 22. x. 2. g = ch. xv. 40. xx. 1 al. h Luke viii. 1 only. Gm. xlii. 17. Isa. lix. 2.

των ἐξελθεῖν τῆς πόλεως. ⁴⁰ ἐξελθόντες δὲ ἐκ τῆς ABD
φυλακῆς ^d εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ ^e ἰδόντες EGH
τούς ἀδελφούς ^f παρεκάλεσαν αὐτούς, καὶ ἐξῆλθον.
XVII. ^{1b} Διοδύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολ-
λωνίαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ

—*ἤρουν* A Th¹: —*τησαν* E.—for ἐξελθεῖν, ἀπελθεῖν (*corrpn*: perhaps on acct of ἐξελθόντες immediately follg, perhaps because ἐξελθ. τ. π. did not sufficiently express departure from the city: see Luke viii. 37: Mark v. 17) XAB 13. 15. 18. 36. 40. 68, 69. 106. 133. 180 al (and omg απο, 65 al): txt EGH &c Chr al.—bef της πολ. ins απο (see above) AB all: εκ E: txt GH &c Chr al.—for παρεκ. πολεις,—D 137 syr* have παρεκ. αὐτούς ἐξελθεῖν ἐκόντες ἡγνοήσαμεν τα καθ υμας, οτι εσται ανδρες δικαιοι και εξαγαγοντες παρακαλεσαν αὐτούς λεγοντες εκ της πολεις ταυτης ἐξελθατε (θετε 137) μηποτε καλιν συντραφωσιν ημιν επικραζοντες καθ υμων (και εξ. το λιγοντες om 137 syr*: και εκ τ. π. 137: μηπως επιστρ. παλ. οι επικραζαντες 137).—40. for εκ, απο B 38 Th¹.—ἦλθον D e.—rec εις τ. λυδ. (see note: and cf Mark v. 12, 13), with a few mss (appy) Oec: txt ABDEGH 1. 13. 31. 100. 105. 133. 137. 177 all v sah arm slav Chr Th¹.—την om 137.—ιδοντ. παρεκ. τ. αδελφ. AB 13 copt (emendation of style): txt (D) EGH mss and vs (nrly) Chr Th¹ Oec.—D Cassiod. have ιδ. τ. αδ. διηγρησαντο οσα εποιησεν κυριος αυτοις παρακαλεσαντες (παρακαλεσαν τε D²) αὐτούς.—ἐξῆλθαν D.

CHAP. XVII. 1. for διοδ., διελθόντες E.—bef απολλ. ins την (for uniformity) ABE (την απ. κ. την αμφ. E) 13. 180 Th¹ (comm) Th²: om (D) GH mss (nrly) Chr Th¹ (text) Oec.—και (om D²) κατηλθον (add και D²) εις απολλωνιδα κακειθεν . . . D.—την θεσσαλ. B al.—η bef συναγ. om ABD 13. 40. 180 lect 12 (see note): ins EGH

his privilege as a Roman, to the Jews he "became as a Jew," observing their ceremonies, and submitting to their law.'

38. ἰσοβ.] For the account which they might have to give at Rome, as in Verres' case: or even for their popularity with the very mob of Roman citizens who had demanded the punishment.

39. παρακάλεσαν] Not 'comforted': but, as E. V., 'besought them': viz. not to make their treatment matter of legal complaint. In the request to depart from the city, the pretors seem to show fear of a change in the temper of the mob. See the curious addition in the varr. readd.

40.] They do not depart hastily, or as though forced, but wait to reassure the brethren. πρὸς has probably been altered to εἰς, on account of the verb, not because Λυδίαν was mistaken (Meyer) for the country of that name.

παρεκ.] 'exhorted,' is better than 'comforted,' E. V. The one in this case would imply the other.

CHAP. XVII. 1.] Here we have the first person again dropped,—implying apparently that the narrator did not accompany Paul and Silas. I should be inclined to think that Timotheus went with them from Philippi,—not, as is usually supposed, joined them at Berea: see below on vv. 4 and 10.

διοδύσαντες] The ὁδός, on which they travelled from Philippi to Thessalonica, was the Via Egnatia, the Macedonian continuation of the Via Appia, and so named from Egnatia ('Gnatia lymphis iratis exstructa,' Hor. Sat. i. 5), in the neighbourhood of

which the latter meets the Adriatic. It extended from Dyrrhachium in Epirus to the Hebrus in Thrace, a distance of 500 miles. The stages here mentioned are thus particularized in the itineraries: Philippi to Amphipolis, 33 miles: Amphipolis to Apollonia, 30 miles: Apollonia to Thessalonica, 37 miles. See more particulars in C. and H., pp. 338 ff.

Ἀμφίπολιν] Anciently called ἰννία ὁδοί, Thucyd. i. 100. Herod. vii. 114, lying in a most important position, at the end of the lake Cercinitis, formed by the Strymon, commanding the only easy pass from the coast of the Strymonic gulf into Macedonia. ('Amphipoleos, quæ objecta claudit omnes ab oriente sole in Macedoniam aditus,' Liv. xlv. 30.) In consequence of this, the Athenians colonized the place, calling it Amphipolis, ἰπ' ἀμφοτέρα περιβρίοντος τοῦ Στρυμόνος. Thuc. iv. 102. It was the spot where Brasidas was killed, and for previously failing to succour which Thucydides was exiled: see Thucyd. iv. and v., and Grote's Hist. of Greece, vol. vi. p. 625 ff., where there is a plan of Amphipolis. After this it was a point of contention between the Athenians and Philip, and subsequently became the capital of Macedonia Prima,—see Livy, xlv. 30, where Paulus Æmilius proclaims, at Amphipolis, the freedom, and territorial arrangements of Macedonia. It is now called Emboli.

Ἀπολλωνίαν] Its situation is unknown, but was evidently (see the distances above given) inland, not quite half-way from Amphipolis to Thessalonica, where the road

τῶν Ἰουδαίων. ² κατὰ δὲ τὸ ¹ εἰωθὸς τῷ Παύλῳ ⁴ εἰσῆλθεν ⁱ Lake iv. 16 only. Num. xxiv. 1. k ch. xiii. 81. ^m ἀπὸ τῶν ⁿ γραφῶν ³ διανοίγων καὶ ^p παρατιθέμενος ¹ ch. xviii. 19. xx. 7. ^m—ch. xxviii. 23. ⁿ—plur. absol., Matt. xxi. 42. Mark xii. 24. Luke xiv. 37. John v. 39. ver. 11 al. Rom. xv. 4. 1 Cor. xv. 3. d. ^o—Lake xxiv. 37. Exod. xiii. 9. Gen. p Matt. xiii. 31. ^q—Lake xxiv. 46. Dan. ii. 28. ^r—Matt. xx. 19 al. ^s ch. ix. 20 ref. ^t ch. iv. 2. xiii. 5 al. ^u here only ^v ch. xiii. 48 ref. ^w—Matt. a—ch. xviii. 26. 2 Macc. viii. 1.

καὶ ὅτι ³ οὗτός ἐστιν ὁ χριστὸς Ἰησοῦς ὃν ἐγὼ ¹ κατα-
γέλλω ὑμῖν. ⁴ καὶ τινες ἐξ αὐτῶν ἐπέισθησαν καὶ ^u προσ-
εκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλα, τῶν τε ^v σεβομένων
Ἑλλήνων πλῆθος πολὺ, γυναικῶν τε τῶν ^w πρώτων οὐκ
^x ὀλίγαι. ⁵ ^a προσλαβόμενοι δὲ οἱ Ἰουδαῖοι τῶν ^b ἀγο-

94, 81. Exod. xiv. 7. w. 87i. here only. q—Lake xxiv. 46. Dan. ii. 28. r—Matt. xx. 19 al.
Isa. xxi. 19. w. 46 v. Matt. xvii. 9 al. fr. s ch. ix. 20 ref. t ch. iv. 2. xiii. 5 al. u here only ^v
τῶν ποτὶ τὸν ἕλκον προσεκληρωμένοι, Philo de Fortit. p. 741. v ch. xiii. 48 ref. w—Matt.
xiii. 31. Lake xv. 32. ch. xiii. 60 ref. x ch. xiii. 16 ref. a—ch. xviii. 26. 2 Macc. viii. 1.
b—here only (ch. xix. 38)†. Hæd. ii. 141 al. (see Weistæin.)

most mss Chr Oec Thl.—2. καὶ κατὰ το D¹ æth ar-pol.—ο παυλ. D v Syr art æth.—καὶ
om D.—for διελεγτο, διελεξατο (alteration to historic aorist) AB 13: διελεχθη DE 15.
18. 19². 36. 40 lect 12 Chr-comm: διηλεχθη 137. 180: txt GH most mss v Chr, Thl
Oec.—for απο, εκ D.—3. παρατιθ. αυτοις 66. 100. 106 al sah slav.—τον om D.—o bef
christ. om AD 38. 113 Chr: ins B (but has ο ιησ. also) GH most mss Oec Thl: ιησ. ο
χρ. E 32. 177. 180 Syr ar-erp slav.—4. επιστιυσαν E 38. 40. 106. 137: εραπισ-
θησαν 4: bef εξ αυτων 38.—τω (2nd) om B.—D aft τω σιλαια (sic) add τη διδαχη
πολλοι, omg τε (de H).—bef ελλ. (om 15. 27. 29. 36. 180 Thl¹) ins και AD 13. 40 v
copt: ην ελληνων arm.—rec πολ. πλ. with GH &c Chr, Thl¹ Oec: txt ABDE al 13. 38.
103. 106. 113. 137. 180 lect 12 arm Chr-text Thl².—και γυναικες των κρ. D: και
των κρ. 78¹.—5. rec ζηλωσαντες δε οι απειθουντες ιουδαιοι και προσλαβόμενοι, with a
few mss (xxvi) Chr-text Oec (see below): ζηλωσαντες δε οι ιουδαιοι και προσλ. fABE
(see below) 15. 18. 25. 27. 29. 33. 34. 36. 40. 66. 81. 105 v Syr ar-erp copt sah æth arm:
oi δε απειθουντες ιουδ. συνστριψαντες D: προσλ. δε οι ιουδ. οι απειθουντες GH all
(abt 55, Tischendorf) ar-pol slav (ms) Chr (comm, oi απ. ιουδ.) Thl¹ (om oi, as does 1):
ζηλωσαντες προσλαβόμενοι (omg all the rest) 66 æth: προσλαβόμενοι δε οι απειθ. ιουδ.
38: ζηλωσαντες δε οι ιουδ. κ. προσλαβόμενοι οι απειθουντες 137: ζηλωσ. δε οι ιουδ. κ.
προσλ. των 96: see other varr in Scholz: txt 142. (It appears evident that the reading
in the text has been the source of all these varr. οι ιουδ. seemed strange on account of
ver 4, and consequently απειθουντες was inserted, or οι απειθ. added: ζηλωσαντες
being similarly, or, in addition, interpolated, to furnish a motive for their conduct.
Then the whole was combined and variously arranged by copyists.)—rec τινας ανδρας,
with D (bef των αγ.) GH al: txt ABE 38. 96. 113. 180 v sah (τιν. om all) Thl²

crosses from the Strymonic to the Thermaic gulf. Leake saw some ruins at about the right spot, but did not visit them: and Cousinéry mentions seeing, on an opposite hill, the village of Polina. Pliny mentions it (N. H. iv. 10), 'regio Mygdonie sub-jacens, in qua recedentes a mare Apollonia, Arethusa.' It must not be confounded with a better known Apollonia near Dyrrhachium, on the western coast, also on the Via Egnatia. See C. and H. p. 344. Θεσσαλονικην] At this time the capital of the province Macedonia, and the residence of the proconsul (Mac. had been an imperial, but was now a senatorial province). Its former names were Emathia, Halia, and Therma: it received its name of Thessalonica from Cassander, on his rebuilding and embellishing it, in honour of his wife Thessalonica, sister of Alexander the Great. So Strabo, lib. vii. excerpt. 10: who, ib. excerpt. 3, calls it Θεσσαλονικία. It was made a free city

after the battle of Philippi: and every thing in this narrative is consistent with the privileges and state of an *urbs libera*. We read of its δήμος ver. 5, and its πολιτάρχαι ver. 6: not, as at the Roman colony of Philippi, of ῥαβδοῦχοι (lictors), and στρατηγοί (duumviri), ch. xvi. 20, 21.—It has ever been an important and populous city, and still continues such (pop. 70,000), being the second city in European Turkey, under the slightly corrupted name of Saloniki. For a notice of the church there, see Prolegg. to Epp. to the Thessalonians. ἡ συναγ.] The article is in all probability genuine: implying that there was no other synagogue for the towns lately traversed: and evincing the same minute acquaintance with the peculiarities of this district as our narrative has shown since the arrival at Neapolis. 2. κατὰ τ. αἰσθ.] See marg. ref. in E. V.—Paul was most probably suffering still from his 'shameful treatment' at Phi-

οἱ ἄνδρες τινὰς πονηροὺς καὶ ὀχλοποιήσαντες
 ἐθορύβουν τὴν πόλιν, ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος
 ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· μὴ εὐρόντες
 δὲ αὐτοὺς ἔβυραν τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ
 τοὺς πολιτάρχας, βωῶντες ὅτι οἱ τὴν οἰκουμένην
 ἀναστατώνσαντες οὗτοι καὶ ἐνθάδε πάρεσιν, οὓς ὅπο-
 δέδεκται Ἰάσων καὶ οὗτοι πάντες ἄπέναντι τῶν δογ-
 μάτων Καίσαρος πράσσουσιν, βασιλεῖα λέγοντες ἕτερον

(ἀνδρ. om Chr-comm.)—ἀφ πονηρ. ins απειθησαντες E.—και οχλοπ. om D with ar-erp :
 add κατ αυτων 27. 29. 69. 105, 106.—εθορυβουσαν D.—και επιστ. (alteration of the
 characteristic τε) ABDE 42. 65. 73. 78. 105. 133. 180 all Thl² : alii aliter : txt GH
 most mss Chr Thl¹ Oec.—ιασωνος ADE 42. 98. 101. 104. 180 all Thl² and (but not A)
 in vn 6, 9 : του ιασωνος 96 : του ιασωνος 142.—for αγαγειν, προαγαγειν LAB 36. 40.
 69. 80. 180 v (producere) Chr (mss₂) : προαγαγ. E 137 : αναγαγ. G 11 : εξαγαγ.
 D-gr 104 copt sah al : txt H most mss Chr Thl Oec (all the varr are merely attempts to
 specify αγαγ. more closely).—8. rec εσυρον, with AB (e sil) GH &c : txt DE 45. 99.
 104, 105. 137 Chr.—τον om ABD 137 (as unnecessary ; or from similarity of endings,
 -ρον τον) : ins EGH mss (nrlly) Chr Thl Oec.—ιασωνα DE al Thl² (ισωναν D¹).
 —αφ τινας E Bed-gr add αλλους : πολλους lect 5 : τους εκει Syr ar-erp.—βωωντας
 A al : βωωντες και λεγοντες D.—οι om 113. 137.—την οικ. ολην 180 : urbem v.—
 ουτοι εισιν D.—7. αποδιδεσται 96.—rec πραττ. with B (e sil) al Thl² : txt ADEGH
 1. 38. 80. 105. 177 (al?) lect 12 Chr Oec Thl².—ετερον λεγοντες εισαι A 13. 38. 73.
 113. 180 v syr Chr (text) : ετ. ει. λεγ. B : λεγ. ει. ετ. E : εισαι om 45. 57¹.

hippi, 1 Thess. ii. 2. διελέγ.] 'argued,'
 see reff. ἀπὸ τ. γραφ. is best taken
 with διελέγ., not with διανοήγων : see reff.

3. ὅτι οὗτος . . .] See examples of
 the change of construction, ch. i. 4 ; xxiii. 22.
 Luke v. 14.—The rendering is, not as E. V.,
 'that this Jesus, whom I preach unto you,
 is Christ ;' but, 'that Jesus, whom I
 preach unto you, is οὗτος ὁ χριστός,
 this Christ,' viz. the Christ whom ἔδει
 παθ. κ. ἀναστ. This is necessary, both on
 account of the grammar and the sense.—
 Even the particularity of this παθεῖν κ.
 ἀναστῆναι is reproduced in 1 Thess. iv. 14.

4. προσεκληρέθ.] 'were added' (as if
 by lot, that being determined by God, who
 gave them the Holy Spirit of adoption : ὅς
 καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν,
 1 Thess. ii. 13) to the great family of which
 Paul and Silas were members.—The sense
 is passive, not middle. The word is not
 uncommon in Philo. σφ. ἑλλ.] See
 ch. xiii. 43 al.—The aptitude of women for
 the reception of the Gospel several times
 appears in this book,—see above, ch. xvi.
 13 ff., and below, vv. 12, 34.

5. προσλαβ.] Having taken to them, as their
 accomplices, to assist them in the ὀχλοποιή-
 σαι which follows. ἀγοραίων] Such
 men as Aristophanes calls πονηρὸς καὶ
 ἀγορᾶς,—Demosthenes, περὶ τριμμά ἀγο-
 ρᾶς,—Xenophon, τὸν ἀγοραῖον ὄχλον,—
 Plutarch, ἀγοραίους καὶ δυναμίους ὄχλον

συναγαγεῖν ;—see many other instances in
 Wetstein, who mentions the modern 'can-
 naille' (canalicole). Cicero calls them 'sub-
 rostrani ;' Plautus, 'subbasilicani.' These
 may be alluded to in οἱ ἰδιοὶ συμφυλεταί,
 1 Thess. ii. 14. (See note on ἀγοραῖοι,
 ch. xix. 38.) ἐπιστ., 'having fallen
 upon,' 'beset.' Ἰάσωνος] With whom
 (ver. 7) Paul and Silas lodged. He ap-
 pears, perhaps (?), again with Paul at
 Corinth, Rom xvi. 21, but did not accom-
 pany him into Asia, ch. xx. 4.

6. πολιτάρχας] The following inscription,
 found on an arch at Thessalonica, is given
 from Boeckh, No. 1967, in C. and H. i. 359 :
 πολιταρχουντων Σωσιπατρου του Κλεο-
 πατρας και Λουκιου Ποντιου Σεκουνδου
 Πουβλιου Φλαουιου Σαβεινου Δημητριου
 του Φαυστου Δημητριου του Νικοπολεως
 Ζωιλου του Παρμενιωνος του και Μενισκου
 Γαιου Αγγιλλιου Ποτειτου Here
 we have this very title applied to the Thes-
 salonian magistrates, showing the exact ac-
 curacy of our narrative : and, curiously
 enough, we have three of the names which
 occur here, or in the Epistles, as companions
 of Paul : viz. Sosipater (of Beroea, Rom.
 xvi. 21, see also Acts xx. 4) ; Secundus (of
 Thessalonica, ch. xx. 4) ; and Gaius (the
 Macedonian, note, ch. xix. 29). τὴν
 οικ. ἀναστ.] The words presuppose some
 rumour of Christianity and its spread having
 before reached the inhabitants of Thessa-

εἶναι Ἰησοῦν. ⁸ πᾶράραξαν δὲ τὸν ὄχλον καὶ τοὺς ¹ πολι-
 ἄρχας ἀκούοντας ταῦτα, ⁹ καὶ λαβόντες τὸ ἱκανὸν παρὰ
 τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς. ¹⁰ οἱ
 δὲ ἀδελφοὶ εὐθὺς ¹¹ διὰ τῆς νυκτὸς ἔξεπεμψαν τὸν τε
 Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν, οἵτινες ¹² παραγε-
 νόμενοι εἰς τὴν συναγωγὴν ¹³ ἀπήρσαν τῶν Ἰουδαίων.
¹¹ οὗτοι δὲ ἦσαν ¹⁴ εὐγενέστεροι τῶν ἐν Θεσσαλονικῇ,

¹¹ Lake xix. 13. 1 Cor. i. 26. — here only. (3 Macc. x. 13.)

εἶναι ἰησ. om 42¹: txt DGH most mss vss Chr (comm) Thl¹ Oec.—8. for τον οχλ., την πολιν E.—και εταραξεν (-ξαν d) τους πολ. και τον οχλ. ακουσαντες (-τα D²) ταν. D: και . . . ταυτα om 42.—9. ιασωνος DE al Thl² (as in 5, 6 af).—10. ενθ. δια τ. νυκτ. om A.—της om BD 13. 73. 180 al Petr-alex Thl² (as in ch xvi. 9): ins EGH most mss Chr Thl¹ Oec.—τε om D 3. 32. 42. 57. 95¹ sah.—βερροϊαν 43. 99. 104, 105, 106, 113. 137 Oec Thl¹: txt AB (e sil) DEGH vss (appy) Chr Thl².—rec των ιουδαιων απησαν (correction of order), with ABD &c v Thl²: txt E (εις ησαν B vss) GH 38. 42. 57. 78. 80. 95. 96. 98. 113. 137. 177 vss (but many vss απ. εις τ. σ. τ. ιουδ.) Chr Oec Thl¹.—των ιουδ. om 66.—11. ευγενεις D-gr.—των αλλων των 32. 42. 57.—εν τη θεισο. D.—

lonica. ⁷ οὗτοι πάντες] 'All these people,' i.e. *Christians, wherever found*. A wider acquaintance is shown, or at least assumed, with the belief of Christians than extended merely to Jason and his friends.

ἀπέναντι . . . πρῶτος.] Not 'do this in the face of the decrees,' which would require τοῦτο with πρῶτος., but as E. V. The δόγματα in this case would be the Julian 'leges majestatis.'

βασιλῆα, κ. τ. λ.] This false charge seems to have been founded on Paul's preaching much at Thessalonica concerning the *kingdom* of Christ. This appears again and again in his two Epistles: see 1 Thess. i. 10; ii. 19; iii. 13; iv. 13—18; v. 1, 2. 2 Thess. i. 5, 7—10; ii. 1—12: and particularly 2 Thess. ii. 5, where he refers to his having often told them of *these things*, viz. the course, and destruction of Antichrist, by whom these Jews might perhaps misrepresent Paul as designating Caesar.

9. λαβόντες τὸ ἱκανόν] 'Satisfaction accepta': either by *sureties*, or by a *sum of money*, or both. They bound over Jason and the rest (τινας ἀδελφούς, ver. 6) to take care that no more trouble was given by these men: in accordance with which security they sent them away,—and by night, to avoid the notice of the ὄχλος.

10.] It does not follow, because Timotheus is not mentioned here, that therefore he did not accompany, or at all events follow, Paul and Silas to Beroea. He has never been mentioned since he joined Paul's company at Lystra. The very intermittent and occasional notices of Paul's companions in this journey should be a caution against rash hypotheses. The general character of the narrative seems to be, that where Paul, or Paul and Silas, are alone or principally concerned, all mention of the

rest is suspended, and sometimes so completely as to make it appear as if they were absent: then, at some turn of events, they appear again, having in some cases been really present all the time. I believe Timotheus to have been with them at Thessalonica the first time, because it does not seem probable that Paul would have sent to them one to confirm and exhort them concerning their faith (1 Thess. iii. 2) who had not known them before, especially as he then had Silas with him.—And this is confirmed by both the Epp. to the Thessalonians, which are from Paul, Silvanus, and Timotheus. From these Epistles we learn that, during his residence among them, Paul worked with his own hands (1 Thess. i. 9. 2 Thess. iii. 8) to maintain himself: and from Phil. iv. 15, 16, that the Philippians sent supplies more than once towards his maintenance. Both these facts, especially the last, seeing that the distance from Philippi was 100 Roman miles, make it very improbable that his stay was so short as from three to four weeks: nor is this implied in the text: much time may have elapsed while the πλῆθος πολὺ of ver. 4 were joining Paul and Silas.

Βέροϊαν] According to the Antonine Itinerary 61, according to the Pentiger Table, 57 Roman miles (S.W.) from Thessalonica.—Beroea was not far from Pella, in Macedonia Tertia, Liv. xiv. 36, at the foot of Mt. Bermius. It was afterwards called Irenopolis, and now Kara Fera, or Verria, and is a city of the second rank in European Turkey, containing from 15,000 to 20,000 souls. (Winer, RWB. C. and H.) Wetstein quotes a remarkable illustration from Cicero in Pisonem, c. 26:—'Thessalonicam omnibus inscientibus nocturne venisti, qui cum concentum plorantium et

a ch. x. 41, 47 ^a οἵτινες ^b ἰδὲξαντο τὸν λόγον ^c μετὰ πάσης ^d προθυμίας, ABD
 b al. viii. 14 ^e τὸ καθ' ἡμέραν ^f ἀνακρίνοντες τὰς ^g γραφὰς, εἰ ^h ἔχοι
 c — Mark iii. 5. ⁱ ταῦτα ^j οὕτως. ^k 12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν,
 d 9 Cor. viii. 11, ^l καὶ τῶν Ἑλληνίδων γυναικῶν τῶν ^m εὐσχημόνων καὶ
 12, 19. ix. 2 only f. 8ir. ⁿ 13 ἄνδρῶν ^o οὐκ ὀλίγοι. ^p 13 ὥς δὲ ἔγνωσαν οἱ ἀπὸ τῆς
 e Luke xi. 8. ^q Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροῖᾳ ^r κατηγγέλη
 f — 1 Cor. x. 36, ^s ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον ^t κάκει ^u σαλεύ-
 27. 1 Kings ^v οντες τοὺς ὄχλους. ^w 14 εὐθὺς δὲ τότε τὸν Παῦλον ^x ἐξ-
 xx. 12. ^y ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ^z ὥς ἐπὶ τὴν θάλασσαν,
 g ver. 2 ref. ^{aa} ὡς ἐπὶ τὴν θάλασσαν, ^{ab} ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ^{ac} ὥς ἐπὶ τὴν θάλασσαν,
 h ch. vii. 1 ref. ^{ad} ὡς ἐπὶ τὴν θάλασσαν, ^{ae} ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ^{af} ὥς ἐπὶ τὴν θάλασσαν,
 i ch. xiii. 50 ^{ag} ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ^{ah} ὥς ἐπὶ τὴν θάλασσαν,
 k ch. xii. 18 ref. ^{ai} ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ^{aj} ὥς ἐπὶ τὴν θάλασσαν,
 l ch. iv. 2. xiii. ^{ak} ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ^{al} ὥς ἐπὶ τὴν θάλασσαν,
 m al. 1 Cor. xi. ^{am} ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ^{an} ὥς ἐπὶ τὴν θάλασσαν,
 n — ch. ii. 26. 9 Thess. ii. 9. 1 Mac. vi. 8. ^{ao} ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ^{ap} ὥς ἐπὶ τὴν θάλασσαν,
 q — Luke ii. 48. Jos. Ant. vi. 5. 2. ^{aq} ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ^{ar} ὥς ἐπὶ τὴν θάλασσαν,

μετὰ παρησίας E-gr.—το om (as unnecessary) ADE 13. 137 all: ins B (e sil) GH most mss Chr, Thl Oec.—εχει D'E 38. 105. 180 al Thl Oec: εχουεν al.—13. τινες μὲν οὖν αὐτῶν D.—aft επιστ. D 137 add τινες δε ηπιστησαν.—for ελλην. το ολιγην. —D¹ has ελληνων και των ευσχημωνων ανδρες κ. γυναικες ικανοι επιστευσαν: Græcorum et non placetium (complacitium, see on ver 34) et viri et mulieres plures crediderunt d.—ολιγων 96. 142.—13. της om D² al.—οτι (ins o D²) λογ. (ins του D²) θεου κατηγγ. εις βεροιαν και (om D²) επιστευσαν και ηλθον εις αυτην (εις αυ. om D²) D.—κακεισε 40. 99 al.—aft σαλευοντες, ins και παρασποντες EABD (ρασποντες D¹) 13. 15. 18. 31. 40. 73. 103. 105. 137. 180 al v syrr ar-erp copt (sah tap. και bef σαλ.) arm (gloss from ver 8, inserted into the text from the margin, and combined with σαλ.): txt EGH most mss (appy) æth ar-pol slav Chr Thl Oec Cassiod.—at end, D Syr ar-erp add ου διωλιμπανον.—14. for ευθ. δε του. τον.—τον μὲν οὖν D Syr ar-erp: statimque d.—τοτε om 137 sah. τον τε 180.—οι ad. εξαπ. απιλθεν D.—εως επι τ. θαλαβ (ως om D 3, 4. 95¹, 96. 104. 180 Syr ar-erp sah) E 13. 25. 27. 40. 66². 81. 105: ad mare versus d (misunderstandings of ως, —see note): txt GH most mss (appy) Chr Thl Oec.—rec υπμεινον, with GH &c Chr Oec Thl¹: υπμειναν B 13. 133: απμειναν E: επμειναν al Thdrt Thl² (corrections to suit constr): txt AD 27 (4th επμ.) 137 Syr sah.—rec υπ. δε (correction of characteristic τε, and to avoid recurrence), with DGH &c vas Chr Thdrt al:

tempestatem querelarum ferre non posses, in oppidum devium Berceam profugisti.

11. ἐγγενέσταιροι] Theophyl. and Oec. explain it by ἐπικεισμένοι, but this is rather its result, than its meaning:—'more noble' is our best word for it;—of nobler disposition;—stirred up, not to envy, but to enquiry. ταῦτα] viz. the doctrine of ver. 3, which Paul and Silas preached here also.

12.] The designation conveyed in Ἑλληνίδων is to be supplied before ἀνδρῶν also. So εἰς πᾶσαν πόλιν κ. τόπον, Luke x. 1. See Winer, § 35. 2.

13.] οἱ ἀπὸ τ. Θ., as E. V., 'of Thessalonica.' No inference that they came from Thess. can be drawn from this expression: but it is asserted below. See Heb. xiii. 24. ἦλθον κάκει σαλ.]

Not, as E. V., 'they came thither also, and stirred up . . .,' which destroys the force of the sentence: but 'they came, and stirred up there also . . .': no journey having been related of them before, but a precisely similar act of exciting the people.—From the distance, some time must have elapsed before this could take place: and that some time did elapse we may gather from 1 Thess.

ii. 18, where Paul relates that he made several attempts to revisit the Thessalonians (which could be only during his stay at Bercea, as he left the neighbourhood altogether when he left that town), but was hindered. 14. ὥς ἐπὶ τ. Θ.] The various readings seem to have arisen from not understanding ὥς,—which cannot, here or any where else, be redundant (as De Dieu, Raphael, Wolf, Heinrichs, &c.): nor can it well here signify that his going, 'as if to the sea,' was only a *feint*, to deceive his enemies (as Beza, Piscator, Grot., Olsh., Neander, &c.): for, as there is no mention of any land journey or places passed through on his way to Athens, there can be little doubt that he *did really go by sea*. But ὥς ἐπὶ τ. Θ. I believe simply to indicate the direction in which the Bercean brethren sent him forth. ὥς is used thus before participles and prepositions, without any assignable reference to its (more usual) subjective reference in such a connexion. Thus Hermann, on Soph. Philoct. 68, says, 'cogitationem significat particula ὥς. Sed multo usu factum est, ut aliquando etiam ibi usurparetur, ubi non opus esset respici id, quod

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15 Οἱ δὲ καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως ῥ(form) here
 'Αθηνῶν, καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ only.
 Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτὸν, ἕξῃσαν. xxi Chron.
 16 ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, xxviii. 15.
 "παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ ἰεθεροῦντος Jos. vi. 23.
 "κατείδωλον οὖσαν τὴν πόλιν. 17 διελέγετο μὲν οὖν ἐν ch. xxi. 16.
 τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ t John x. 18.
 ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυ- Col. iv. 10.
 w 1 Cor. xiii. 6
 only. Deat.
 ix. 18.
 x = Luke i. 47.
 John xiii.

21. Rom. i. 9. viii. 16. xii. 11. 1 Cor. ii. 11. v. 3, 4. xiv. 14, &c. Paul principally. y w. particip., ch.
 xviii. 6. s here only. j. διὰ τῶν κατὰ πόλιν, Diod. Sic. xvi. 31. νεανίας καταβοστρυχοῦ, x = Luke i. 47.
 Eur. Phoen. 146. a ver. 2 red. b = ch. xiii. 43 red. c ch. xiii. 27 red. d here only. w. dat.,
 Jos. Ant. ii. 9. 5. absol., Xen. Apol. Socr. ii.

txt ABE all with syr ar-pol Thl²: add *εκεῖ* H.—*τε* (2nd) om D sah.—15. rec καθιστων-
 τες (corrtn of unusual form), with D²EGH &c: txt ABD (καταστανοντες D¹): απο-
 καθιστωντες 180.—rec aft ηγ., ins αυτον (supplementary addn), with EGH &c vsa Chr
 al: om ABD 13, 14¹. 25. 27. 29. 31. 34. 69. 105. 137 v-ms tol al Thl².—aft αθην,
 D reads παρηλθιν δε την θεσσαλιαν εκωλυθη γαρ εις αυτους κηρυξαι τον λογον λαβ.
 δε.—for εντολ., επιστολην E-gt Syr ar-erp: add παρα παυλου D: απ αυτου E Syr ar-
 erp arm.—τον τιμ. B 13. 95. 180.—οπως εν ταχει D.—εξιμαν H 13 Thl².—16. αυτου
 D¹ 96.—το om D¹.—αυτω 32. 69 lect 5 Thl¹ Aug.—rec θεωρουντι (corrtn to agree
 with αυτω. This is much more prob than that, as Meyer suspects, αυτω should have
 been altered to the gen to suit the gen absol before), with DGH al Chr, Thl¹ Oec: txt
 ABE 13. 15. 18. 25. 27. 29. 36. 40. 69. 73. 137. 180 al lectt Chr, Thdrt Euthal Thl².—
 17. μιν om 73.—και τοις εν τη D 137 sah (copt) syr-marg.—προς om 177¹.—παρατυ-

quis in mente haberet.' We have the same expression in Pausan. ii. 25, καταβάντων δὲ (the walls of Tyria) ὡς ἐπὶ θάλασσαν, ἐνταῦθα οἱ θάλαμοι τῶν Προίτου θυγατέρων εἰσιν, and Diod. Sic. xiv. 49, κελύσας κατὰ τάχος λάθρα πλεῖν ὡς ἐπὶ Συρακοσίου, and Polyb. passim in Wetst.,—e. g. καθήκουσαν (τὴν Σιλονεσίαν) ὡς ἐπὶ θάλασσαν, v. 59,—and with the same signification. Where he embarked for Athens is not said: probably (C. and H.) at Diium, near the base of Mt. Olympus, to which two roads from Bercea are marked in the ancient tables. 15. καθιστ.] So Odys. xiii. 274, τοὺς μὲν ἐκίλευσα Πύλονδε καταστήσαι καὶ ἐπίσσαι, and Arrian, Ind. xxvii. 1, καταστήσειν αὐτοὺς μέχρι Καρμανίας.—Who these were is not said.—The course of Timothy appears to have been, as far as we can follow it from the slight notices given, as follows:—when Paul departed from Bercea, not having been able to revisit Thessalonica as he wished (1 Thess. i. 18), he sent Timothy (from Bercea, not from Athens) to exhort and confirm the Thessalonians, and determined to be left (see note on 1 Thess. ii. 1) at Athens alone, Silas meanwhile remaining to carry on the work at Bercea. Then Paul, on his arrival at Athens, sends (by his conductors, who returned) this message to both, to come to him as soon as possible. They did so, and find him (ch. xviii. 5) at Corinth. Ἀθηνῶν] See a long and interesting description of the then state of Athens, its

buildings, &c., in C. and H. chap. x.; and Lewin, i. pp. 268 ff. It was a free city. Strabo (ix. 1) gives an epitome of its fortunes from the Roman conquest nearly to this time: Ῥωμαῖοι δ' οὖν παραλαβόντες αὐτοὺς δημοκρατουμένους, ἐβόλαζαν τὴν αὐτονομίαν αὐτοῖς κ. τὴν ἐλευθερίαν. ἐκίπαιον δ' οὐ Μιθριδικὸς πόλεμος, τυράννους αὐτοὺς κατίστηεν, οὐδ' οὐ βασιλεὺς ἐβόλουτο· τὸν δ' ἐσχύσαντα μάλιστα τὸν Ἀριστίωνα, κ. ταύτην βασάμεινον τὴν πόλιν. ἐκ πολιτορίας ἔλυν Σύλλας, ὁ τῶν Ῥωμαίων ἡγεμὼν, ἐκόλασε· τῇ πόλει δὲ συγγνώμην ἔνευε· καὶ μέχρι νῦν ἐν ἐλευθερίᾳ τε ἰστέ κ. τιμῇ παρά τοῖς Ῥωμαίοις. See also Tacit. Ann. ii. 53.

16. καταβάντων] This ἀπὰρ λεγόμενον is formed after the analogy of κάρμπελος, κάθυδρος, &c. See also reff.—The multitude of statues and temples to the gods in Athens is celebrated with honour by classic writers of other nations, and with pride by their own. A long list of passages is given in Wetstein. The strongest perhaps is from Xen. de Repub. Ath., who calls Athens δλη βωμός, δλη θῦμα θεῶς καὶ ἀνάθημα.

17.] The οὖν (as De W. remarks against Meyer and Schneckenburger) does not necessarily give the consequence of what has been stated in ver. 16, but only continues the narration. See above on ch. xi. 19.

ἐν τῇ ἀγορᾷ] Strabo (x. 1) speaking of the Eretrians in Euboea says that some suppose them to have been named ἀπὸ τῆς Ἀθηνῶν Ἐρετρίας, ἥ νῦν ἰστὶν

λαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον
λέγοντες Δυνάμεθα γινῶναι τίς ἡ ^aκαινὴ αὕτη ἡ ὑπὸ σοῦ
λαλουμένη ^a διδασχῇ; ²⁰ ξενίζοντα γάρ τινα ^p εἰσφέρεις
εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶναι τί ἂν ^q θέλοι
ταῦτα εἶναι. ²¹ Ἀθηναῖοι δὲ πάντες καὶ οἱ ^r ἐπιδημοῦντες

p = here only. (Soph. Aj. 149.)

q = ch. ii. 12.

r ch. ii. 10 only†.

μετα δε ημερας τινας επιλαβ. αυτου ηγαγ. (ηγον Α) αυτον επι τον (om D¹ 137²) αρειον
(so also AE. αγριον G: αριοπαγον lect 12) παγ. πυνθανομενοι και λεγ.—for τε, δε B
13 sah.—ου δυν. 96². 106 demid tol.—η (2nd) om BD.—απο σου D¹.—λεγομενη E,
καταγγελλομενη D-gr Syr ar-erp aeth.—20. for ιςφ., φερεις D, σπειρεις Syr ar-erp.—
bef (D) or aft (E) ιςφ., ins ρηματα DE.—for τι αν θελ., τινα θελει AB 13. 18. 25. 36.
40. 69. 105. 180 sah (quæ hæc sint) (mistake in writing τι αν; which was the easier
on acct of the plural ταυτα): τιμι 137: θελη 4. 13. 68 Thl²: txt DEGH most mss v
(quidnam velint hæc esse) al Chr Thl Oec.—ταυτα om E: ταυτ. θελ. 137.—21. aft
επιδ. ins ις αυτους D gr sah.—rec ευκαιρ. (corrñ), with GH al Bas Chr Thl¹: txt
ABDE 13. 96. 104. 137 Thl² Oec.—rec και ακ. (corrñ to avoid the awkwardness of

'Babbler' is the very best English word:
as both signifying *one who talks fluently to
no purpose*, and hinting also that his talk
is *not his own*.

[ἐξεν δαμ.] ἀδικεῖ
Σωκράτης . . . καινὰ δαιμόνια εἰσφέρειν,
was one of the charges on which Athens
put to death her wisest son.—*δαιμόνια* is
not plural for singular, as Kuin.: nor
merely, though this is somewhat more pro-
bable, marks the category, as Meyer: nor
can it refer (Chrys., Theophyl., Oecum.,
Hammond, Heinrichs) to Jesus *and the
ἀνάστασις*, mistaken for a goddess (a suffi-
cient answer to which strange idea is, that
ἡ ἀνάστασις is merely a *statement in the
mouths of others*, of the doctrine taught by
Paul, which he would hardly ever, if ever, spe-
cify by *this word*,—compare vv. 31 and 32):
but alludes (as De Wette) to the *true God*,
the God of the Jews, and *Jesus Christ* His
Son: the Creator of the world (ver. 24),
and the Man whom He hath appointed to
judge it, ver. 31.

[καταγγελεῖς] Compare ver. 23, end: which is an express
answer to this charge.

19. ἐπιλαβ.] No violence is implied: see reff.

[ἐπὶ τὸν Ἄρειον πάγον] There is no allusion
here to the *court* of Areiopagus, nor should
the words have been so rendered in E. V.,—
especially as the same Ἀρειον πάγου below
(ver. 22) is translated '*Mars' Hill*.' We
have in the narrative *no trace of any judi-
cial proceeding*, but every thing to contra-
dict such a supposition. Paul merely
makes his speech, and, having satisfied the
curiosity of the multitude who came toge-
ther on Mars' Hill, departs unhindered:—
'they brought him up to the hill of
Mars.'—The following note is borrowed
from Mr. Humphry's Commentary:—'It
might be expected that on the hill of Mars
the mind of the stranger would be im-
pressed with the magnificence of the reli-

gion which he sought to overthrow. The
temple of the Eumenides was immediately
below him: opposite, at the distance of
200 yards, was the Acropolis, which, being
entirely occupied by statues and temples,
was, to use the phrase of an ancient writer
(Aristides) ἀντ' ἀναθήματος, as one great
offering to the gods. The Persians en-
camped on the Areiopagus when they be-
sieged the Acropolis (Herod. viii. 52):
from the same place the Apostle makes his
first public attack on Paganism, of which
the Acropolis was the stronghold. Xerxes
in his fanaticism burnt the temples of
Greece (Æschyl. Pers.: Cic. de Leg. ii. 10).
Christianity advanced more meekly and
surely: and though the immediate effect of
the Apostle's sermon was not great, the
Parthenon in time became a Christian
church (Leake, Athens, p. 277). Athens
ceased to be a *κατείδωλος πόλις*,—and the
repugnance of the Greeks to images became
so great, as to be a principal cause of the
schism between the churches of the east
and west in the eighth century.'—The hill
of Mars was so called according to Paus. i.
28. 5, ὅτι πρῶτος Ἀρης ἐνταῦθα ἐκρίθη.
It was on the west of the Acropolis. The
Areiopagus, the highest criminal court of
Athens, held its sittings there. To give any
account of it is beside the purpose, there
being no allusion to it in the text. Full
particulars may be found sub voce in
Smith's Dict. of Gr. and Rom. Antt.

[δυνάμ. γινῶν.] A courteous method
of address (not ironical, as Kuin. and Stier).

21.] A remark of the narrator (as I
believe, *Paul himself*, see Prolegg. to Acts,
§ 2. 13) as a comment on the *καινή* and
ξενίζοντα of the verse before.—εὐκαιρῶ,
vaco, Gloss. Vet. It is not a classic Attic
word: εὐκαιρεῖν οὐδείς εἰρηκε τῶν πα-
λαιῶν, Ἕλληνες δέ, Mœris. "σχολὴν
N

^s — Matt. v. 13. ^{Luke ix. 63} ἔξενοι ἑῖς οὐδὲν ἕτερον ἡνυκαίρουν ἢ λέγειν τι ἢ ἀκούειν **ABD**
^{al.} ^{Mark vi. 81.} ^{1 Cor. xvi. 12} ^{only f. Polyb.} ^{xx. 9. 4.} ^u — Matt. xiii. ^{52. compar.} ^{see Wieser.} ^{§ 80. 3. ver.} ^{23.} ^w — ch. xi. 13 reff. ^{ch. iii. 22.} ^{Rom. iii. 1 al.} ^x — 1 Cor. x. 15. ^{2 Cor. vi. 13.} ^y here only f. — Xen. Cyr. iii. ^{3. 68.} ^{Jos. Antt. xiv. 10. 13, 14.} ^{compar.} ^{ver. 21.} ^s absol. ch. viii. 4 reff. ^a Heb. xiii. 7
^{only f.} ^d ἡν κακίαν τῶν ποιημάτων. ^{Diod. Sic. xiv. 109.} ^b 2 Thess. ii. 4 only. ^{Wisd. xiv. 30.}
^{xv. 17 (Vat.).} ^c here only. ^{Jer. vii. 31 al.}

the recurrence of *η* with different meanings, with EGH &c al vss Bas Chr al: txt^{ABD} 25. 44 v sah syr.—*αὐτ᾽ ακου.* ins *τι* AB (and vss, omg the former *τι*) (the repetition has originated in the transposition for elegance): txt DEGH mss (appy) Bas Chr Thl Occ.—22. o om AB Thl'.—*ιμμεσω* AE (not DGH).—*ειπεν* 180 lect 12.—23. for *αναθεωρῶν* D¹ (*perespiciens* d) *ιστορων* Clem.¹—*ηυρον* E.—for *επειγ.*, *ην γεγραμμενον* D:

αἶμα,” καὶ “*ὡ σχολῆς ἔχω,*” οὐ “*σχολάζω,*” τὸ δὲ “*εὐκαιρεῖν*” πάντῃ ἀδόκιμον, Thom. Mag.—On this character of the Ath., compare that given of them, Thucyd. iii. 38, μετὰ καινότητος μὲν λόγου ἀπατᾶσαι ἀριστοί; where the scholiast evidently has our text in his mind; ταῦτα πρὸς τοὺς Ἀθηναίους αἰνιγτεται, οὐδὲν τι μελετώντας πλὴν λέγειν τι καὶ ἀκούειν καινόν;—Demosth. (Philippic. I. p. 43), ἡ βούλεσθε, ἐπὶ μοι, περὶούτεροι αὐτῶν πυθίσθαι κατὰ τὴν ἀγοράν; λέγεται τι καινόν; γίνουτο γὰρ ἂν τι καινότερον ἢ Μακεδὼν ἀνὴρ κ.τ.λ. (so also in Philipp. Epist. pp. 156, 157).—The comparative, καινότερον, is used as here by Theophr. in the character of a loquacious person: οὗτος ἰρωτῆσαι ἔχεις περὶ τοῦδε εἰπέναι καινόν; καὶ ἐπιβαλὼν ἰρωτᾶν; μὴ λέγεται τι καινότερον; It implies, as we should say, ‘the very last news.’

23.] The commentators vie with each other in admiration of this truly wonderful speech of the great Apostle. Chrysostom: τοῦτό ἐστι τὸ εἰρημένον τῷ ἀποστόλῳ, ἐγενόμην τοῖς ἀνόμοις ὡς ἀνομος, ἵνα κερδήσω ἀνόμους. Ἀθηναῖοις γὰρ δημηγορῶν, οὐκ ἀπὸ προφητῶν οὐδὲ ἀπὸ τοῦ νόμου διελίχθη, ἀλλ’ ἀπὸ βουμῶ τῇν παραινέσειν ἱκοῦντο ἀπὸ τῶν οἰκτιρῶν αὐτοὺς ἐχρημάσατο δογμάτων διὸ οὐκ εἶπεν “ἀνομος,” ἀλλ’ “ὡς ἀνομος.” The oration of Paul before this assembly is a living proof of his apostolic wisdom and eloquence: we see here how he, according to his own words, could become a Gentile to the Gentiles, to win the Gentiles to the gospel. Neander, Pfl. u. L., p. 317. And Stier very properly remarks (Reden der Apostel, ii. 131), ‘It was given to the Apostle in this hour, what he should speak; this is plainly to be seen in the following discourse, which we might weary ourselves with praising and admiring in various ways; but far better than all so-called praise from our poor tongues is the humble recognition, that the Holy Ghost,

the Spirit of Jesus, has here spoken by the Apostle, and therefore it is that we have in his discourse a masterpiece of apostolic wisdom.’ The same commentator gives the substance of the speech thus: ‘He who is (by your own involuntary confession) unknown to you Athenians (religious though you are),—and yet (again, by your own confession) able to be known,—the all-sufficing Creator of the world, Preserver of all creatures, and Governor of mankind,—now commandeth all men (by me His minister) to repent, that they may know Him, and to believe in the Man whom He hath raised from the dead, that they may stand in the judgment, which He hath committed to Him.’

ἀνδρες Ἀθ.] The regular and dignified appellation familiar to them as used by all their orators,—of whose works Paul could hardly be altogether ignorant. κατὰ π. in every point of view: see reff.

δαισιδαίμονες—τῶν] ‘Carrying your religious reverence very far:’ an instance of which follows, in that they, not content with worshipping named and known gods, worshipped even an unknown one. Blame is neither expressed, nor even implied: but their exceeding veneration for religion laid hold of as a fact, on which Paul, with exquisite skill, engrafts his proof that he is introducing no new gods, but enlightening them with regard to an object of worship on which they were confessedly in the dark. So Chrysost.: θεῶν, τοῦτέστιν εὐλαβεστέρους . . . ὥς περ ἐγκωμιάζειν αὐτοὺς δοκεῖ, οὐδὲν βαρὺ λέγων.—To understand this word as E. V. ‘too superstitious’ (‘superstitiosiores,’ Vulg., so Luther, Calov, Wolf), is to miss the fine and delicate tact of the speech, by which he at once parries the charge against him, and in doing so introduces the great Truth which he came to preach.—The word itself has both senses: δαισιδαίμων, ὁ εὐσεβής, Hesych.—ἐν τῷ τοιοῦτῳ (in battle) γὰρ

ὧ^d ἐπεγέγραπτο^e Ἀγνώστῳ θεῷ. ²² ὁ οὖν ἄγνοοῦντες^d εὐσεβεῖτε, ²³ τοῦτο ἐγὼ^e καταγγέλλω ὑμῖν. ²⁴ ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, ¹ οὗτος οὐρανοῦ καὶ γῆς^k ὑπάρχων^l κύριος οὐκ ἐν^m χειροποιήτοις

fob. xiii. 27 reff.
al.† L. P.

g 1 Tim. v. 4 only †.
i ch. ix. 20 reff.

constr. here only.
k ch. viii. 16 reff.

Eur. Phœn. 1831.
l = Matt. xx. 8 al.

h ch. iv. 2. xiii. 6
m ch. vii. 48 reff.

om 42: ἐγεγραπτο Orig: αναγεγραπτο Clem: ἐπεγραφετο Cyr.—rec on . . . and touton (see note), with EGH &c vss Clem Ath Chr Cosm Thl Oec Aug: τὸ αὐτὸ BD v Orig Jer.—προσκυνεῖτε 2. 30.—24. αυτοῖς 142.—κυρ. om 137.—rec κυρ. υπαρχ., with DGH &c ff: txt ABE al 13. 133. 180 lect 12 v (cum sit dom.) Clem, Thdr̄t, Thl²—

δὴ οἱ δεισιδαίμονες ἦσαν τοῦς ἀνθρώπους φοβούνται, Xen. Cyrop. iii. 3. 58: and on the other hand, Theophrast. Char. 16, explains δεισιδαιμονία by δειλία πρὸς τὸ δαιμόνιον: and Pollux, εὐσεβής, θεῶν ἐπιμελής, ὁ δὲ ὑπεριμῶν, δεισιδαίμων καὶ δεισθεός.—The character thus given of the Athenians is confirmed by Greek writers: thus, Pausan. i. 24. 3, Ἀθηναῖοις περισσό-τερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς. See other instances in Wetstein. Josephus, c. Apion, ii. 11, calls them εὐσεβιστάτους τῶν Ἑλλήνων. 23. ἀναθ.]

‘looking over,’ ‘reconnoitring.’ σὺ-βάσκ.] not, as E. V., ‘devotions:’ but ‘objects of religious worship,’ temples, altars, statues, &c. καὶ] over and above the many altars to your own and foreign deities. πολλὰ γὰρ τῶν ξενικῶν ἱερῶν περιεῖξαντο, . . . καὶ δὴ καὶ τὰ θρακία καὶ τὰ Φρύγια, Strabo, x. p. 472. ἀγνώστῳ θεῷ] ‘To an (not, the) unknown God.’—That this was the veritable inscription on the altars, not as Jerome on Tit. i. 12 (‘Inscriptio aræ non ita erat ut Paulus asseruit: ignoto Deo: sed ita: Diis Asiæ et Europæ et Africæ, Diis ignotis et peregrinis. Verum quia Paulus non pluribus Diis ignotis indigebat sed uno tantum ignoto Deo, singulari verbo usus est’), the words ὧ ἐπεγέγραπτο, ‘on which had been inscribed,’ are decisive. Meyer well remarks, that the historical fact would be abundantly established from this passage, being Paul’s testimony of what he himself had seen,—and spoken to the Athenian people. But we have our narrative confirmed by the following: Paus. i. 1. 4, ἐνταῦθα καὶ βωμοὶ θεῶν τε ὀνομαζομένων ἀγνώστων, καὶ ἡρώων καὶ παιδων τῶν θήσιος καὶ Φαλήρων:—Philostatus, Vit. Apollon. vi. 3, σωφρονιστερον τὸ περὶ πάντων θεῶν εὐ λέγειν, καὶ ταῦτα Ἀθήνησιν, οὐ καὶ ἀγνώστων δαιμόνων βωμοὶ ἵδρυνται. On which Winer well says, that it by no means follows that each altar had the inscription in the plural, θεοῖς ἀγνώστοις, but more naturally that the plural has been used to suit βωμοί, and that the inscription on each was as here.

The commonly-cited passage of (Pseudo-) Lucian, Philopatr. 9, and 29, πῃ τὸν ἀγνώστον ἐν Ἀθήναις, is no testimony, the dialogue being spurious, and the reference to our text evident. The origin of such altars has been variously explained: Diog. Laert. (vit. Epimenid.) says, that Epimenides, on occasion of a plague, advised the Athenians to let go white and black sheep from the Areiopagus, and on the spots where they lay down to erect altars τῷ προσήκοντι θεῷ: ὅθεν, he adds, ἵτι καὶ νῦν ἴσθιν εὐρεῖν κατὰ τοὺς δῆμους τῶν Ἀθηναίων βωμοὺς ἀγνώστων. Eichhorn conjectures that they may have been ancient altars erected before the use of writing, and thus inscribed in after-times. But I should rather suppose that the above anecdote furnishes the key to the practice: that on the occurrence of any remarkable calamity or deliverance not assignable to the conventionally-received agency of any of the received deities, an unknown God was revered as their author.—That the God of the Jews was meant (as supposed by Calov., Wolf., al.) is very improbable.—‘Quod ignotis Diis altare crexerant, signum erat nihil ipso tenere certi: habebant quidem ingentem Deorum turbam . . . sed dum illis permiscerant ignotos Deos, hoc ipso fatentur nihil de vera Divinitate se habere compertum. . . . Inde apparet inquietudo, quod se nondum defunctos fatentur, ubi popularibus Diis litantur,’ &c. Calvin. δ . . . τοῦτο]

The ὅν and τοῦτον of the rec. have probably been alterations from reverential motives. The neuters give surely the deeper, and the more appropriate sense. For Paul does not identify the true God with the dedication of, or worship at, the altar mentioned: but speaks of the Divinity (τὸ θεῖον) of whom they, by this inscription, confessed themselves ignorant. (It may however be a warning of the uncertainty of a priori internal evidence for readings, that De Wette and Meyer suppose the masculines to have been altered to produce this very sense, and to avoid the inference that Paul identified the unknown God with the Creator.) But even a more

a Matt. xxiii.
21. Pa. H. 4.
o Rom. vi. 19.
1 Cor. iv. 3.
x. 13. James
iii. 7. 1 Pet.
ii. 13 only.
Num. v. 6.
p — here only. Prov. xxix. 26.
(ch. ii. 2 only.) Gen. ii. 7.

ναοῖς ^a κατοικεῖ, ²⁵ οὐδὲ ὑπὸ χειρῶν ὁ ἀνθρωπίνων ῥ θερα-
πύεται ^q προσδεόμενος τινός, αὐτὸς διδούς πᾶσι ζωὴν καὶ
πνοὴν καὶ τὰ πάντα, ²⁶ ἐποίησέν τε ἐξ ἑνός ^a αἵματος

ABD
EGH

q here only. Prov. xli. 9. r — here only.
s — John i. 18. Rom. ii. vi. 211.

25. rec χ. ἀνθρωπῶν (*probably an error*), with EGH &c vss Chr Thdrt, Cosm al: txt ABD 14¹, 15. 18. 25. 27. 63. 64. 73. 78. 97. 180 lectt v Clem, Thdrt, Iren.—ως προσδ. 25 e Thdrt (twice, but once in one ms only) Iren: add μη ⁸⁰.—τινος om D¹ (D² supplies τι αὐτός) al lectt 12, 13 al.—οτι (om D²) ουτός ο δους (ovr. διδ. D²) D Syr ar-erp: αὐτός om H 16. 37. 56. 100 al Chrj.—δους H al Clem, Chrj.—πασιν E &c: txt ABD &c: al transp.—for καὶ τὰ πάντα, κατὰ πάντα BGH most mss (καὶ κατὰ 40) ar-pol slav (not mod) (*unicuique sah*, so also copt) Thdrt, Thl¹ Oec: om Syr ar-erp (*Meyer thinks κατὰ πάντα ver 22 was still in the copyist's mind. At all events, it seems to be an error*): txt ADE (om τὰ) 3. 5. 7. 15. 18. 26, 27. 29. 36. 81 v syr arm slav² Clem, Chr Thdrt, Cosm Thl¹ (*et omnia fecerit Iren*): καὶ τὰ πάντα om 13: for τε, δε al: om DE (vss).—26. αἵματος om AB 13, 14¹. 27. 29. 40. 96 v copt sah æth (joins together ποιοι. ἐξ ἑνός and καὶ πάντα) Clem Bed: ins DEGH most mss Bed-gr syr al Thdrt, Chr (often) Cosm Thl Oec Iren (*Meyer well remarks on the omission, that it is more likely to have happened owing to ἑνός αἵματος, than that αἵματος should be a gloss on*

serious objection lies against the masculines. The sentiment would thus be in direct contradiction to the assertion of Paul himself, 1 Cor. x. 20, ὁ θεὸς τὰ ἰδὼν, δαιμονίους θεοί, καὶ οὐ θεοί. Compare also our Lord's words, John iv. 22, ὑμεῖς προσκυνεῖτε ὃ οὐκ οἰδατε.—In εὐσεβεῖτε, we have another confirmation of the sense above insisted on for δεισιδαιμονιστίους. He wishes to commend their reverential spirit, while he shows its misdirection. An important lesson for all who have controversies with Paganism and Romanism.

καταγγ.] (See above, καταγγεῖς, ver. 18).—‘I am declaring,’ ‘making manifest,’ to you. ὑμεῖς με προελάβετε, φησὶν ἔφθασε ὑμῶν ἡ θεραπεία τὸ ἑμὸν κήρυγμα. Chrys.

24.] ‘No wonder, that the devil, in order to diffuse idolatry, has blotted out among all heathen nations the recognition of Creation. The true doctrine of Creation is the proper refutation of all idolatry.’ Roos. Einl. in die bibl. Geschicht., cited by Stier, Red. der Apost. ii. 140, who remarks, ‘Only on the firm foundation of the Old Testament doctrine of Creation can we rightly build the New Testament doctrine of Redemption: and only he, who scripturally believes and apprehends by faith the earliest words of Revelation, concerning a Creator of all things, can also apprehend, know, and scripturally worship, THE MAN, in whom God's word, down to its latest canonical Revelation, gathers together all things.’ οὐκ ἐν χεῖρ.] A remarkable reminiscence of the dying speech of Stephen: see ch. vii. 48.—Mr. Humphry notices the similarity, but difference in its conclusion, of the argument attributed to Xerxes in Cicero, Leg. ii. 10: ‘Xerxes inflammasse templa Græciæ dicitur, quod parietibus

includerent deos, quibus omnia deberent esse potentia et libera, quorumque hic mundus omnis templum esset et domus.’—Where Paul stood, he might see the celebrated colossal statue of Athena Polias, known by the Athenians as ἡ Θεά, standing and keeping guard with spear and shield in the enclosure of the Acropolis.

25.] θεραπεύεται, ‘is (really and truly) served.’ So θεός οὐ μυκτηρίζεται, Gal. vi. 7.

προσδ.] ἐνδεῖσθαι μὴ ἴσθι τὸ παντελῶς μὴ ἔχειν προσδεῖσθαι δὲ τὸ ἔχειν μὴ μέρος, ἐπὶ δὲ δεῖσθαι πρὸς τὸ τέλειον. Ulpian (in Wetst.).—As the assertion of Creation contradicted the Epicurean error, so this laid hold of that portion of truth, which, however disguised, that school had apprehended: ‘Omnis enim per se divinum natura necesse est | Immortali ævo summa cum pace frustur. | . . . | Ipsa suis pollens opibus, nihil indiga nostri,’ Lucret. i. 57. There is a verse in 2 Macc. xiv. 35, remarkable, as compared with the thoughts and words of Paul here: οὐ, κύριε, τῶν ὄλων ἀπροσδεῆς ὑπάρχων, εὐδοκήσας ναὸν τῆς σῆς κατασκευάσας ἐν ἡμῖν γενέσθαι.

τινός] neuter, as referring to the temples and statues offered by the Athenians. [ζῶν κ. πνοήν] He is the Preserver, as well as the Creator, of all; and all things come to us from Him.

Compare, on τὰ πάντα, David's words, 1 Chron. xxix. 14, ὁ δὲ τὰ πάντα, καὶ ἐκ τῶν σῶν δεδώκαμέν σοι. 26.] ἐξ ἑνός αἵμ.

was said, be it remembered, to a people who gave themselves out for αὐτόχθονες: but we must not imagine that to refute this was the object of the words: they aim far higher than this, and convert the whole genius of polytheism, which attributed to the various nations differing

πᾶν ἔθνος ἀνθρώπων ἡ κατοικεῖν ἐπὶ ἡ παντὸς προσώπου
 τῆς γῆς, ὁρίσας ἡ προστεταγμένους ἡ καιροὺς καὶ τὰς
 ὁροθεσίας τῆς ἡ κατοικίας αὐτῶν, 27 ἡ ζῆτειν τὸν θεὸν, εἰ
 ἄρα γε ἡ ψηλαφήσειαν αὐτὸν καὶ εὐροῖεν, ἡ καὶ ἡ γε οὐ
 μακρὰν ἀπὸ ἡ ἐνὸς ἐκάστου ἡμῶν ἡ ὑπάρχοντα 28 ἡ ἐν
 αὐτῷ γὰρ ζῶμεν καὶ ἡ κινούμεθα καὶ ἡ ἐσμέν, ὡς καὶ τινες

t Luke xxi. 25
(acc.) xlii.
66.) Gen. ii.
6. xi. 8.
u Luke xxi. 23.
ch. ii. 28 al.
Rom. i. 4.
Heb. iv. 7.
L. P. Num.
xxiv. 6.
v = here only.
(Matt. i. 24 al.
Gen. i. 2.)
w abed, Gal.
iv. 10.
x here only.
y here only. Exod. xxxiv. 8. Dan. ii. 11.
z = here only. Isa. lix. 19. (Luke xxiv. 39. 1 John i. 1 al.) opt., see ch. xxiv. 19.
ch. ii. 18. c w. eimf, Matt. viii. 30. Mark xii. 34. John xxi. 8. Deut. xxx. 11.
Luke iv. 40 al. ch. ii. 3. xxi. 26. 1 Thess. ii. 11 al. L. P. e ch. vii. 16 ref.
g = here only. Xen. Mem. i. 1. 14. h emphat., Matt. ii. 18. xxi. 30 al.

ενος,—for that this would be rather given by ανθρωπου).—for εθνος, γενοσ 23. 69. 96. 104. 137. 142 v syrr-marg al Clem Thl² Iren.—ανθρωπου D-gr.—rec παν το προσωπον (corrta for ease of constr), with EGH & Chr Thdrt Cosm al (ro om E Thdrt; παν om 37. 56. 100): txt ABD 1. 13. 15. 18. 36. 63. 103 Clem.—rec προτεταγ. with D¹ all slav-ed (praeficiens Iren): ταγαμ. 14¹. 69. 105: txt ABD²EGH all (60 and more) vss (nrly) Clem Ammon Chr Cosm Thl Oec.—τα οροθεσια (appy) or κατα οροθεσιαν? D¹.—της κατοικησεως 133: των κατοικων sah.—27. μαλιστα ζητ. D gr.—rec τον κυριον (in this case we can hardly suppose κυρ. to be genuine, as De W. and Meyer, simply from the a priori difficulty of Paul having used the expr when speaking to heathens: the copyists are uniformly so careless, where these two words are concerned, as to leave such considerations very uncertain), with E & vss Cosm Thl¹: το (for τι, or τι το?) θειον ιστιν D Iren: txtABGH 15. 16. 18. 25. 40. 63. 68. 69. 76. 84. 88. 95. 96. 98. 99. 100. 105. 137. 180 lectt v syrr copt sah æth al Chr Thl² Oec Hil Ambr: αυτον ζητ. τον θρονον 96.—ψηλαφησαιαν and ευροισαν D: -σαιεν 3. 64. 95¹. 105: -σαιεν E 40. 69. 96 Oec (-σιν and ευρυνεν E).—for και (bef ευρ.), η AD 15. 36. 40. 96. 105 v (not tol) sah Iren: txt B (e sil) EGH most mss vss Clem Chr Cosm Thl Oec.—ευροισαν 133.—rec καιτοιγε (alteration to more usual word: the readg και τοι is not, as Meyer thinks, any sign that rec is genuine, but merely that τοι in the marg had been sometimes prefixed to the γε, sometimes substituted for it), with many mss (appy) Chr Cosm Thl² al: καιτοι AE Clem: txt BDGH most of best mss Did Thl¹ al.—ον (corr ων) αφ (αφ E also) ενος εκ. ημ (omg υπαρχ. which is added by a corrector) D.—υμων A¹G 180.—υπαρχοντος E lect 12 Clem: απεχοντα 69. 98-marg 105.—28. aft εσμεν, add το καθ ημεραν D.—ημας 33. 68. 95. 96. 105. 137 copt.—ωσπερ και των κ. υμ. τινες D.

mythical origins, and separate guardian gods. It is remarkable, that though of all people the Jews were the most distinguished in their covenant state from other nations of the earth, yet to them only was given the revelation of the true history of mankind, as all created of one blood: a doctrine kept as it were in store for the gospel to proclaim.—Not, 'hath made of one blood,' &c., as E. V., but 'caused every nation of men (sprung) of one blood, to dwell,' &c. See Matt. v. 32. Mark vii. 37. παντὸς προσώπου] The omission of the art. may be accounted for by the words following ἐπὶ (see Middleton, vi. 1): or, perhaps, by the parallelism of πᾶν ἔθνος, παντὸς προσώπου: or perhaps, as πᾶς οἶκος Ἰσραὴλ, ch. ii. 36, because πρόσ-ωπον τῆς γῆς is regarded as one appella-tive. καιρ. . . . ὁροθ.] He who was before (ver. 24) the Creator, then (ver. 25) the Preserver, is now the Governor of all men: prescribing to each nation its space to dwell in, and its time of endurance. ποστερ. not ποτ., 'ap-pointed,' 'ordered by Him.' 27.]

ζητεῖν does not depend on ἐποίησεν, but gives the intent of the above-mentioned providential arrangements: 'that they might seek God.' τὸν κύριον (as rec. and one uncial MS have) has prob. been a careless mistake of a transcriber: τι τὸ θεῖον ιστιν, which appears to have been the reading of D, is one of its own strange glosses. εἰ ἄρα] 'if by any chance,' denoting a contingency apparently not very likely to happen, see Hartung, Partikellehre, i. 440. ψηλαφήσειαν] Originally an Æolic form, but frequent in Attic Greek, for ψηλαφῆσαιεν, see Luke vi. 11. On the word itself, compare Aristoph. (Pax, 691): προτοῦ μὲν οὖν | ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα, | νυνὶ δ' ἅπαντα πρὸς λύχνον βουλευσομεν. These lines, as Mr. Humphry observes, 'seem at once to illustrate the figurative use of the verb, and to express the condition of man prior and subsequent to revelation.' καὶ γε . . .] 'Not that He is distant from us, but that we are ignorant of Him.' See Rom. x. 6. 8. Jer. xxiii. 23, 24. καὶ γε, 'et quidem;' see Hartung, Partikellehre, i. 398 f.

i ch. xviii. 15 ^{ref.} τῶν ¹ καθ' ὑμᾶς ^j ποιητῶν εἰρήκασιν Τοῦ γὰρ καὶ ^k γένος ^{ABD} ^{ref.} ^l ἐσμέν. ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο- ^{EGH}
¹ = here only. ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^k = ch. vii. 13. ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{xiii. 26. Rev.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{xiii. 16. Jer.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{xiii. (xxvii.)} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{81.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
¹ ch. ii. 80. viii. ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{16 ref.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^m = 1 Cor. xi. 7. ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
ⁿ = here only. ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{(Rev. xiii. 17,} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{&c)} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^o = here only. ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{8 Kings vii.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{14.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^p = here only. ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{(Matt. ix. 4} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{al. Heb. iv. 12.)} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{ch. iii. 21. Luke i. 57.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{s ch. iii. 17. Eph. iv. 18. 1 Pet. i. 14 only. Levit. xxii. 14.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{Levit. xx. 4. Deut. xxii. 3. ὑπερδιδόντες τῆς ἰδίας ὀφθαλμίας, Dion. Hal. Ant. i. 66.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{v ch. xv. 5 ref.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{v Mark xvi. 20. Luke ix. 6. ch. xxiv. 8. xxviii. 22. 1 Cor. iv. 17 only. Isa. xlii. 22.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{v absol. ch. xxvi. 20 al.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{x = Luke i. 7. xix. 9. ch. ii. 24. (Luke only)} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{n = Rom. iii. 6 (κόσμον.) Psal. ix. 8.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{xii. 24. Luke xi. 16 and i. 1 Cor. vi. 2.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{a absol. ch. xxiv. 26. Rom. ix. 28. xiv. 17 al.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-
^{b = Matt.} ²⁹ ^k γένος οὖν ¹ ὑπάρχοντες τοῦ θεοῦ οὐκ ^m ὀφείλο-

—ποιητων om D Iren Aug Ambr Pac al.—for του, τουτου D¹ 19². 21. 96: ανρου
 E² 35. 68: τουτων 3: τουτο 137.—29. ουτε χρ. D.—χρῶσαι η αργυριω AE 40. 73. 96
 al (Thdr̄t-ms) Dam Thl².—for και, η D gr Iren: om copt sah æth.—ανθρωπων E-gr al
 æth.—30. ουν om lect 12 sah.—της αγ. ταυτης D¹ v.—και τους χρον. μεν ουν E
 (v et tempora quidem).—παριδων D¹: περιδων D² 103: despiciens v.—απαγγελλει B.
 —rec πασι (alteration, to agree with ανθρωποις. Meyer and De Wette's idea, that
 πασι was altered to παντας to soften the assertion that God commanded ανθ. πασι
 πανταχου,—is in the highest degree improbable), with GH &c æth al Athl, Chr Thdr̄t
 Cosm Thl Oec Iren: txt ABD (ινα παντες D¹) E 13. 15. 18. 36. 40. 180 v (ut omnes
 pers. agant) d copt sah (omnibus ut omnes Syr ar-erp) Ath, Cyr Chron Aug (om Jer).—
 31. rec διοτι (explan. of καθοτι), with GH al Chr Thl² Oec: txt ABDE all (καθ ο 18.
 36. 180) Ath Thdr̄t, Eulog Cyr Chron Thl² al.—for εν η μ. κρ., κριναι D (Aug).—τον

28.] There is no justification for the pan-
 theist in this.—It is properly said only of
 the race of men, as being His offspring,
 bound to Him: proceeding from, and up-
 held by, and therefore living, moving, and
 being in Him:—but even in a wider sense
 His Being, though a separate objective Per-
 sonality, involves and contains that of His
 creatures. See Eph. i. 10, where the same
 is said of Christ. ἐν αὐτῷ must not be
 taken for 'by Him': the subsequent cita-
 tion would in that case be irrelevant.

[ζῶμ. κιν. ἔσμ.] 'A climax: out of God we
 should have no Life, nor even movement
 (which some things without life have,
 plants, water, &c.) nay, not any existence
 at all (we should not have been).' Meyer.
 Storr's expl. of ζῶμεν by 'vivimus beate
 ac hilare,' and Kuinoel and Olshausen's of
 ἔσμιν by 'real being,' i.e. 'the spiritual life,'
 are evidently beside the purpose; the intent
 being to show the absolute dependence for
 every thing of man on God,—and thence
 the absurdity of supposing the Godhead like
 to the works of his (man's) hands.
 τοῦ γὰρ κ. γ. ἔσμ.] Aratus, in the opening
 lines of the Phænomena: . . . πάντῃ δὲ
 Διὸς ἐκχρήματα πάντες· τοῦ γὰρ καὶ γένος
 ἔσμιν. Kleantes, also Hymn. in Jov. 5, has
 ἐκ σοῦ γὰρ γένος ἔσμιν. Aratus was a
 native of Tarsus, about 270 B.C. and wrote
 astronomical poems, of which two, the

φαινόμενα and διοσημεία, remain. Kle-
 anthes was born at Assos, in Troas, about
 300 B.C. The Apostle has both poets in
 his mind.—The τοῦ refers to Zeus in both
 cases, the admission being taken as a por-
 tion of truth regarding the Supreme God,
 which even heathen poets confessed.—The
 καὶ has no connexion here, but is (see
 above) part of the verse in Aratus.

30. ὑπεριδόν] In this word lie treasures
 of mercy for those who lived in the times of
 ignorance. God 'overlooked' them: i. e.
 corrected not this ignorance itself as a sin,
 but the abuses even of this, by which the
 heathen sunk into deeper degradation. The
 same argument is treated more at length in
 Rom. i. ii.—The πᾶσιν of the rec. and ἵνα
 πάντες of D¹ have both been corrections
 occasioned by the apparent difficulty of τοῖς
 ἀνθρώποις πάντας. The genuine reading
 gives the emphatic πάντας πανταχοῦ, fol-
 lowing on the foregoing assertion of vv. 25,
 26, its proper place. 31. καθότι.]

See var. read. and ref.;—used by Luke and
 him only: 'seeing that,' 'inasmuch as,'

ἐν δικαιοσ. δικαιοσ. is the cha-
 racter of the judgment,—the element, of
 which it shall consist. ἐν ἀνδρ[?] Not,

'in (by) a man,' but 'by (i. e. in the person
 of) the man:' the art. is omitted after the
 preposition: see Midd. vi. 1. π[?]στ.

κ.τ.λ.] 'Quia res erat vix credibilis, argu-

ἀνδρὶ ὃ ὥρισεν, ὁ πῖστιν ἑ παρασχὼν πᾶσιν, ἡ ἀναστήσας
 αὐτὸν ἐκ νεκρῶν. ³² ἀκούσαντες δὲ ἡ ἀνάστασιν νεκρῶν
 οἱ μὲν ἡ ἐχλεύαζον, οἱ δὲ εἶπον ἡ Ἀκουσόμεθά σου περὶ
 τούτου καὶ πάλιν. ³³ οὕτως ὁ Παῦλος ἡ ἐξηλθεν ἐκ
 ἡ μέσου αὐτῶν. ³⁴ τινὲς δὲ ἄνδρες ἡ κολληθέντες αὐτῷ
 ἡ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνή
 ὀνόματι Δάμαρις καὶ ἡ ἑτεροὶ σὺν αὐτοῖς. XVIII. ¹ Μετὰ
 δὲ ταῦτα ὁ χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον,
² καὶ εὐρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν
 ἡ τῷ γένει, ἡ προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ
 Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ ἡ διατεταχέναι Κλαύ-
 διον ἡ χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης,

11. See ch. xiii. 10. 1 Cor. v. 2. Col. ii. 14. 2 Thess. ii. 7. 1 ch. v. 13 ref. m abool., ch. ii. 44 al.
 n = ch. xix. 39. o w. ἄρσ, here only. w. ἄρσ, ch. i. 4. Judg. vi. 18. p Mark vii. 26 al.
 — Esth. ii. 10. q here only. (See Heb. x. 20.) Deut. xxi. 6. r Luke viii. 66.

κοσμον lect 12 (but rec^d in marg).—εν om D.—aft ανδρι add ιησου D Iren.—ορισεν E.—
 παρεσχειν (sic) D, παρασχιν 32. 57.—32. εχλευαδον lect 12.—ειπαν BE.—και σου
 73.—rec παλιν περι τουτου. ³³ και ουτως . . . with GH & vss (but περ. τουτ. παλ.
 uth ar-pol slav: παλ. om sah) Chr Thl¹ Oec: txt ABDE (και om DE 69. 180 v arm)
 13. 29. 40. 68. 73. 105 arm Thl².—34. εν οις ην 177.—for o (bef αρισπ.), τις D: om
 B.—αριεπ. B: add ευσχημων D: complacens d.—και γυν. ον δ. om D: γυν. τιμα E:
 cum usque sua lat.—ετ. πολλοι 4. 25. 81 lectt.

CHAP. XVIII. 1. δε om AB 13. 69. 97 v copt: ins D (αναχωρησας δε, omg μετ. ταυτ.)
 EGH mss (nrly) vss Chr Thl Oec.—rec χω. ο παυλος (insertion, as the δε was omitted,
 at beginning of an ecclesiastical portion), with AE &c: txt BD 13 v sah Aug.—2. τε-
 ταχεναι DEG all: προστεταχ. all: προσταχθεναι (sic) Thl¹: διατεταχθεναι 137. 173:
 διατεταχθαι Thl².—κλαυδ. om B (—ιος D¹).—τους om D.—rec εκ τ. ρωμ. (prob
 corrⁿ to suis χωρισθ. εκ in ver 1. So De Wette: Meyer thinks the apo to have been a
 corrⁿ to suis απο της ιταλ., but the other suppn is much more likely, the same verb
 occurring in both), with H &c Chr al: txt ABDEG all v (a Roma) al.—aft ρωμης, add
 οι κε (και) κατοκησαν (—εν D¹) εις την αχαιαν D d: simly syr-marg.—for αυτοις,

mentum adfert eximium. Grotius.
³² ἀνάστ. νεκρ.] Perhaps here, 'when they
 heard of a resurrection of dead men,' viz. of
 that of Christ, νεκρῶν being generic. But
 the same words are used 1 Cor. xv. 12, πῶς
 λέγουσιν τινες ἐξ ὑμῶν, ὅτι ἀνάστασις
 νεκρῶν οὐκ ἔστιν; so that I would rather
 take them here to mean that they inferred
 the general possibility of the resurrection
 of the dead, as a tenet of Paul's, from the
 one case which he mentioned. ³³ οἱ
 . . . of 34] We must not allot these two
 parties as some have done, the former to
 the Epicureans, the latter to the Stoics:
 the description is general.—The words
 ἀκουσόμεθα . . . need not be taken as
 ironical. The hearing not having taken
 place is no proof that it was not intended at
 the time: and the distinction between these
 and the mockers seems to imply that they
 were in earnest. ³³ οὕτως] 'In this
 state of the popular mind:' (with an expecta-
 tion of being heard again?) ³⁴ Διονύσιος ὁ Ἀρ.] Nothing more is known
 of him. Euseb. H. E. iii. 4; iv. 23, re-

lates that he was bishop of Athens, and
 Niceph., iii. 11, that he died a martyr. The
 writings which go by his name are un-
 doubtedly spurious.

γυνή] Not, as
 Chrys. de Sacerd. iv. 7 al., the wife of Diony-
 sius: this would have been ἡ γυνὴ αὐτοῦ.

CHAP. XVIII. 1.] Corinth was at this
 time a colony (see note, ch. xvi. 12), the
 capital of the Roman province of Achaia,
 and the residence of the proconsul. For
 further particulars, see Prolegg. to 1 Cor.

2. [Ιουδαῖον] It appears that Aquila
 and Priscilla were not Christians at this
 time: it is the similarity of employment
 only which draws them to Paul, and their
 conversion is left to be inferred as taking
 place in consequence: see ver. 26.

Ποντικὸν τ. γ.] It is remarkable, that Pon-
 tius Aquila is a name found in the Pontian
 gens at Rome more than once in the days of
 the Republic (see Cicero, ad Fam. x. 33.
 Suet. Jul. Cæs. 78. Smith's Dict. of Biogr.,
 art. Aquila, Pontius); whence some have
 supposed that this may have been a freed-
 man of a Pontius Aquila, and that Ποντ.

s here only t. ¹ ch. ix. 48 refl. ² Luke xiii. 14. ³ v here only t. ⁴ w = Rev. xviii. 22. ⁵ Sir. xxxviii. 84. ⁶ x = ch. xvii. 2. ⁷ xx. 7. ⁸ y ch. xiii. 27 refl. ⁹ z = ch. xix. 26. ¹⁰ Wied. xvi. 8.

προσῆλθεν αὐτοῖς, ³ καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενεν ABD EGH
 παρ' αὐτοῖς καὶ ἡργάζετο, ἦσαν γὰρ σκηνοποιοὶ τῇ
 τέχνῃ. ⁴ διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν
 σάββατον, ἔπειθεν τε Ἰουδαίους καὶ Ἕλληνας. ⁵ ὡς δὲ

αὐτῷ ο παυλος D: simly syr-marg.—3. ειναι om D.—εμενεν EGH 95. 96. 98¹. 99 (manedat e) Chr Thl.—προς αυτους D al.—rec εργ. with GH &c (εργαζοντο B): txt ADE 13. 180.—ησαν . . . τεχ. om D.—rec την τεχνην, with H &c Thl Oec: txt ABEG 40. 73. 173. 177 al Chr.—4. D reads the ver: εισπορευομενος δε εις την συναγωγην κατα παν σαββατον διελεγτο (tol has ingrediebatur for disputabat) και εντιςει το ονομα του κυριου ιησου (ειτ. το ιησ. also v (not am tol) syr-marg) και (om D) επιθεν δε ου μονον ιουδαιους αλλα και ελληνας: the ver is omd in Lat mss mentd by Bede.—παντα σαββ. 13.—5. for ως δε παρ.—παρεμενοντο δε D: κατηλθεν 133.—

τῷ γένει may have been an inference from his name. But besides that Luke's acquaintance with the real origin of Aquila could hardly but have been accurate,—*Aquila*, the translator of the O. T. into Greek, was also a native of Pontus.—From the notices of A. and P. in the Epp., they appear to have travelled, fixing their abode by turns in different principal cities, for the sake of their business. In ver. 26, we have them settled at Ephesus; in 1 Cor. xvi. 19, still there; in Rom. xvi. 3 ff., again at Rome; in 2 Tim. iv. 19, again at Ephesus.

ὅτι τὸ διατεταγμένον . . .] Suet. Claud. 25, says, 'Judæos impulsore Chresto assidue tumultuantes Roma expulsi:' but as he gives this without any fixed note of time,—as the words 'impulsore Chresto' may be taken in three ways, (as indicative either (1) of an actual leader of that name, or (2) of some tumult connected with the expectations of a Messiah, or (3) of some dispute about Christianity).—Neander well observes, that after all which has been said on it, no secure historical inference respecting the date of the event, or its connexion with any Christian church at Rome, can be drawn. It was as a Jew that Aquila was driven from Rome: and there is not a word of Christians here. If one could identify this expulsion of the Jews with that of the 'mathematici' in Tacitus (Ann. xii. 52), which took place Fausto Sulla, Salv. Othone Coes. (A. D. 52), we might be on a surer ground,—but this is very uncertain, and even improbable. The two could hardly have been united. The circumstance related by Dio Cassius, ix. 6, which seems to contradict Suetonius and our text,—τοὺς Ἰουδαίους πλεονάσαντας αὐθις, ὥστε χαλεπῶς ἀν' αὐνεν παραχρῆς ἐκ τοῦ ὄχλου σφῶν τῆς πόλεως εἰρᾶσθῆναι, οὐκ ἐξήλασε μὲν, γυνεὶ δὲ πατριῷ νόμῳ βίῃ χρωμένους ἐκίλευσε μὴ συναθροῖσθαι,—probably describes a step taken by Claudius previously to this expulsion, which is not unlikely to have occasioned the tumults which neces-

sitated it.—The edict soon became invalid, or the prohibition was taken off: we find Aquila at Rome, Rom. xvi. 3, and many Jews resident there, ch. xviii. 15 ff.

3. ἡργάζετο] 'The Jewish Rabbis having no state pay, it was their practice to teach their children a trade. 'What is commanded of a father towards his son?' asks a Talmudic writer. 'To circumcise him, to teach him the law, to teach him a trade.' Rabbi Judah saith, 'He that teacheth not his son a trade, doth the same as if he taught him to be a thief:' and Rabban Gamaliel saith, 'He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced.' C. and H. p. 51.—The places where Paul refers to his supporting himself by his own manual labour are,—ch. xx. 34 (Ephesus):—1 Cor. ix. 12 ff. 2 Cor. vii. 2 (Corinth):—1 Thess. ii. 9. 2 Thess. iii. 8 (Thessalonica).—In 2 Cor. xi. 9, we learn that supplies were also brought to him at Corinth from Macedonia, i. e. Philippi, see Phil. iv. 15.

σκηνοποιοί] The general opinion now is, that Paul was a maker of tents from the 'cilicium,' or hair-cloth of Cilician goats. Thus Kuinoel, citing from Hug and Eichhorn, says of the former, "Ad hanc sententiam comprobendam monuit, Cilicium, Pauli patriam, refertam fuisse hirsis et capris villosis, eorumque villis Cilices mos esse ad conficiendum pannum, *Cilicium* inde dictum. Suidas: Κίλικος τράγος ὁ δασύς τοιοῦτοι γὰρ ἐν Κιλικίᾳ γίνονται τράγοι, ὅθεν καὶ τὰ ἐκ τῶν τριχῶν συντιθέμενα Κιλικία καλοῦνται. Hoc panno usos esse milites, nautas, Nomadas, ad tentoria conficienda, v. Vegetius, de Re Mil. iv. 6. Plin. N. H. vi. 28, 'Nomades, infestatoresque Chaldaeorum scenitæ . . . et ipsi vagi, sed a tabernaculis cognominati, quæ *cilicis* metantur, ubi libuit.' Solin. 33, 'Scenitæ caussam nominis inde ducunt, quod tentorii succedunt, nec alias domos habent, ipsæ autem tentoria *cilicina* sunt; ita nuncupantur velamenta caprarum pilis texta.'"

* κατήλθον ἀπὸ τῆς Μακεδονίας ὃ τε Σίλας καὶ ὁ Τιμόθεος, ^b συνείχετο τῷ λόγῳ ὁ Παῦλος, ^c διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν χριστὸν Ἰησοῦν. ^d ἀντιτασσόμενων δὲ αὐτῶν καὶ ^e βλασφημούντων ἔκτιναζάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτοὺς Τὸ αἷμα ὑμῶν ^f ἐπὶ τὴν κεφαλὴν ὑμῶν ^g καθαρὸς ἐγὼ ^h ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. ⁱ καὶ ^j μεταβάς ἐκείθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου ^k σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν ^l συνομοροῦσα τῇ συναγωγῇ. ^m Κρίσπος δὲ ὁ ⁿ ἀρχισυνάγωγος ^o ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ ^p οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ^q ἐπίστευσαν καὶ ἐβαπτίζοντο.

²⁶. Gen. xiv. 8. i Luke i. 48 al.². 2 Cor. v. 16. L.P. Ps. cxli. 2. k Matt. xli. 1 al. l — ch. xvi. 14 only. See ch. xiii. 60. m here only. n Mark v. 23, &c. o — ch. xiii. 15. p — ch. x. 2 reff. q absol., ch. xv. 6 reff.

της om G al.—for ο τε, τότε D¹ gr.—o bef τιμ. om D 42. 173 al.—*συνήρχετο* 43: *συνειργετο* 27: *perseverabat* sah.—rec for τῷ λόγῳ, τῷ πνεύματι (*substitution from misunderstanding: or perhaps, as Meyer, originally a scholium on συνείχετο, and thence has usurped the place of the origl τῷ λόγῳ*), with H &c arm syr-marg Chr Thl Oec: add τῷ αἵμα 68: txt ABDEG 13. 40. 73. 137. 142 lectt syrr ar-erp copt sah (*instabat verbo v*) Bas Thdr Chr (ms).—o om D.—*διαμαρτυρούμενος* D al.—*τοῖς ἰουδ.* om AH 177.—bef τ. χριστ. ins ειναι ABD all (some aft χρ.) v copt Syr ar-erp arm slav-mod syr* Bas Thl² (*supplementary addn*): txt EGH most mss (appy) Chr Thdr Thl¹ Oec.—bef ιησ. ins κυριον D: ιησ. τ. χρ. 95: ιησ. ειναι τ. χρ. 180.—8. at beg, ins πολλων δε λογον γεινομενον και γραφων διερμηνευομενων D syr-marg.—for αντιτασσ., ετι τασσ. D¹ gr: ανθισταμενων 15. 18. 36: αντιταμενων 180.—aft εκτιναξ. ins ο παυλος D (tol latt-mss).—τα μι. αυτου, or αυτ. τ. μι. D 173. 180 sah.—*τας κεφαλας* 113. 180 —εγω αφ ωμων νυν D¹: alii aliter.—*πορευομαι* D¹GH¹ 73 Syr ar-erp Chr (mss).—7. for εκειθεν,—απο του ακυλα D¹ 137.—εισηλθεν AD¹ (and ε. τον οικον D) 13. 25. 27. 29. 33 al v Syr ar-erp sah eth syr-marg Thl² (*corra for particularity*): txt B (e al) D¹EGH most mss copt syr ar-pol Chr Thl¹ Oec.—*ονοματος* D¹: om A 2. 30. 104 eth.—bef ιουστ. ins τιτιου or τιτου (E al v (but am om the ver) copt al Jer) KBD² gr E: ιουστ. om 2. 30 Syr sah al Cassiod: τιτου νιου ιουστου ar-pol: alii aliter (*originally prob a mistake arising from ονοματιουστ., the τι. being taken for the first syll of τιτου or τιτιου*): txt AD¹GH most mss eth slav Chr Thl¹ Oec.—for σεβ., φοβουμένου 73.—ην η οικια 13.—*συνομοροουσα* AD 13.—8. ο δε αρχις. κρισπ. D.—εις τον κυριον D.—for συν, εν H¹.—*ακουσαντες* G 4. 25. 137 lectt 13, 14 (ves) Thl Oec (ed).—*ακουον.* βαπκ. πιστευοντες τῷ θεῷ (τ. θ. also Syr ar-erp) δια τ. ονοματος τ. κυριου ημ. ιησ. χρ. D (δια

If it be objected, that Paul would hardly find the raw material for this work in cities far from Cilicia, it may be answered, that this would not be required in the fabrication of tents from the hair-cloth, which doubtless itself would be an article of commerce in the markets of Greece.—Chrysost. calls Paul sometimes σκηνοβάφρος, sometimes σκντο-ρούος, a leather cutter, imagining that the tents were made of leather:—ἐπι σκηνοβάφειον ἐστὼς δέρματα ἱρράπτει (in Catena).

5.] See ch. xvii. 15. 1 Thess. iii. 6. *συνείχετο τῷ λόγῳ*] 'When S. and T. returned from M., they found Paul anxiously occupied in discoursing to the Jews.' This I believe to be the meaning: that they found him in a state of more than ordinary anxiety,—more than usually absorbed in the work of testifying to the Jews

(see reff.):—a crisis in the work being imminent, which resulted in their rejection of the word of life. (On the whole character of his early preaching at Corinth, see notes, 1 Cor. ii. 1—5.) Thus only the δὲ in ver. 5 and that in ver. 6 will both be satisfied: 'he discoursed in the synagogue, &c. . . . but when S. and T. returned, he was earnestly occupied in discoursing, &c. But, as they opposed themselves and blasphemed,' &c. 6.] αἷμα as in ch. xx. 26. The image, and nearly the words, are from Ezek. xxxiii. 4. De Wette should have known better than to call a citation from the LXX an 'unpaulinische Sprachgebrauch.' ἀπὸ τοῦ νῦν] Not absolutely, only at Corinth: for ver. 19 we find him arguing with the Jews again in the synagogue at Ephesus. I have adopted

rch. vii. 31 al 10. ⁹ εἶπεν δὲ ὁ κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ ABD
 Acts only (exc. Matt. xvil. 9). Gen. 10. ¹⁰ διότι ἐγώ EGH
 xvil. 9. ¹¹ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι
 Lake L. 13 al. ¹² Γαλλίνως δὲ ἀνθυπατεύοντος
 Isa. xii. 2. L. P. principally. ¹³ ἡμεῖς ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ.
 ch. vii. 9. x. ¹⁴ ἐκάθισεν τε ἐνιαυτὸν καὶ μῆνας ἑξ ἑξιδάσκων ἐν αὐτοῖς
 88. Isa. lviii. 11. ¹⁵ τὸν λόγον τοῦ θεοῦ. ¹⁶ οἱ οὖν ἀνθυπατεύοντες
 u = here only. Gen. xliii. 18. ¹⁷ τῆς Ἀχαΐας κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ
 v constr., Luke xxii. 6. ¹⁸ καὶ ἐκείνους μετὰ ταῦτα ἐπὶ τὸν παῦλον καὶ ἐπιθύντες τὰς χειρὰς D (and ἐπιθ.
 1 Cor. ix. 10. ¹⁹ καὶ ἐκείνους μετὰ ταῦτα ἐπὶ τὸν παῦλον καὶ ἐπιθύντες τὰς χειρὰς D (and ἐπιθ.
 w ch. vii. 6 reff. ²⁰ καὶ ἐκείνους μετὰ ταῦτα ἐπὶ τὸν παῦλον καὶ ἐπιθύντες τὰς χειρὰς D (and ἐπιθ.
 x = Lake xxiv. 49. Exod. xvi. 29. ²¹ καὶ ἐκείνους μετὰ ταῦτα ἐπὶ τὸν παῦλον καὶ ἐπιθύντες τὰς χειρὰς D (and ἐπιθ.
 y ch. xv. 35 al. ²² καὶ ἐκείνους μετὰ ταῦτα ἐπὶ τὸν παῦλον καὶ ἐπιθύντες τὰς χειρὰς D (and ἐπιθ.
 s here only f. b ch. i. 14 reff.

to χρ. 137 syr*,—and ἐπιστεύσαν 137).—9. o om D.—ἐν νυκτὶ δι. op. B 13. 130 v Thl²: δι. op. τῷ π. ἐν νυκτὶ D Thl¹: ἐν ὁραματι (omg ἐν νυκτὶ). A as also Syr ar-erp (this last is an alteration after ch ix. 10, 12, x. 3: the others are arbitrary variations of the order, which is characteristic): txt EGH (της νυκτος H) most mss sah copt eth syr slav al Chr Occ.—10. σοι om D-gr E.—ἐστιν E &c: txt AD.—μον πολυς ἐστι 180.—11. ἐκαθ. δε AB 13 al v e copt sah syr: καὶ ἐκαθ. D (add ἐν κορ. D Syr ar-erp syr*: ἐκεῖ 40 v sah arm slav-mod vss) (corrupts to avoid the characteristic τε): txt E-gr GH most mss eth al Chr Thl Occ.—for ἐν αὐτῷ, αὐτοῦ D-gr 4 al Syr ar-erp eth: αυτοῖς 37. 66. 100.—12. for ἀνθυπατεύοντος, ἀνθυπατου οντος ABD 36. 40. 68. 180 (alteration of unusual word): txt EGH most mss Chr Thl Occ.—οἱ (om 95) ἰουδ. ὁμοθ. B copt sah.—for τῷ π. καὶ, —συνλαλῆσαντες μετὰ ταῦτα ἐπὶ τὸν παῦλον καὶ ἐπιθύντες τὰς χειρὰς D (and ἐπιθ.

the punctuation of Lachmann, erasing the colon after ἰγώ: 'I shall henceforth with a pure conscience go to the Gentiles.'

7.] In order to show that he henceforth separated himself from the Jews, he, on leaving the synagogue, went no longer to the house of the Jew Aquila (who appears afterwards to have been converted), but to the house of a Gentile proselyte of the gate, close to the synagogue: q. d. 'in the sight of all the congregation in the synagogue: for this seems to be the object in mentioning the circumstance. 8.] On this, a schism took place among the Jews. The ruler of the synagogue attached himself to Paul, and was, together with Gaius, baptized by the Apostle himself (1 Cor. i. 14): and with him many of the Corinthians (Jews and Gentiles, it being the house of a proselyte), probably Aquila and Priscilla also, believed and were baptized.

9. Λάλ. κ. μὴ σιωπῇ.] So, for solemnity's sake, we have an affirmation and negation combined, John i. 3. See also Isa. lviii. 1. 10. ἐπιθ. σοὶ.] See ref. examples of this usage in Wetst. :—'shall set on thee,' as E. V. ¹¹ λαός ἐστιν μοι πολὺς.] See John x. 16. As our Lord forewarned Paul in Jerusalem that they would not receive his testimony concerning Him, so here He encourages him, by a promise of much success in Corinth. The word λαός, the express title beforetime of the Jews, is still used now, notwithstanding their secession.

11.] The year and a half may extend either to his departure, or to the incident in ver. 12 ff. Meyer would confine it to the latter, taking ἐκάθισεν in the sense of 'remained

in quiet: but (see reff.) it will hardly bear such emphasis: and seeing that the incident in ver. 12 ff. was a notable fulfilment of the promise,—for though they set on him, they could not hurt him,—I should be disposed to take the other view, and regard vv. 12 to ἰκανός, ver. 18, to have happened during this time. 12. Γαλλίνως.] His original name was Marcus Annæus Novatus: but, having been adopted into the family of the rhetorician Lucius Junius Gallio, he took the name of Junius Annæus Gallio. He was brother of Lucius Annæus Seneca, the philosopher, whose character of him is in exact accordance with that which we may infer from this narrative: 'Nemo mortalium mei tam dulcis est, quam hic omnibus: Gallionem fratrem meum, quem nemo non parum amat, etiam qui amare plus non potest.' He is called 'dulcis Gallio' by Statius, Silv. ii. 7. 32. He appears to have given up the province of Achaia from ill health. 'Illud mihi in ore erat domini mei Gallionis qui cum in Achaia febrem habere cepisset, protinus navem ascendit, clamitans non corporis esse sed loci morbum.' Senec. Ep. 104. He was spared after the execution of his brother (Tacit. Ann. xv. 73): but Dio Cassius, lxi. 25, adds, οἱ ἀδελφοὶ ὕστερον ἐπακώλουντο, and Euseb. Chron. ad ann. 818 (A. D. 66), says that he put an end to himself after his brother's death.

ἀνθυπατεύ.] See note on ch. xiii. 7. Achaia was originally a senatorial province (Dio Cass. liii. 12), but was temporarily made an imperial one by Tiberius, Tacit. Ann. i. 76, 'Achaia ac Macedoniam, onera deprecant-

Παῦλῳ καὶ ἡγαγον αὐτὸν ἐπὶ τὸ βῆμα, ¹³ λέγοντες ὅτι ^c παρὰ τὸν νόμον ἂναπειθει οὗτος τοὺς ἀνθρώπους ^d σέβεσθαι τὸν θεόν. ¹⁴ μέλλοντος δὲ τοῦ Παύλου ἂνοι- ^e γειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους ^f Εἰ μὲν οὖν ἦν ἂ ἀδίκημά τι ἢ ῥαδιούργημα πονηρὸν, ὧ ^g Ἰουδαῖοι, ^h κατὰ λόγον ἂν ἡνεσχόμεν ὑμῶν. ¹⁵ εἰ δὲ ⁱ ζητήματά ἐστιν περὶ ^j λόγου καὶ ὀνομάτων καὶ νόμου ^k τοῦ καθ' ὑμᾶς, ^l ὤψεσθε αὐτοὶ κριτῆς ἐγὼ τούτων οὐ ^m βούλομαι εἶναι. ¹⁶ καὶ ἂπῆλασεν αὐτοὺς ἀπὸ τοῦ ⁿ βήματος. ¹⁷ ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν ^o βήματος.

δι' ἣν αἰτίαν ἀπὸ τῆς ἐπὶ τῷ βήματι διείληπτο, καὶ κατὰ λόγον, Diod. Sic. iv. 11. 12 Cor. xi. 1, 4. — 2 Tim. iv. 8. Heb. xiii. 22. Job vi. 26. m ch. xv. 2 reff. n — 2 Tim. i. 18. Tit. i. 9. ii. 7. Heb. ii. 2. 1 John ii. 7. o ch. xvii. 28. Eph. i. 15. ἐκείνους τῶν καθ' αὐτὸν ἐρῶ. Xen. Cyr. v. 1. 11. p Matt. xxvii. 4, 24. Exod. vi. 1. q here only. Esck. xxxiv. 12. — Xen. Mem. ii. 6. 12. r w. acc., ch. ix. 27 reff. 8 Macc. iii. 14.

τ. χ. αυτω συγ* sah).—13. καταβωντες και λεγ. D.—rec ουτος αναπ. (corrⁿ of characteristic order), with DE &c: txt AB 38. 113. (133): πειθει H 40: ανατραπει I. 65. 133.—14. ουν om ABDE 13. 26, 27. 36. 40. 69. 105. 133. 137 al (v syrr arr sah aeth arm) Chr Thl (see note): ins G (ην om G 25: η Α') H most mss Oec.—πονηρ. om 38.—ω ανδρες ιουδ. D v.—ανισχ. B 13: also A 33, 34. 36 omg αν (confusion arising from ανηισχ.): txt DEGH mss (appy) Chr Thl Oec.—15. rec ζητημα (corrⁿ to suit αδικημα and ραδιουργημα above: the plur has a meaning, see note), with D'GH &c Chr Thl² Oec: txt ABD'E-gr 25. 29. 40. 69. 73. 81. 137 v syrr ar-erp alav copt sah arm Thl¹.—for εστιν, εχετε D-gr.—for νομ., λογον 57.—rec κριτης γαρ (supplementary insertion), with EGH &c syrr al Chr al: txt ABD 13 v copt aeth.—εγω om 180.—16. απελυσεν D' 133: abiecit d.—17. απολαβ. D.—rec aft παντες ins οι ελληνες (see note), with DE (GH?): οι ιουδαιοι 180: ιουδ. 15. 18. 36: om AB al v copt ar-erp Chr-comm (but omg παντες D: μετα σωθ. D: adprehendentes eum ...

tes, levati in *praesens* proconsulari imperio, tradique Cæsari placuit.' Claudius (Suet. Claud. 25), 'Provincias Achaia et Macedonia quas Tiberius ad curam suam transulerat, senatui reddidit.' τ. Ἀχαιας] The Roman province of Achaia contained Hellas and the Peloponnesus, and, with Macedonia, embraced all their Grecian dominions. It was so called, according to Pausanias (vii. 16. 7), because the Romans *ἐχειρώσαντο* 'Ελληνας δι' Ἀχαιῶν τότε τοῦ Ἑλληνικοῦ προσηκόντων (the Achaian league).—'The βῆμα is mentioned three times in the course of this narrative (see vv. 16, 17). It was of two kinds: (1) fixed in some public and open place: (2) moveable, and taken by the Roman magistrates to be placed wherever they might sit in a judicial character. Probably here and in the case of Pilate (John xix. 13), the former kind of seat is intended. See Smith's Dict. of Antiquities, under 'Sella.' See also some remarks on "the tribunal,"—'the indispensable symbol of the Roman judgment-seat,' in the Edinburgh Review for Jan. 1847, p. 151." C. and H. vol. i. 450. 13. παρὰ τ. νόμον] Against the Mosaic law;—the exercise of which, as a 'religio licita,' was allowed to the Jews. 14.] Though

MSS authority is so strong against the οὖν, I have retained it, as also has Tischendorf. Its omission may be easily accounted for, from the copyists finding it unnecessary and seemingly out of place: but on no supposition can its insertion be rendered probable. It stands very appropriately here, referring to the complaint of the Jews, either as uttered by them, or perhaps recapitulated by Gallio:—'Ye have charged this man with lawless conduct.' 'If now this had really been so κατὰ λόγον] See reff. We have the opposite παρὰ λόγον in 2 Macc. iv. 36. ἂν ἡνεσχ. ὑμ.] 'I should have borne with (patiently heard) you.' 15.] Ζητήματα has apparently been altered to ζήτημα to suit the sense, there being but one question before G. But the plural expresses contempt: 'If it is questions, &c.: as we should say, 'a parcel of questions.' See ch. xxiii. 29. 15. ὀνομάτων] e. g. Paul asserted Jesus to be the Christ, which the Jews denied. This to a Roman would be a question of names. τ. καθ' ὑμᾶς, with emphasis: see reff. So Lysias (ch. xxiii. 29) declined to decide Paul's case, and Festus (ch. xxv. 20) though he did not altogether put the enquiry by, wished to

a ver. 8 refl. ^a ἄρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος καὶ ABD
 t = Matt. v. 24. οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν. ¹⁸ Ὁ δὲ Παῦλος EGH
 v. 10. ἔτι προσμείνας ἡμέρας ἱκανάς, τοῖς ἀδελφοῖς ἄποστα-
 u constr. here only. Job xxi. 8. ἄμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα
 v absol. here only. 1 Tim. i. 6. καὶ Ἀκύλας, κειράμενος ἐν Κεγχραιαῖς τὴν κεφαλὴν
 w ch. ix. 23 refl. x = Mark vi. 46. Luke ix. 61. 2 Cor. ii. 18. y ch. xv. 39 refl. z ch. viii. 28. 1 Cor. xi. 6 only.

cum Sosthenen d.—ετυπτ. αυτον 13.—και . . . εμελεν om 96¹: for εμ., εμελλεν G 38.
 93. 95. 137. 177. 191, 192: *tunc Gallio fingeat eum non videre d.*—18. επιμνας E.
 —επλευσεν D¹ (*navigavit d v*): επλευσεν E² (*enavigavit e*).—rec τ. (την om 95¹ 133)
 κεφ. εν κεγχ. (*corrpn of characteristic order*), with DEGH &c: txt AB 13. 180 v Thl².—
 κενχραιαῖς D, κεχραιαῖς H all sah, κεγχραιαῖς 137: εν κεγχ. om aeth.—προσευχην D¹:

judge it at Jerusalem, where he might have the counsel of those learned in the Jewish law.

17. πάντες] Apparently, all the mob, i. e. the Gentile population present. Sosthenes, as the ruler of the synagogue (*ἀρχ.* = either the ruler, or one of the rulers; perhaps he had succeeded Crispus) had been the chief of the complainant Jews, and therefore, on their cause being rejected, and themselves ignominiously dismissed, was roughly treated by the mob. From this, certainly the right explanation, has arisen the gloss of Ἕλληνες. The other gloss, οἱ Ἰουδαῖοι, has sprung from the notion that this Sosthenes was the same person with the Sosthenes of 1 Cor. i. 1, a Christian and a companion of Paul. But, not to insist on the improbability of the party driven from the tribunal having beaten one of their antagonists in front of the tribunal,—why did they not beat Paul himself?—There is no ground for supposing the two persons to be the same, Sosthenes being no uncommon name. If they were, this man must have been converted afterwards: but he is not among those who accompanied Paul into Asia, either in ver. 18, or ch. xx. 4.—The carelessness of Gallio about the matter clearly seems to be a further instance of his contempt for the Jews, and indisposition to favour them or their persecution of Paul. Had this been otherwise meant, certainly *καὶ* would not have been the copula. 'So little did the information against Paul prosper, that the informers themselves were beaten without interference of the judge.' Meyer.

18.] It has been considered doubtful whether the words *κειρ. τ. κεφ.* κ.τ.λ. apply to Paul, the subject of the sentence, or to Aquila, the last subject. The former is held by Chrys., Theoph., Aug., Jer., Isid., Bed., Calv., Bez., Calov., Wolf, Olsh., Neand., De Wette, al.:—the latter by (Vulg.), Grot., Alberti, Kuinoel, Meyer, al., and recently Mr. Howson, vol. i. p. 453. —But I quite agree with Neander (Pfl. u. Leit. p. 348, note), that if we consider the matter carefully, there can be no doubt that

they can only apply to Paul. For, although this vow differed from that of the Nazarite, who shaved his hair at the end of his votive period, in the temple at Jerusalem, and burnt it with his burnt-offering (Num. vi. 1—21), Josephus gives us a description of a somewhat similar one, B. J. ii. 15. 1, τοὺς γὰρ ἡ νόσφ καταπονόμενους ἡ τριά- ἄλλαις ἀνάγκαις, ἔθος εὐχεσθαι πρὸ τριά- κοντα ἡμερῶν ἥς ἀποδώσειν μέλλοιεν θυσίας, οἶνον τε ἀφίεσθαι καὶ ἐξηρῆσθαι τὰς κόμας,—where it appears from ἐξηρῆ- σασθαι (which, as Neander observes, if it applied to the end of the time, would be ἐξηρῆσθαι, [or perhaps rather θρίψειν]), that the hair was shaved thirty days before the sacrifice. At all events, no sacrifice could be offered any where but at Jerusalem: and every such vow would conclude with a sacrifice. Now we find, on comparing the subsequent course of Aquila with that of Paul,—that the former did not go up to Jerusalem, but remained at Ephesus (ver. 26): but that Paul hastened by Ephesus, having a special reason for keeping the feast then imminent at Jerusalem (δὲ μὲ πάντως . . . , ver. 21). Again, it would be quite irrelevant to the purpose of Luke, to relate such a fact of one of Paul's companions. That he should do so apologetically, to show that the Ap. still countenanced conformity with the law, is a view which I cannot find justified by any features of the book: and it surely would be a very far-fetched apology, and one likely to escape the notice of many readers, seeing that Aquila would not appear as being under Paul's influence, and even his conversion to the Gospel has not been related, but is left to be implied from ver. 26. Again, Meyer's ground for referring *κειράμ.* to Aquila,—that his name is here placed after that of his wife,—is untenable, seeing that, for some reason, probably the superior character or office in the church, of Priscilla, the same arrangement is found (in the best MSS at ver. 26, and) at Rom. xvi. 3. 2 Tim. iv. 19. Lastly, the very form of the sentence is

* εἶχεν γὰρ * εὐχὴν. ¹⁹ ^b κατήνησαν δὲ εἰς Ἑφεσον· ^a κακείνους κατέλειπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν ^c διελέχθη τοῖς Ἰουδαίοις. ²⁰ ^d ἐρωτῶντων δὲ αὐτῶν * ἐπὶ πλεονα χρόνον μῆναι οὐκ ἔπενυσεν, ²¹ ἀλλὰ * ἀπειτάζατο αὐτοῖς εἰπὼν ^b Δεῖ με ⁱ πάντως τὴν ἰορτὴν τὴν ^k ἐρχομένην ^l ποιῆσαι ^m εἰς Ἱεροσόλυμα, πάλιν

^a = ch. xiii. 31 refl. ^b here only. Prov. xxvi. 24. ^c ver. 18. ^d constr. w. aor., ch. iii. 21 al.
^e = Luke iv. 23. ch. xxi. 22. xxviii. 4. Tobit xiv. 87. ^f = ch. xiii. 44 (Paul). 1 Macc. iv. 28 (alex.).
^g = Matt. xxvi. 18. Heb. xi. 28. Deut. xvi. 1 al. ^h ch. viii. 40 al.

orationem d.—19. rec κατήνησε (alteration to singular to suit κατέλειπεν below), with GH & vs Chr al: txt ABDE 13. 40 d tol (and other lat mss) Syr sah ar-erp: κατήνησε D gr.—for κακείνους (και εκ. EH all Chr Thl¹ Oec).—και τω επουνη σαββατω εκεινους D (also aft ep., ins τω επ. σαβ. 137 syr*).—κατέλειπεν AGH 13. 122: ins ο paulos Syr sah: alii aliter.—for αυτου, εκει ADE 13. 40. 73 (alteration to more usual word): txt BGH mss (nrly) ff.—εν τη συναγωγη 78.—διελέξατο AB 13 Thl² (corr to more usual form): txt EGH mss (nrly) Chr Thdrt (διηλ.) Thl¹ Oec: διελεγτο D al v (not am) al.—20. for δε, τε D¹ Syr meth.—αυτων om 137: αυτων D² G 31. 66. 98. 177 Thl².—rec μιν. παρ αυτοις (explanatory addn), with DEGH al & syr: μιν. εκει tol sah arm: παραμειναι αυτοις 25: txt AB 13. 15. 18. 36. 40. 73. 105. 180 v meth.—21. rec αλλ, with GH & Chr Thl²: txt ABDE all Thl¹ Oec.—for απειτ. αυτοις ειπ., αποταξαιμος και ειπων ABDE (but απ. αυτοις E al Thl²) 13. 15. 18. 36. 40. 68. 69. 105. 180 al v meth arm Thl²: αλλ αποτ. και om Syr ar-erp: txt GH & vs Chr Thl¹ Oec. (The varr have first arisen from the abbreviation of the sentence by the omn of δι με &c below, in conseq of which it more easily admitted of the form αποταξαιμος . . . ειπων . . . ανηχθη. The corr then found its way into MSS (e. g., D) not having the omn).—δει . . . ιεροσ. om ABE 13, 14¹, 15. 36. 69. 105. 180 v copt sah meth arm (see note): ins DGH &c demid syrr ar slav al Chr Thl Oec.—for την βελ ιρχ., ημεραν D, solemnem diem festum d.—παλιν om D sah (this also belonged to the suiting the form

against a change of subject at κειράμενος. There are, from ver. 18 to 23 incl.,—a section forming a distinct narration, and complete in itself,—no less than nine aorist participles, eight of which indisputably apply to Paul as the subject of the section: leaving it hardly open to question that κειράμενος also must be referred to him.—There need be no enquiry what danger can have prompted such a vow on his part, when we recollect the catalogue given by him in 2 Cor. xi. Besides, he had, since his last visit to Jerusalem, been νόσω καταπονούμενος (see Jos. above, note on ch. xvi. 6, and Prolegg. to Gal.): it is true, a considerable time ago, but this need not prevent our supposing that the vow may have been then made, to be paid on his next visit to Jerusalem. That he had not sooner paid it, is accounted for by his having been since that time under continual pressure of preaching and founding churches, and having finally been detained by special command at Corinth. That he was now so anxious to pay it (ver. 21), consists well with the supposition of its having been long delayed.

ἐν Κεγχρεαῖς] Κεγχρεαί κώμη κ. λιμὴν ἀπέχων τῆς πόλεως ὅσον ἐβδομήκοντα στάδια. τοῦψ μὲν χρόνῳ πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Δεχαίψ. Strabo, viii. 380.

There was, soon after, a Christian church there: see Rom. xvi. 1. 19. Ἑφεσον]

Ephesus was the ancient capital of Ionia (Ptol. v. 2. 8), and, at this time, of the Roman proconsular province of Asia,—on the Cayster, near the coast, between Smyrna and Miletus. It was famed for its commerce, but even more for its magnificent temple of Artemis (see ch. xix. 24, note). See a full account of its situation and history, secular and Christian, in the Prolegg. to Eph.; and an interesting description, with plan, in Mr. Lewin's Life and Epistles of S. Paul, i. 344 ff. αὐτῷ] Perhaps this may be said proleptically, referring to his journey to Palestine (De Wette): but on account of the δὲ which follows, I should rather understand it to mean that the Jewish synagogue was (as sometimes the case, see Winer, RWB., 'Synagogen') outside the town, and that Prisc. and Aq. were left in the town. διελέχθη. aor., referring to one, and a transient occasion: διελεγτο, imperf., ver. 4, of his long stay, and continual discourses in the Corinthian synagogue.

21.] The words from δὲι to Ἱεροσόλ. can hardly be spurious. No imaginable reason can be assigned for their insertion (especially with the indistinct notice τὴν ἰορτ. τ. ἐρχομ., and the unusual εἰς Ἱερ. The great varieties in the MSS

ⁿ Matt. ii. 12. ^h Heb. xi. 15. ^h Exod. xxxii. 27. ^h Judg. xi. 39 (Alex.). ^o ch. xiii. 13. ^{ref.} p ch. viii. 6. ^{ref.} q absol., Luke, here only. ^h John vii. 8, 10. ^h xi. 20. ^h Bar. vii. 6. ^h Nch. vii. 6. ^r — ch. xxi. 7. ^h xxv. 18. ^h Exod. xviii. 7. ^h John ii. 12. ^h ch. vii. 15. ^h — ch. xv. 28. ^{ref.} ^u absol., ch. xv. 40. ^h xvi. 8, 40. ^h xx. 1 al. ^v ch. xii. 10. ^h xiii. 6. ^w ch. xii. 24. ^{ref.} ^x ch. xiv. 22. ^h xv. 32, 41 only. ^h 2 Kings i. 6.)

of the sentence to the *omn* of *δει &c*): ins ABE al v copt sēth.—*δε* om^l ABDE 13. 20. 36. 40. 103 v copt sah sēth (*part of the corn to suit the omn of δει &c*): ins GH &c syrr al Chr Thl¹ Oec: *και παλιν* demid Thl².—bef *ανηχθ.* om *και* (see above on *απορ.*) **ABD** 15. 18. 81. 103. 105. 180 (not E, which is a strong argument for the genuineness of the rec, seeing that E omits *δει &c*) v sah arm al: txt EGH &c vsa (*ανηχθ.* *δει* copt): (for *ανηχ.* to *αναβας*,—*ακυλαν δε κατελιπεν εν επισω* *αυτος γαρ εν πλοιω αχθεις ηλθεν εις καισαρειαν* *αναβ.* *δε* syrr-marg: simly 97. 137): *απηχθη* 13.—23. *κ. καταβας* 66¹. 100 al Chr-comm: *επλει* sah: add *ο παυλος* 31. 69 al.—*και αναβ.* D.—for *την εκελ.*, *τους αδελφους* 69.—23. *κατεξης* D: om 96. 142 sah arm.—*ε. την φρυγ.* 177. 180.—*στηριζων* AB 13 (*the compound seeming unnecessary*): txt DEGH (*και επιστ.* D 38) mss (nrly) Chr Thl Oec.—*παντ.* om 18. 25. 36. 68. 99. 105. 180 tol lat-mss Thl¹: ins aft

which *omit* the words are, as De W. observes, also a powerful reason against that omission), but their omission is easily accountable by the *αναβας* below having been misunderstood, and its having been imagined that he did *not* go up to Jerusalem at this time. *την επορ. τ. ερχ.*] WHAT FEAST? (1) *Not the Passover*: for the ordinary duration of the 'mare clausum' was (Livy, xxxvii. 9) till the vernal equinox. According to Vegetius, de Re Milit. iv. 39, 'ex die iii. Id. Novembr. usque in diem vi. Id. Martii, maria claudabantur.' And we are not at liberty to assume an exceptional case, such as sometimes occurred (Philo, Leg. ad Caium, p. 1019. Tacit. Ann. xii. 43. Plin. ii. 47). Hence, if the voyage from Corinth at all approached the length of that from Philippi to Jerusalem in ch. xx., xxi., he would have set sail at a time when it would have been hardly possible. (2) *Not the feast of Tabernacles*. For if it were, he must have sailed from Corinth in August or September. Now, as he stayed there something more than a year and a half, his sea voyage from Beroea to Athens would in this case have been made in the depth of winter; which (especially as a choice of land or water was open to him) is impossible. (3) It remains, then, that the feast should have been *Pentecost*; at which Paul also visited Jerusalem, ch. xx. 16. (The above is the argument of Wieseler, Chron. d. Apostelgesch. pp. 46—50, who however allows too long for the voyage from Corinth, forgetting that from the seven weeks' voyage of ch. xx. xxi. are to be taken seven days at Troas (xx. 6), seven at Tyre (xxi. 4), one at Ptolemais (xxi. 7), *αμψιραι πλείους* at

Caesarea (xxi. 10),—in all certainly not less than three weeks.)—The Ap.'s promise of return was fulfilled ch. xix. 1 ff.

22. *αναβας*] *To Jerusalem*: for (1) it would be out of the question to suppose that Paul made the long detour by Caesarea *only to go up into the town from the beach*, as supposed by most of those who omit *δει* . . . *επορ.* in ver. 21, and *salute the disciples*,—and (2) the expression *κατεξης εις* 'Avr., which suits a journey from Jerusalem (ch. xi. 27), would not apply to one from Caesarea. *δω. τ. εκελ.*] The payment of his vow is not mentioned, partly because it is understood from the mere mention of the vow itself, ver 18,—partly, perhaps, because it was privately done, and with no view to attract notice as in ch. xxi.

23.] **PAUL'S VISIT TO THE CHURCHES IN GALATIA AND PHRYGIA**.—Either (1) Galatia is here a general term including Lycaonia, and Paul went by Derbe, Lystra, Iconium, &c. as before in ch. xvi., or (2) he did not visit Lycaonia this time, but went through Cappadocia: to which also the words *διελθόντα τὰ ἀνω-τερεὰ μέρη* (ch. xix. 1) seem to point, *ἡ ἀνω Ἀσία* being the country east of the Halys. We find Christian churches in Cappadocia, 1 Pet. i. 1. On this journey, as connected with the state of the Galatian churches, see Prolegg. to Gal.—*κατεξης* implies taking the churches in order:—regularly visiting them, each as they lay in his route.—One work accomplished by him in this journey was the ordaining (but apparently not collecting) a contribution for the poor saints at Jerusalem: see 1 Cor.

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EGH

24 Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς ἦν, ὃς ἦν ἐκ τῆς Ἐφέσου, ὃς ἔμαθεν τὸν λόγον ἐν ταῖς γραφαῖς. 25 οὗτος ἦν κατηχη- μένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἰ ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου, 26 οὗτος τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας προσελάβοντο αὐτόν,

h Matt. ii. 8 al. i ch. xix. 18 reff. j ch. ix. 20 reff. k ch. ix. 27 reff. l — ch. xvii. 5. 2 Mac. viii. 1.

μαθ. 42. 57.—24. for απολ. απολλωνιος (aft ονομ. D al) D: απελλης 15. 180 scholl coopt arm.—γενει αλ. (omg τω) D.—25. ος ην κατ. εν τη πατριδι τον λογον τον (om B al Thl) κυρ. D (τον λογον also 36. 69. 180 al).—for κυρ., χριστου 34: του ιησ. lect 5 copt syr.—απελαλει D: eloquebatur d: ελαλει δε B.—rec του κυριου (see notes. The varn in the art is no argument (as De Wette) agst the genuineness of the readg: the constant omn of artt aft prepp might easily lead to this: thus we have it omitted also bef κυριου), with GH &c Chr Thl Oec: txt ABDE 13. 36. 38. 40. 69. 73. 137 v syrr copt sah eth arm ar-erp slav Thl Aug: τ. χριστου 33: κυριου 137. 177.—26. γε om D-gr H sah.—τη om D¹.—και ακουσ. D¹ vss.—αυτου om 96. 142.—rec ak. κ. κρ. (alteration of characteristic order, cf Rom. xvi. 3, 2 Tim. iv. 19), with DGH &c vss ff:

xvi. 1.—Timotheus and Erastus probably accompanied him, see ch. xix. 22. 2 Cor. i. 1, and Gaius and Aristarchus, ch. xix. 29; and perhaps Titus, 2 Cor. xii. 18 al. (and Sosthenes? (1 Cor. i. 1), but see on ver. 17).

24—28.] APOLLOS AT EPHESUS, AND IN ACHAIA. Ἀπολλῶς] abbreviated from Ἀπολλώνιος: see varr. read.

Ἀλεξανδρεὺς] Alexandria was the great seat of the Hellenistic language, learning, and philosophy (see ch. vi. 9). A large number of Jews had been planted there by its founder, Alexander the Great. The celebrated LXX version of the O. T. was made there under the Ptolemies. There took place that remarkable fusion of Greek, Oriental, and Judaic elements of thought and belief, which was destined to enter so widely, for good and for evil, into the minds and writings of Christians. We see in the Providential calling of Apollos to the ministry, an instance of adaptation of the workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those who had been planted by the pupil of Gamaliel.

λόγιος] either (1) *learned*, as Philo, Vit. Mos. i. 5, Αἰγυπτίων οἱ λόγοι, and Jos. B. J. vi. 5. 3, who distinguishes, in the interpretation of the omens preceding the siege, οἱ ἰδιῶται from οἱ λόγοι,—or (2) *eloquent*: so Jos. Antt. xvii. 6. 2 calls Judas and Matthias, Ἰουδαίων λογιώτατοι and πατριῶν ἐξηγηταὶ νόμων. The etymologists make the former the ancient,—the latter a subsequent meaning. So Thom. Mag.: λογίους τοὺς πολυλότους οἱ ἀρχαῖοι Ἀρρικίζον-

τες, ὡς καὶ Ἡρόδοτος] λογίους δὲ τοὺς διαλεκτικούς οἱ ὑπεριον. The latter meaning is most appropriate here, both because the peculiar kind of learning implied by λόγιος would not be likely to be predicated of Apollos,—and because the subsequent words, δυνατὸς ἐν τ. γραφαῖς, sufficiently indicate his *learning*, and in what it lay.

25.] Apollos had received (from his youth?) the true doctrine of the Messiahship of Jesus, as pointed out by John the Baptist: doubtless from some disciple of John: but more than this he knew not. The *doctrines* of the Cross,—the Resurrection,—the outpouring of the Spirit,—these were unknown to him: but more particularly (from the words ἐπιστ. μόνον τὸ βάπτ. τ. Ἰωάν.) the *latter*, as connected with Christian baptism: see further on ch. xix. 2, 3.—The mistake of supposing that he *did not know Jesus to be the Messiah*, has arisen from the description of his subsequent work at Corinth, ver. 28, but by no means follows from it: *this he did before*, but not so completely. The same mistake has led to the alteration of Ἰησοῦ into the κυρίου of the rec., it having been well imagined that he could not teach ἀκριβῶς τὰ π. τοῦ Ἰησοῦ if he did not know him to be the Messiah: whereas by these words is imparted that he knew and taught accurately the *facts* respecting Jesus, but of the *consequences* of that which he taught, of all which may be summed up in the doctrine of Christian baptism, he had no idea.

ἐπιστ. μόνον] Meyer well remarks, that it is not meant that he was absolutely ignorant of the fact of there *being such a thing* as Christian baptism, but ignorant of

m ch. xxiii. 15, 30. xxiv. 29 only.
n ch. xi. 4 ref.
o Matt. xxii. 161. Ps. xxiv. 4 (plur.).
p Luke ii. 15. ch. ix. 38.
q hero only t.
r Luke viii. 40. ch. ii. 41 al. Luke only.
s Matt. ii. 9. absol. Luke xii. 61 ref. ch. ix. 39.
t = hero only.
u μέγα συμβαλλεται
εἰς τὸ μαν-

καὶ ἄκριβέστερον αὐτῶ ἔξθεντο τὴν ὁδόν. ἡ βουλο-
μένων δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν προτρεψάμενοι
οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν.
ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευ-
κόσιν διὰ τῆς χάριτος. εὐτόνως γὰρ τοῖς Ἰουδαίοις
διακατηλέγχετο δημοσίᾳ ἐπιδεικνὺς διὰ τῶν γραφῶν
εἶναι τὸν χριστὸν Ἰησοῦν.

XIX. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν
Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν

θάνειν, Xen. Cyr. i. 2. 8. u ch. xv. 8 ref. v ch. xiii. 43 ref. w Luke xxiii. 10 only. Josh vi. 7 (or 8).
x here only t. y ch. xvi. 27. xviii. 28 only t. z = Heb. vi. 17.4 (Isa. xxxvii. 26.) a ch. xvii. 2 ref.
b constr. Matt. xviii. 18. ch. iv. 5 al. fr. c Matt. xiii. 4. Esck. ix. 8. d ch. xviii. 28 ref. e here
only t. ἡ αὐτὴ Ἀσίη, Herod. i. 96 and al. See Wetst.

txt AB E 13 v copt æth.—αὐτῶ om 38.—ἐξέθεντο D: -θετο H: εἰδξαν sah.—rec την
του θ. οδ., with GH &c al Chr al: την οδ. του θεου AB 13. 40. 42. 57. 73. 97. 137. 180
lect 12 arm Thl²: τ. οδ. τ. κυριου E 36. 177 v Syr art slav: τον λογον του κυρ.
66¹. 98—marg 105 lect 58: *scripturas domini* Cassiod (*all these, as shown by the
varr, are supplementary emendations of the simple t. οδον*): txt D (so Tisch also).—
for βουλ., καλουμενον 33, 34: φοβουμ. 137.—εις om 47. 104, 105. 137.—πεμψαμενοι 23:
προτιμψ. al.—27. συνεβαλλετο A (D-gr) 57. 99 Thl¹: συνελαβετο 30. 133: συνεβαλε
34.—δια τ. χαρ. om (D see below) 137 v (not tol) syr Bas-sel Aug al.—D syr—marg read
the ver thus: εν δε τῇ φεσω επιδημουντες τινες κορινθιοι και ακουσαντες αυτου παρ-
εκαλουν διελθιν συν αυτοις εις την πατριδα αυτων συνεκατανευσαντος δε αυτου οι
επισιοι εγραψαν τοις εν κορινθω μαθηταις οπως αποδεξωνται τον ανδρα ος επιδημησας
εις την αχαιαν (εις τ. αχ. also aft παραγεν. 137 syr*, also εν τ. αχ. lect 12) πολυ (-λυν
D) συνεβαλλετο εν ταις εκκλησιαις.—28. συντονως 13.—κατηλεγχετο E: διακατηλεγετο
15: διελεγετο 73 al: διακατηγγελετο lect 58.—aft δημοσ. add και κατ οικον E Bed-gr.
διαλεγομενος και επιδ. D 137.—τον ιησ. ειναι χριστον D vss: τον om E (alii aliter).

CHAP. XIX. 1. εγεν. δε om 64.—απολλων A²G 40: απελλην 180: απολλω 2. 96.
100.—εις κορινθον 73.—ανατολικά 25, 26. 96 Thl¹.—κατελθειν AB E 13, 14¹, 15. 40.
69. 73. 76. 105. 163 Jer.—for εγενετο το ελθειν, D syr—marg have θελοντος δε του
παυλου κατα την ιδιαν βουλην πορευεσθαι εις ιερουσολυμα, ειπεν αυτω το πνευμα
υποστρεφειν εις την ασιαν διελθων δε τα αν. μ. ερχεται.—rec ευρων, omg τε in
ver 2 (*alteration to simplify constr and get rid of the characteristic τε*), with (D) E
(ευρον) GH &c vss ff: txt AB 13. 15. 36. 105. 163. 180 (copt) v Fulg: add και sah.

its being any thing different from that of John: he knew, or recognized in baptism only that which the bapt. of John was: a sign of repentance.

26. ἀκριβέ-
στερον] The former accuracy was only in
fact: this is the still more expanded ac-
curacy of doctrine. That was merely τὰ
περὶ τοῦ Ἰησοῦ, as He lived and minist-
ered on earth: this included also the promise of the Spirit, and its performance.

27. προτρεψάμενοι] probably
Priscilla and Aquila principally. It may
have been from their account of the Cor.
church, that he was desirous to go to Achaia.
After προτρέψ. not Apollos, but the dis-
ciples (at Corinth) must be understood as
an object. Otherwise αὐτῶν would have
been expressed. So the remarkable read-
ing of D. συνεβ.] *consultit*, Vulg.
'contributed,' to their help. διὰ τῆς
χάριτος] Bengel, Olsh., Meyer, and others
join these words with συνεβάλετο, and un-
derstand them 'by the grace of God which

was in him.' But this, from their position,
is very unnatural; and hardly less so from
the διὰ, whereas such a sense would rather
require τῇ χάριτι. In the only other two
places where the expression occurs, it refers
(1) to the electing grace of God, Gal. i. 15,
(2) to the grace assisting believers to His
service, Heb. xii. 28. So that I adopt
the more natural rendering of the E. V.,
'those who had believed through grace.'
"The γάρ should be noticed. His coming
was a valuable assistance to the Christians
against the Jews, in the controversies which
had doubtless been going on since Paul's
departure." C. and H. ii. p. 8. 28.] δια-
κατηλέγχετο, 'argued down,' as we say,
—'proved it in their teeth': and then the
διὰ gives the sense of continuity,—that
this was not done once or twice, but con-
tinuously.

CHAP. XIX. 1—40.] ARRIVAL, RESI-
DENCE, AND ACTS OF PAUL AT EPHESUS.
1. τὰ ἀνωτερικὰ μέρη] By this

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EGH

εἰς Ἐφεσον καὶ εὐρεῖν τινὰς μαθητὰς, ² εἶπέν τε πρὸς αὐτοὺς Ἐἰ πνεῦμα ἅγιον ἐλάβετε ^b πιστεύσαντες; οἱ δὲ πρὸς αὐτὸν Ἄλλ' οὐδὲ ^m εἰ πνεῦμα ἅγιόν ἐστιν ἡκούσαμεν. ³ εἶπέν τε Ἐἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν Ἐἰς τὸ Ἰωάννου βάπτισμα. ⁴ εἶπεν δὲ Παῦλος Ἰωάννης μὲν ἐβάπτισεν ^o βάπτισμα ^p μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον ^q μετ' αὐτὸν ἵνα ^r πιστεύσωσιν, ^s τουτέστιν

m — ch. x. 18 al. ohn ix. 36. n Matt. xxviii. 19 al. ch. viii. 16. o constr. Luke vii. 20. p Mark i. 4. Luke iii. 8. ch. xiii. 24 only. q w. person, Acts only. ch. v. 37. vii. 5. xiii. 26 (Paul). r w. λέγω, here only. See Matt. xii. 16 al. s w. εἰς, John i. 12 ref. t ch. i. 19. Rom. vii. 18. ix. 8. Philom. 12. Heb. ii. 14 al. 1 Pet. iii. 20.

—2. *te* see above.—*aft πιστ.* add *και βαπτισθεντες* sah.—*rec oi de eipon*, with GH &c: *ειπαν* 98. 101. 126 lect 1 Chr: ttxt ABDE 13. 40. 73. 137 syr am tol Jer.—*αλλ ουδε* (corr ουδ ει) *πν. αγ. λαμβανουσιν τινες ηκουσαμεν* D (sah): *accipiant et quidam d.*—*ουδ ABD*: ttxt (D¹) EGH *ms* (appy).—3. *ειπ.* δε D 133 lect 58: ο δε *ειπ.* AE 13. 73 al lect 12 v copt Jer: ttxt B (e sil) GH *most mss* vs Chr al.—*rec add προς αυτους*, with GH al Chral: om ABDE 13. 18. 36. 38. 68. 69. 73. 105. 113. 137. 163. 180 v syr arm: *αυτοις* 40 lect 12 Thl².—*rec ειπον* (*more usual form*), with GH &c Chr al: *ελεγον* D: ttxt ABE al.—*εις του ιωαν.* β. 96.—4. *for δε, τε* H 192 *meth* Thl¹.—ο π. D 180 lect 58.—*aft ιωαν.* om *μεν* (*erased because there is no δε to correspond*) ABD 15. 18. 40. 69. 105. 180 v sah: *ins* EGH *most mss* *syr* copt *arr* *slav* Chr Thl Oec al.—*παντι τω λαω* 5. 8 arm.—*rec τον χριστον ης.* (τον χρ. D) (*chr. seems to have come from the margin, and thus to have been variously placed*): ttxt ABE 25. 40 v copt *meth* syr Jer Fulg al (τον

name were known, the eastern parts of Asia Minor, beyond the river Halys, or, in comparison with Ephesus, in the direction of that river. So Herodotus, speaking as a Halicarnassian, calls even the neighbourhood of Sardis *τὰ ἀνω τῆς Ἀσίας*, i. 177; including in the term, however, many of the inland districts, Assyria, Babylonia, &c. So that the reading *ἀνατολικά* is a good gloss.

τινας μαθητάς] These seem to have been in the same situation as Apollos, see on ch. xviii. 25. They cannot have been mere disciples of John, on account of *πιστεύσαντες*, which can bear no meaning than that of believing on the Lord Jesus: but they had received only John's baptism, and had had no proof of the descent of the Holy Spirit, nor knowledge of His gifts. 2. *ἐλάβ. πιστεύσ.*] The aorists should be faithfully rendered: not as E. V. 'Have ye received the Holy Ghost since ye believed?' but 'Did ye receive the Holy Ghost when ye became (not, when ye had become: cf. *προσευξάμενοι* εἶπον, ch. i. 24, and Winer, § 46, 9. Anm. 1, also note on ver. 29) believers?' i. e. 'on your becoming believers, had ye the gifts of the Spirit conferred on you?'—as in ch. viii. 16, 17. This is both grammatically necessary (see also Rom. xiii. 11, *ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν*), and absolutely demanded by the sense; the enquiry being, not as to any reception of the Holy Ghost during the period since their baptism, but as to one simultaneous with their first reception into the church:

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and their not having then received Him is accounted for by the deficiency of their baptism.

ἡκούσαμεν] Here again, not, 'we have not heard,' which would involve an absurdity: 'nam neque Moesen neque Johannem Baptistam sequi potuissent, quin de Spiritu Sancto ipso audissent' (Bengel);—but 'we did not hear,' at the time of our conversion:—Our reception into the faith was unaccompanied by any preaching of the office or the gifts of the Spirit,—our baptism was not followed by any imparting of His gifts: 'we did not so much as hear Him mentioned.' Tiros only will find an objection to this rendering in *ἐσθρίν* (expecting ἦν): the present is commonly used after the aorist of declarative verbs or verbs of sense, in the clause which contains the matter declared, seen, or heard: the action being transferred *pro tempore* to the time spoken of. See John i. 40, *ἦλθον καὶ εἶδον τοῦ μίνι*,—and *reff.*

3.] Paul's question establishes the above rendering, 'If ye did not so much as hear of the Holy Ghost at your first believing, to what were ye baptized?' If the question and answer in ver. 2 regarded, as in E. V., the whole interval since their conversion, this enquiry would have been more naturally expressed in the perfect. See Gal. iii. 27, where there is the same necessity of preserving the historical sense of the aorists.

εἰς τί] 'Into what profession?' They answer, 'Into (that indicated by) the baptism of John,' viz.: *repentance*, and

O

u ch. viii. 17 al. εἰς τὸν Ἰησοῦν. ^δ ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ABD
 v here only. ὄνομα τοῦ κυρίου Ἰησοῦ. ^ε καὶ ἐπιθέντος αὐτοῖς τοῦ EGH
 (see Rev. xi. 11.) Εὐκλ. 11. 3.
 w ch. ii. 17, 18. Παύλου χείρας ἦλθεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς,
 from Joel ii. 28. of his-
 torical fact, here first.
 x — ch. ii. 41 πάντες ἄνδρες ὥς ἐξ δεκαδύο. ^ζ εἰσελθὼν δὲ εἰς τὴν
 y ch. ix. 37 συναγωγὴν ἐπαρρήσιαζέτο ἐπὶ μῆνας τρεῖς διαλεγό-
 z ch. xiii. 81 μενος καὶ ^β πείθων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.
 a ch. xvii. 2. b ch. xviii. 4. c ch. viii. 12. xx. 25. xxviii. 81 only. Luke and Mark passim.
 xx. 7 al.

— *u* χν 105 lect 12 d sah arm).—^δ. ακουσ. δε τουτο D (vss).—aft ιησ. ins (του om D¹ lect 58) χριστου (χρ. also 64. 137 vss Jer Ambr) εις αφεισιν αμαρτιων D syr* (and Jer in ver 4: *invocata trinitate* Cassiodor.—^ε. rec τας χειρας, with EG &c Chr al: txt ABD (χειρα, and bef του π.) H 65. 100. 126 al.—for ηλθ., ευθεως επεπισεν D Jer (ευθ. ins tol lat-mss).—επ αυτοις D¹ lect 58.—for τε, δε D al copt sah.—rec προσφητ., with E &c: txt ABD 180.—^ζ. for δεκαδυο, δωδεκα ABDE 13. 31. 36. 40. 69. 105. 137. 180 lect 12 Chr-ms Thl² (*corrtn to more usual form*): txt GH most mas Chr Thl¹ Oec.—^η. εἰσελθ. δε ο πανλος D al vss: δε om 192.—εν δυναμει μεγαλη επαρκ. D syr-marg: —ασατο EG gr.—επι om 180.—ημερας τρ. 66². 98-marg.—τα om BD lect 12 most vss (appy) (*as unnecessary*: see a *sinnr omni* al ch viii. 12): txt AEGH &c Chr (txt) al.—

the believing on Jesus, then to come, but now (see ch. xviii. 25, note) the object of our faith. 4. εἰς τ. ἱερ. . . ἵνα π.]

This peculiar inversion of words occurs again, Gal. ii. 10, *μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν*,—and seems to mark the hand of Paul. ἵνα does not give (as Meyer) the mere purpose of his baptism (saying that *he baptized* in order that . . .), but combines, as in similar uses, of *προσεύχομαι ἵνα* and the like, the purport and purpose together: 'He commanded them that they *should* (purport)—and he spoke to them, that they *might* (purpose).' See this discussed in note on 1 Cor. xiv. 13.

5.] Two singular perversions of this verse have occurred: (1) the Anabaptists use it to authorize the repetition of Christian baptism, whereas it is not *Christian baptism* which was repeated, seeing that John's baptism was *not such*, but only the baptism which they now for the first time received; and (2) Beza, Calixtus, Calov., Suicer, Glass. Buddeus, Wolf, and al. wishing to wrest this weapon out of the hands of the Anabaptists, oddly enough suppose this verse to belong still to Paul's discourse, and to mean, 'and the people when they heard him (John), were baptized into the name of the Lord Jesus.' This obviously is contrary to fact, historically: and would leave our present narrative in a singular state: for Paul, having treated their baptism as *insufficient*, would thus proceed on it to impose his hands, as if it were *sufficient*. 5. εἰς τὸ ὄν. τ. κυρ. Ἰησοῦ]

Two questions arise here: (1) Was it the ordinary practice to re-baptize those who had been baptized either by John or by the disciples (John iv. 1) *before baptism be-*

came, by the effusion of the Holy Spirit, λουτρὸν παλιγγενεσίας? This we cannot definitely answer. That it was *sometimes* done, this incident shows: but in all probability, in the cases of the majority of the original disciples, the greater baptism by the Holy Ghost and fire on the day of Pentecost superseded the outward form or sign. The Apostles themselves received only this baptism (besides probably that of John): and most likely the same was the case with the original believers. But of the three thousand who were added on the day of Pentecost, very many must have been already baptized by John; and all were *rebaptized without enquiry*. (2) What conclusion can we deduce from this verse respecting the use or otherwise of baptism in the name of the Father, and the Son, and the Holy Ghost, in the apostolic period? The only answer must be, that at that early time we have no indication of set formulæ in the administration of either sacrament. Such formulæ arose of necessity, when precision in formal statement of doctrine became an absolute necessity in the church: and the materials for them were found ready in the word of God, who has graciously provided for all necessities of His church in all time. But, in matter of *fact*, such a baptism as this *was* a baptism into the name of the Father, Son, and Holy Ghost. As Jews, these men were already servants of the living God—and by putting on the Son, they received in a new and more gracious sense the Father also. And in the sequel of their baptism, the imposition of hands, they sensibly became recipients of God the Holy Ghost. Where such manifestations were present, the form

⁹ ὥς δέ τινες ^d ἐσκληρύνοντο καὶ ^e ἠπειθόν ^f κακολο-
 γοῦντες τὴν ^g ὁδὸν ^h ἐνώπιον τοῦ πλήθους, ⁱ ἀποστάς ἀπ'
 αὐτῶν ^k ἀφώρισεν τοὺς μαθητὰς, ^l καθ' ἡμέραν ^m διαλε-
 γόμενος ἐν τῇ ⁿ σχολῇ Τυράννου. ¹⁰ τοῦτο δὲ ἐγένετο
^p ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς ^q κατοικοῦντας τὴν
 Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ
 Ἕλληνας. ¹¹ ^p δυνάμεις τε οὐ τὰς ^q τυχοῦσας ἐποίει ὁ
 θεὸς ^r διὰ τῶν χειρῶν Παύλου, ¹² ὥστε καὶ ἐπὶ τοὺς
 ἀσθενοῦντας ^s ἀποφέρεισθαι ἀπὸ τοῦ ^t χρωτὸς αὐτοῦ
^u σουδάρια ἢ ^v σιμικίνθια καὶ ^w ἀπαλλάσσεσθαι ἀπ' αὐτῶν
 τὰς νόσους τὰ τε ^x πνεύματα τὰ ^y πονηρὰ ^z ἐκπορεύεσθαι.

29. ch. ii. 22. Gal. iii. 5. q = ch. xxviii. 2 only. 3 Mac. iii. 7. μικρὰς καὶ τὰς τυχοῦσας πράξεις,
 Polyb. i. 26. 6. οὐ τ. τυχοῦσας ἀπορίας, id. i. 49. 12. οὐχ ὁ τυχὼν ἀνὴρ (said of Moses), Long. de Sabl.
 9. r Mark vi. 3 al. ch. v. 12. xiv. 3. 3 Chron. xxxiv. 14. s Mark xv. 1. Luke xvi. 29
 (sic). Hos. x. 6. w. ἐπὶ, Rev. xxi. 10. t here only. Exod. xxiv. 29, 30 (Alex.). u Luke xix.
 20. John xi. 44. xx. 7 only t. v here only t. w = here only. constr., Xen. Anab. vii. 1. 4.
 x = Luke (only) vii. 31. viii. 2. Acts, here, &c., only. 1 Kings xviii. 10 (Alex.). y = Matt. xvii. 21
 only. (Mark vii. 19.)

⁹ τινες μὲν οὖν αὐτῶν D: ὡς δὲ τινες τῶν ἐθνῶν τότε 137.—τ..οδ. του κυριου E 31
 v slav-ed: του θεου 5. 8. 73 Syr ar-erp: της πιστεως ar-pol.—παντες τ. πλ. 4. 66¹. 80.
 98. 100. 192.—τ. πληθ. των εθνων DE 100 Syr ar-erp syt*.—τοτε αποστας ο πνευλος
 D Syr ar-erp syt*.—αφορισεν H al: εχωρησε 73.—το καθ. ημ. D.—rec add τυραννου
 (-ννιου D gr 3. 95¹) ins tinos (see ch x. 22, xiii. 15, xvii. 34, where D also inserts τις),
 with D (add απο ωρας 3. εως δεκατης D 137 syt*) EGH & vsa Chr Thl Oec: omkAB
 27. 29. 81 al tol latt-mss copt sah.—10. for ωστε το ελλ.,—εως (ita ut d, usque quo e syr)
 παντες οι κατοικουντες τ. α. ηκουσαν τους λογους τ. κυρ. ιουδαιοι κ. ελληνες D¹—
 rec aft κυρ. ins ιησ. with G & ar-pol slav (verbum Dei aeth) Chr Thl Oec: txtABDEH
 13. 15. 18. 27. 29. 36. 40. 68. 69. 73. 105. 137. 177¹. 180 v sytr ar-erp copt sah arm
 al vas.—11. δε D¹-gr 38 copt syr Thl¹.—o θεος εποιει ABDE 13. 31. 68. 105. 180 am
 demid sah arm Thl¹ (corr'n of order): txt GH most mss v sytr copt aeth al Chr Thl¹ Oec.
 —12. rec επιφερεσθαι (prod corr'n to nisi επι τ. ασθ.: see note), with DGH & Chr al:
 txt ABE 13. 15. 18. 25. 27. 29. 40. 68. 69. 73. 103. 105. 180 al v (deferrentur) all: περιφ.
 96. 142.—for απο, και 142.—η και D-gr arm: και 7. 68. 104. 105 al Cyr-jer Thl¹.—τα
 (2nd) om D.—rec εξερχισθαι (more usual word for the going out of evil spirits, see
 Luke iv. 35, 36, 41, viii. 2, 29, 33 al, ch viii. 7, xvi. 18), with GH & Chr Thl Oec:
 txt ABDE 13. 15. 18. 40. 68. 69. 73. 103. 105. 133. 137. 142. 180 al.—rec add απ
 αυτων (supplementary insertion), with GH & (above) sah (εξ αυ.): omkABDE al (nearly

of words might be wanting; but with us, who have them not, it is necessary and imperative. Mr. Howson regards (i. 471; ii. 11) our ver. 2, ἀλλ' οὐδὲ εἰ πν. ἄγ. ἵστιν ἡκούσμεν, as indicative that the name of the Holy Ghost was used in the baptismal formula. But the inference seems to me insecure.

6.] See ch. viii. 17; x. 46, and note on ch. ii. 4: and on ἐποφ., ch. xi. 27, note.

7.] εἰ πάντ., 'in all:' So Herod. vii. 4, βασιλεύσαντα τὰ πάντα ἔτια ἔξ τε κ. τριήκοντα: Thuc. v. 120, πεινῶντων δὲ τῶν πάντων πολλῶν. See Kuhner, § 489 e.

9.] Probably the school of Tyr. was a private synagogue (called Beth Midrash by the Jews), where he might assemble the believing Jews quietly, and also invite the attendance of Gentiles to hear the word. But it is also possible that as commonly supposed, Tyr. may have been a Gentile sophist. The name occurs as a proper name, 2 Macc. iv. 40,—and with τινος. 10. 87η 860]

We cannot derive any certain estimate of Paul's stay in Eph. from these words,—even if we add the three months of ver. 8,—for vv. 21, 22 admit of an interval after the expiration of the two years and three months. And his own expression, ch. xx. 31, τρις ἔτη ἔλγν, implies that it was longer than from this chapter would at first sight appear. He probably (compare his announced intention, 1 Cor. xvi. 8, with his expectation of meeting Titus at Troas, 2 Cor. ii. 12, which shows that he was not far off the time previously arranged) left Ephesus about or soon after the third Pentecost after that which he kept in Jerusalem. See Proleg. to 1 Cor. πάντας τ. κατ.] Hyperbolic:—all had the opportunity, and probably some of every considerable town availed themselves of it. To this long teaching of Paul the seven churches of Asia owe their establishment. 11. οὐ τὰς τυχ.] See reff. 'miracles

ch. ix. 39 refl. ¹³ ἐπεχείρησαν δὲ τινες καὶ τῶν ^a περιερχομένων Ἰουδαίων ^b ἐξορκιστῶν ^c ὀνομάζειν ^d ἐπὶ τοὺς ^e ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ^f ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες ^g Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει. ¹⁴ ἦσαν δὲ τινες Σκεῦα Ἰουδαίου ^h ἀρχιερέως ἐπὶ τὰ υἱοὶ οἱ τοῦτο ⁱ ποιοῦντες. ¹⁵ ἀποκριθὲν δὲ τὸ πνεῦμα τὸ

ch. ix. 39 refl. ^a = here only. Xen. Oecon. x. 10. (ch. xxviii. 15. 1 Tim. v. 18. Heb. xi. 27.) b here only f. γρόνοι ἐξορκιστῶν κατέλεγον. Josh. Antt. viii. 2. 5 (of So'omoon). c here only. d = ch. xvi. 16. John vii. 30 al. e (and constr.) Mark v. 7 only. ἐνορκίζω, 1 Them. v. 27. ἐφορκίζω, Gen. xxiv. 8. f ch. viii. 5 refl. g = here only. h constr. (without of) Luke i. 10, 20. Jer. xxxiii. 30.

ABD
EGH

as above) v syrr ar-erp copt arm.—13. rec aft τινες, for και, απο, with G (και απο H all v arm syr) &c copt al Chr Thl¹ Oec: εκ D 43: και εκ 31^a (the και has been omd either as unnecessary, or perhaps, as Meyer, because it seemed unworthy of Paul to couple him with these: then the απο or εκ inserted, to define the gen more exactly. The genuineness of και and spuriousness of the prepp is shown by the readings και απο and και εκ): txtABE (H above) all Syr.—rec ορκίζομεν (alteration to suit the plurals preceding), with GH (εξορ. 15. 18. 27. 36. 66². 69. 78. 180) vss Chr Thl Oec: txtAB (ζωμεν? Bentl) DE 13. 25. 33. 35. 40. 73 al v copt al Cassiod: ἐξορκίζω 105.—δια τ. ιησ. 8: τ. θεον 137: το ονομα του κυριου ιησ. 100.—rec ο παυλ., with B (e sil) G &c Thl Oec: txt ADEH 13. 40. 96. 98. 106. 133. 177. 180 Chr.—14. τινος B(D)E gr 36. 180 al Bed-gr v (sixt) demid Syr copt (alteration, τινες not appearing to the copyist to agree with the definite ιερα): txtKAGH mss (nrlly) e v all Chr Thl Oec (some vss om).—rec υιοι σκ., with (D)GH al vss Chr al (corrⁿ of order): txt ABE 14¹, 15. 18. 40 (all appy) v arm (sah): om 13. 31. 180.—σκενα Α.—ιουδαιοι G.—οι om (originally perhaps owing to oi of υιοι preceding) AB 13, 14¹, 15. 18. 180 al Syr: ου 137.—D syr-marg read the ver thus: εν ος και υιοι (add ιερα syr-marg) σκενα τινος ιερεως ηβλησαν το αυτο ποιησαι: ιδος εχαν τους τοιουτους ἐξορκιζειν και ιεζελθοντες προς τον δαιμονιζομενον ηρεαντο επικαλεισθαι το ονομα λεγοντες παραγγελλομεν σοι εν ιησου ον παυλος κηρυσσει εξελθειν (εξελθ. κηρυσσει D¹).—15. αποκρ. δε ποτε 137.—τοτε απικριθη το πν. το πον. (add και D²) ειπεν D.—

of no ordinary kind.' In what they differed from the usual displays of power by the Apostles, is presently related: viz. that even garments taken from him were endued with miraculous power. 13.] The

rec. reading, *ἐπιτίθεισθαι*, may have been occasioned by the *ἵρι* preceding. the other, again, by the *ἀπό* following. In such uncertainty the reading of the ancient MSS must prevail. συνδ.] 'Handkerchiefs': see refl. and notes there.

σκιμα.] not *nappkins*, but *semicinctia*, 'aprons,' such as servants and artisans use. ἀμφοτέρα λιννοειδῆ εἶσι, Schol.—*Diseases, and possession by evil spirits*, are here plainly distinguished from each other. The rationalists, and semi-rationalists, are much troubled to reconcile the fact related, that such handkerchiefs and aprons were *instrumental in working the cures*, with what they are pleased to call a popular notion founded in superstition and error. But in this and similar narratives (see ch. v. 15, note) Christian faith finds no difficulty whatever. All miraculous working is an exertion of the direct power of the All-powerful; a suspension by Him of His ordinary laws: and whether He will use any instrument in doing this, or what instrument, must depend altogether on His own purpose in the miracle—the effect to

be produced on the recipients, beholders, or hearers. Without His special selection and enabling, *all instruments were vain*; with these, *all are capable*. In the present case, as before in ch. v. 15, it was His purpose to exalt His Apostle as the Herald of His gospel, and to lay in Ephesus the strong foundation of His church. And He therefore endues Him with this extraordinary power.—But to argue by analogy from such a case,—to suppose that because our Lord was able, and Peter, and Paul, and in O. T. times Elisha, were enabled, to exert this peculiar power, therefore the same will be possessed by the body or relics of every real or supposed saint, is the height of folly and fanaticism. The true analogy tends directly the other way. In no cases but these do we find the power, even in the Apostolic days: and the general cessation of all extraordinary gifts of the Spirit would lead us to the inference that *à fortiori* these, which were even then the rarest (οὐχ αὖτε τοιοῦται) have ceased also.

13.] See note on Matt. xii. 27, respecting the Jewish exorcists. These men, seeing the success of Paul's agency in casting out devils, adopt the Name of Jesus in their own exorcisms. 14. ἀρχιερεως] The word must be used in a wide sense. He may have been chief of the

πονηρὸν εἶπεν Τὸν Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ^{1 ch. xviii. 25. James iv. 14. Jude ver. 10. here only.} ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; ^{1 Kings x. 6. xi. 6. xvi. 18. here only.} ^{Num. xxi. 94. xxiii. 24, 29. Ps. lx. 26. Matt. xx. 25. Mk. i. 24. v. 8 only.} ^{m = here only. n = Luke xx. 13 only. Esch. xxviii. 16. o ch. xvi. 27 al. p = ch. i. 19 al. q and conat. ch. i. 19 ref. r ch. xiii. 11. Luke i. 12. s = ch. x. 46 ref. t absol. ch. xv. 6 al. u = Matt. iii. 6.} Καὶ ἐφαλλόμενος ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, ^{1 Kings x. 6. xi. 6. xvi. 18. here only.} κατακυριεύσας ἀμφοτέρων ἵσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. ¹⁷ τοῦτο δὲ ἐγένετο γινωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς κατοικοῦσιν τὴν Ἔφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ¹⁸ πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ¹⁹ ἱκανοὶ δὲ τῶν τὰ περιέργῃα πραξάντων συνενέγκαντες τὰς βίβλους κατ-

Mark i. 5. James v. 16. v ch. xiv. 27 ref. w = Matt. xvi. 27. Luke xxiii. 51. Rom. viii. 12. 2 Chron. xii. 15. x = ch. xii. 12 ref. y = here only. See 1 Tim. v. 15 ref. s = here only. Xen. Anab. vi. 4. 9. a Matt. i. 1 al. b Matt. xiii. 40, 40 al. Gen. xxxviii. 24.

aft εἶπεν ins αυτοῖς ABD al 13. 73. 105. 106. 137. 180 al v syrr ar-erp copt sah eth arm, Chr Thl² (supplementary addn): om EGH most mss slav ar-pol (αποκριθὲν δὲ αυτοῖς before) Thl¹ Oec.—τον μεν ἰησ. BE-gr 40. 73. 137 syr.—τινος ἐστὶ 13. 36: ποθεν 99. —16. εἰδὼς. AB al (to suit κατακυριεύσας): εν αλλομ. D: επιλαβόμενος 69: txt (D) EGH mss (nrly) Chr Thl Oec.—rec επ. αυτ. ο ανθ. (alteration of characteristic order), with (D v al επ αυτ.) GH & vss Chr Thl² Oec. (επ αυτ. aft το πον. E: om 69. 106 arm): txt AB 13. 73. 137. 180 am syr Thl¹.—rec και κατακυριεύσας (-σαν AEGH all Chr Thl¹: κυριεύσας D: κρατήσας 15. 18. 36. 180 (supplementary insertion), with GH & Chr al: txt ABDE 13. 40. 69. 137 al copt arm ar-pol.—rec for αμφ., αυτων (correct to suit επτα above: see note), with GH & c: om E: txt ABD 13. 15. 18. 25. 36. 40. 73. 101. 106. 137. 180 al v syr arm Thl².—κατισχυος 137.—εκφυγειν αυτους A: γυμνος κ. τετραυματισμενος εκφυγειν 137: τετραχηλισμενους 105.—17. τοις ιουδ. E 192: πασιν γνωστον 38. 93. 113.—τι om DE sah.—την om A'D 137.—επεισιν AD (φοβ. επ.) E (επειν) 13 (mistake: or prep omd as unnecessary): txt B (e sil) GH mss (nrly) Chr Thl Oec.—18. (om ver 3. 95¹).—δε D al copt sah.—πιστευοντων D: -σαντων E al.—aft εξομ. ins τας αμαρτιας αυτων B (vss): for πραξ., αμαρτιας 4. 81.—19. δε om D¹-gr: τε E syrr eth ar-pol Bas Chr.—των περι τα εργα D¹: και των 191.—συνενηγκ. και τας D: ιενηγκ. 180.—κατεκασαν E v al.—συνκατιψ. E: και... αργυρ. om 23. 37. 39: συνεψηφισαντο al.—ηυρον E.—χρυσιον 4. 56. 106.

priests resident at Ephesus: or perhaps chief of one of the twenty-four courses.

τινες does not belong to ἐκρά, see ch. xxiii. 23, but stands alone, recalling the τινες of the preceding verse.—Without the ol, it would be, 'certain men, &c. were attempting this,' ἦσαν and ποιῶντες being taken together. With it, 'They were (it was) certain man, seven sons, &c. who attempted this.'

15.] The narrative, from describing the nature of the attempt, passes to a single case in which it was tried, and in which (see below) two only of the brothers were apparently concerned.—No difference between γινώσκω and ἐπίσταμαι must be pressed:—the two verbs are apparently used as separating Jesus and Paul, so that they do not stand together in the same category:—as in E. V., 'Jesus I know, and Paul I know' the One being God in heaven, the other man on earth.

16. ἀμφοτέρων] The weight of MSS

evidence for this reading is even surpassed by its internal probability. There would be every reason, as seven have been before mentioned, for altering it into αὐτῶν: but no imaginable one for substituting it for αὐτῶν. Two only, it would seem, were thus employed on this particular occasion: and Luke has retained the word as it stood in the record furnished to him. Whether any similar occurrence happened to the rest, we are not informed: this one is selected as most notorious.

γυμνοί] With their clothes torn off them. 18.]

The natural effect of such an occurrence was to induce a horror of magical arts, &c., which some were still continuing to countenance or practise secretly, together with a profession of Christianity. Such persons now came forward and confessed their error. The πράξεις of this verse denotes the association with such practices: the next ver. treats of the magicians them-

ἐκαίον ἐνώπιον πάντων· καὶ ^d συνεψήφισαν τὰς ^a τιμὰς ABD
 αὐτῶν καὶ ^d εὗρον ^a ἀργυρίου ^b μυριάδας πέντε. ²⁰ οὕτως EGH
^c κατὰ κράτος τοῦ κυρίου ὁ λόγος ^e ἤνυξαν καὶ ^f ἴσχυεν.
²¹ Ὡς δὲ ^g ἐπληρώθη ταῦτα, ^h ἔθετο ὁ Παῦλος ἐν τῷ
ⁱ πνεύματι ^j διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πο-
 ρεύεσθαι εἰς Ἱεροσόλυμα, εἰπὼν ὅτι ^k μετὰ τὸ γενέσθαι
 με ἐκεῖ ^l δεῖ με καὶ Ῥώμην ^m ἰδεῖν. ²² ἀποστείλας δὲ εἰς
 τὴν Μακεδονίαν δύο τῶν ⁿ διακονούντων αὐτῷ, Τιμόθεον
 καὶ Ἐραστον, αὐτὸς ^o ἐπέσχευ χρόνον ^p εἰς τὴν Ἀσίαν.

192 al: χρ. κ. αργ. 100.—20. rec o λογ. r. κυρ. (corr of characteristic order), with qu? : o λ. r. θεου E 21. 73. 106². v syt ar-erp sah arm : txt AB: οὕτως κατ. κρ. (κατ. κρ. om 137 sah arm) ἐνισχυσεν καὶ ἡ πίστις του θεου ηὔξανε (-γεν D²) καὶ ἐπληθύνετο D.—rec ουτως : txt ADE &c.—21. for ως . . . ταῦτα, —tors D: -ρωθησαν E: -ρουτο 73.—o παυλ. εθ. (εγενετο 99) DE al copt (o om D 137).—en om E al.—διελθιν AD (καὶ πορευθ. D) E.—την αχ. ADE 13 (corr for uniformity) : txt B (e sil) GH mss (nrlly) Chr Thl Oec.—rec ιεροουσαλημ, with GH &c Chr (text) Thl¹ Oec: txt ABDE 137 v Chrocomm Thl².—me om 137.—22. καὶ αποστ. ες D pth.—την om E 180.—for εραστ., αρισταρχον pth.—χρ. ολιγον D-gr 25: τινα χρ. 40 arm.—en τη ασια D sah: την om

selves. 19. περίεργα] 'male sedula' ('curiosa,' Hor. Epod. xviii. 25). τις τῶν περίεργων in Aristanet. Ep. ii. 18, is 'a magician' (Kuin.). τὰς βίβλους] Magical formulae, or receipt-books, or written amulets. These last were celebrated by the name of Ἐπίσια γράμματα. So Eustath. ad Hom. Od. r. p. 694 (Kuin.): 'Ἐπίσια γράμματα—ἱπποδαί γὰρ τινες φασὶν ἵκταίαι ἦσαν, ἃς καὶ Κροῖσος ἐπὶ τῆς πυρᾶς εἰπὼν ὠφέληθη' καὶ ἐν Ὀλυμπίᾳ δὲ φασὶ, Μιλήσιον καὶ Ἐφέσιον παλαιόντων, τὸν Μιλήσιον μὴ δύνασθαι παλαίειν, διὰ τὸ τὸν ἕτερον περὶ τῷ ἀστραγάλῳ ἔχειν τὰ Ἐπίσια γράμματα' ὧν γνωσθέντων καὶ λυθέντων αὐτῷ, τριακοντάκις τὸ ἔξις πείσιν τὸν Ἐφέσιον. See more illustrations in Wetst. They were copies of the mystic words engraved on the image of the Ephesian Artemis. Eustath. in C. and H. ii. 13. ἀργ. μυσ. πέν.] 50,000 drachmæ, i.e. denarii: for the drachma of the Augustan and following ages was not the real Attic drachma, but the Roman denarius—about 84d. of our money: which makes the entire value about £1770. That drachmæ and not shekels (Grot. Hamm.) are meant, is plain: for Luke is writing of a Grecian town, and to a Greek. 20. κατὰ κράτος] "Eo modo dicitur urbs αἰρῖσθαι κατὰ κράτος, quæ vi expugnatur, apud Plut. Apophth. p. 176. Hinc lucem mutuatur locus, Act. xix. 19, ubi dicitur verbum Domini κατὰ κράτος ἰσχύειν, per vim inuolascere, quasi oppugnans et vi expugnans corda hominum." Hermann

on Viger, p. 632. So κατὰ μικρόν, κατ' ὀλίγον, καθ' ὑπερβολήν, κατὰ κόσμον. See Bernhardy, Syntax, p. 241, f.

21. ταῦτα] The occurrences of vv. 19, 20. ἐν τῷ πν.] An expression mostly used by Paul, see ref. δαί] As he was sent to the Gentiles, he saw that the great metropolis of the Gentile world was the legitimate centre of his Apostolic working. Or perhaps he speaks under some divine intimation that ultimately he should be brought to Rome. If so, his words were literally fulfilled. He did see Rome after he had been at Jerusalem this next time: but after considerable delay, and as a prisoner. Cf. the same design expressed by him, Rom. i. 15; xv. 23—28; and Paley's remarks in the Horæ Paulinæ. 22.] He intended himself to follow after Pentecost, 1 Cor. xvi. 8. This mission of Timothy is alluded to 1 Cor. iv. 17 (see ib. i. 1); xvi. 10. The object of it was to bring these churches in Maced. and Achaia into remembrance of the ways and teaching of Paul. It occurred shortly before the writing of 1 Cor. He was (1 Cor. xvi. 11) soon to return:—but considerable uncertainty hangs over this journey. We find him again with Paul in Macedonia, 2 Cor. i. 1: but apparently he had not reached Corinth. See 1 Cor. xvi. 1. c. and 2 Cor. xii. 18, where he would probably have been mentioned, had he done so.—On the difficult question respecting a journey of Paul himself to Corinth during this period, see notes, 2 Cor. xii. 14; xiii. 1,—and Prolegg. to 1 Cor.

γ—ch. xx. 38
 α—2 Cor. v. 5.
 constr. hēro
 only. καθαρ-
 αίνει τι τῆς
 τοῦ θεοῦ δό-
 ξης. Diod.
 Sic. iv. 8.
 α Luke ix. 43.
 2 Pet. i. 16
 only. Jer.
 xl. 9.
 β—ch. xvii. 51.
 Rev. iii. 10.
 xii. 9. Pa. ix. 8.
 cch. xvii. 7 al.
 d—John i. 14 al.
 ch. vi. 2, 5, 8 al.
 Jer. v. 37.
 e—Luke
 iv. 28. Eph. iv. 51. Rev. xii. 19 al.
 f var. 27 al. See notes.
 g—Lake iv. 28. v. 36 al.
 Gen. vi. 11.
 h here only. Gen. xi. 9. 1 Kings xiv. 20.
 i ch. vii. 57 ref.
 k 1 Cor. iv. 9 only f.
 m 2 Cor. viii. 19 only f.

οὐθὲν ἰ λογισθῆναι, ἰ μέλλειν δὲ καὶ ἰ καθαιρεῖσθαι τῆς ABD EGH
 ἰ μεγαλειότητος αὐτῆς ἦν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη
 ἰ σέβεται. 28 ἀκούσαντες δὲ καὶ γενόμενοι ἰ πλήρεις ἰ θυμοῦ
 ἰ ἐκραζον λέγοντες ἰ Μεγάλη ἡ Ἀρτεμις ἰ Ἐφεσίων. 29 καὶ
 ἰ ἐπλήσθη ἡ πόλις τῆς ἰ συγχύσεως, ἰ ὥρμησάν τε ἰ ὁμο-
 θυμαδὸν εἰς τὸ ἰ θέατρον ἰ συναρπάσαντες Γάϊον καὶ
 ἰ Ἀρίσταρχον Μακεδόνας, ἰ συνεκδήμους Παύλου. 30 τοῦ

DEH 4. 42. 57. 76. 78. 96. 98. 126. 177. 191. 192 al Chr Thl¹ Jer.—rec ουθεν (*corrupt* to more usual word), with DEG & c ff: txt ABH 42. 57. 76. 96. 191, 192 al.—λογισθησεται ADE 73 al v Syr arx (*emendation of constr*): txt B (e sil) GH mes (only) Chr Thl Oec.—μελλει A¹(D) al (vss) Thl (*as the last*): alii aliter (see Scholz): txt B (e sil) EGH most mss Chr Oec.—for δε, τε (*corrupt, no contrast being implied?*) AE (και om E al) all vss Oec Jer: αλλα καθηρισθαι μελλει D: txt BGH all v Chr Thl.—rec την μεγαλειότητα (*see note*) with GH most mss (appy) vss Chr Thl Oec: txt ABE al 13. 15. 18. 29. 36. 40. 68. 69. 105. 115. 133. 180 al sah: τ. μυ. αυτης om D: αυτης om B: αυτοις 42.—ην om B: η D¹.—aft ol. om η BD.—bef oik. om η B.—d has sed destrui incipiet tota Asia et orbis terrarum colitur.—28. ταυτα δε ακουο. D vss.—bef ικραζ. D 137 Syr-marg ins (και 137) δραμοντες εις το αμφοδον (ιδοδον 137).—ικραξαν 96.—η om D.—29. rec η πολ. αλη (*corrupt: see ch xxi. 30*), with EGH & c sah syr al Chr Thl Oec: αλη η π. D Syr eth al: txt AB 13. 40 v copt arm.—rec om της, with B (e sil) (D¹) E al (συνεχυθη ολ. η π. αιςυνης D¹): ins AD² GH 4. 31. 73. 100. 105. 106. 137. 177. 180 all Chr Thl Oec-ed.—ωρμησαντες 133.—for τε, δε D-gr al copt.—και συναρπ. D.—μακεδονες D¹: -γα 15. 180: -νιας 177¹ (appy): om 100.—rec του π.: txt ABDEGH most mss Chr Thl.—aft παυλου, ins ειλικυσαν αυτους, and τε bef γαιον 14¹: rapto Gaiο ἐξ Aristarcho comitibus Pauli de theatro ubi verbum domini praedicabant, traxerunt ad iudices audiendos Cassiod: for συνεκδ., cum comitibus e.—30. παυλ. δε AB 13: txt D

—And so it is invariably, wherever images are employed *professedly* as media of worship.—The genn. Ἐφ. and Ἀσ. are governed by ὅχλον. 27.] ἡμῶν is best taken as the *dativus incommodi*, not for ἡμῶν, nor with τὸ μέρος, but with κινδυνεύει.—μέρος, as we say, 'department.' ἄλλα καί] 'but that eventually even the temple itself of the great goddess Artemis will be counted for nothing.' μεγάλη was the usual epithet of the Ephesian Artemis: Xen. Ephes. i. p. 15: ὁμνῶ τε τὴν πάτριον ἡμῶν θεόν, τὴν μεγάλην Ἐφεσίων Ἀρτεμιν. There is an inscription in Boeckh, 2963 c, containing the words της μεγαλης θεας αρτεμιδος προ πολεως. The same inscr. also mentions γραμματεῖς and ἀνθύπατος. C. and H. ii. 82.—The temple of Artemis at Ephesus, having been burnt to the ground by Herostratus on the night of the birth of Alexander the Great (b.c. 356), was restored with increased magnificence, and accounted one of the wonders of the ancient world. Its dimensions were 425 × 220 feet, and it was surrounded by 127 columns, 60 feet high. It was standing in all its grandeur at this time. See C. and H. ch. xvi. vol. ii. p. 66. τῆς μεγαλειότητος is the more dif-

ficult and probably original reading: 'and that she should be deposed from her greatness, whom,' &c. 29. εἰς τὸ θέατρον] The resort of the populace on occasions of excitement, as Wetst. shows by many instances. So Tacit. Hist. ii. 80. 'Tum Antiochenium theatrum ingressus, ubi illis consultare mos est.' 'Of the site of the theatre, the scene of the tumult raised by Demetrius, there can be no doubt, its ruins being a wreck of immense grandeur. I think it must have been larger than the one at Miletus, and that exceeds any I have elsewhere seen. . . . Its form alone can now be spoken of, for every seat is removed, and the proscenium is a heap of ruins.' Fellows, Asia Minor, p. 274. 'The theatre of Ephesus is said to be the largest known of any that have remained to us from antiquity.' C. and H. ii. p. 68. συναρπ.] It is not implied that they seized Gaius and Aristarchus before they rushed into the theatre: compare προσερχάμενοι εἰπον, ch. i. 24, and Winer, § 46, 9. Anm. i. Γάϊον] A different person from the Gaius of ch. xx. 4, who was of Derbe, and from the Gaius of Rom. xvi. 23, and 1 Cor. i. 15, who was evidently a Corinthian. Aristarchus is mentioned ch. xx. 4; xxvii. 2. Col. iv. 10.

δὲ Παύλον βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἴωμ
 αὐτὸν οἱ μαθηταί. ³¹ τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες
 αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ
 δοῦναι ἑαυτὸν εἰς τὸ ³² θέατρον. ἄλλοι μὲν οὖν ἄλλο
 τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία ³³ συγκεχυμένη, καὶ οἱ
 πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν. ³⁴ ἐκ
 δὲ τοῦ ὄχλου ³⁵ προσεβίβασαν Ἀλέξανδρον, ³⁶ προβαλόντων
 αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν
 χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. ³⁷ ἐπιγνόντες δὲ
 ὅτι Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία ³⁸ ἐκ πάντων ὡς
 ἐπὶ ὥρας δύο κρᾶζόντων Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.
³⁹ κατασειλάς δὲ ὁ γραμματεὺς τὸν ὄχλον φησιν·

var. read. (Luke xxi. 80 only.) a with dat., ch. xli. 17 reff. v ch. xxiv. 10. xxvi. 14. Luke xli. 11.
 w Luke xxiii. 7. ch. xxii. 59. xxviii. 1. Jer. v. 5. x constr. John ii. 9 al. y—ch. v. 38, 39.
 John iii. 26 al. a ch. xli. 81 reff. a here only f. 2 Macc. iv. 81. y—ch. v. 38, 39. b—here only.
 (Ex. vii. 6, &c.)

(β. δε τ. π.) EGH mss (nrly) Chr Thl Oec: *ipso autem volente P. d.*—for ουκ ει. au.
 οι μ. (ων Ε, ειν GH, ειασαν al) οι μαθ. εκωλον D al: *non einedant d.*—31. ει. om
 4. 37. 66¹ d alav Chr.—αιας αρχοντων 23: αρχοντων sah: *principes aias e.*—υπαρ-
 χοντες D.—αυτου Ε al (vss): αυτων 137: φιλ. αυτω 95.—εις αυτον 96.—εκδουναι 68.
 —32. τι om D 42 v al.—η γαρ εκελ. (add ολη al) ην D.—πλειστοι D—gr: πλειονες 133.—
 ενεκα AB 13. 180 Thl².—χαριν 33¹. 64. 97: χαριν ενεκεν 80: txt DEGH mss (nrly)
 Chr Thl¹ Oec.—συνεληλυθασι H: -λυθησαν G Thl¹.—33. for προβ., συναβιβασαν
 X ABE 27. 29. 66². 69. 105. 163 (no version appy) (*corrtn, perhaps on acct of the*
unusual word, perhaps to avoid the repetition of προ): txt D² (κατεβιβ. D¹, *distraz-*
erunt d, detraz. v) GH most mss (appy) Chr Thl Oec.—προβαλλ. DG & Chl: txt ABE
 40. 95, 96, 97, 98. 163 al Chr.—αυτων G² 96. 137.—ο ουν Α demid (latt)—τη χειρι
 D 40. 73. 81 al Chr Thl²: txt AB (e sil) EGH most mss (appy) Thl¹ Oec.—απολογη-
 σασθαι 73 Chr Thl².—τω λαω Ε.—Syr ar-erp have ver 33 thus: ο δε οχλος των ιουδαιων
 των οντων εκει προβιβασαν εις αυτων ιουδαιων αλεξανδρον ονοματι· ο δε σταθις,
 κατασεισας &c.—34. rec επιγνοντων (*corrtn, to avoid the pendent nominative*), with
 some mss Oec: txt (B? H al Thl¹—γνωντ.) ABDEGH most mss Chr Thl¹.—εκ om D
 (v copt sah): εκ παντ. μ al 177.—ωσει B al: ωσει περι 13. 33, 34: ως . . . κραζ. om
 105: δυο ωρας 192.—κραζοντες Α.—η om D.—μεγ. &c is repeated in B.—35. κατα-
 σεισας DE 1. 17¹. 78. 137 Thl¹ (*comprescuisset d, sedasset e v*).—τον οχλ. ο γρ. B 130

Philem. xxiv. He was a native of The-
 salonica. 31. Ἀσιαρχῶν] The Asiarchæ were officers elected by the cities of
 the province of Asia to preside over their
 games and religious festivals. Wetst.
 quotes several inscriptions and coins in
 which the name occurs, and cites many
 analogous names of like officers elsewhere:
 Ciliciarcha, Syriarcha, Phoeniciarcha, Hel-
 ladarcha, &c. The Asiarch Philip at
 Smyrna is mentioned by Eusebius (H. E.
 iv. 15) as presiding in the amphitheatre at
 the martyrdom of Polycarp. These Ephes-
 ian games in honour of Artemis took place
 in May, which whole month (another sin-
 gular coincidence with the practices of
 idolatrous Christendom) was sacred to, and
 named Artemisian after, the goddess. In
 Boeckh, Inscr. 2954, we have the decree
 ὅλον τὸν μῆνα τὸν ἱερόνμου τοῦ θεῖου
 ὀνόματος εἶναι ἱερὸν καὶ ἀνακεῖσθαι τῷ
 θεῷ, ἀγεσθαι δὲ ἐν αὐταῖς (scil. τοῦ μηνός

ἡμέραις) τὰς ἑορτὰς καὶ τὴν τῶν Ἀρτε-
 μισίων πανήγυριν. C. and H. ii. 79.
 δοῦναι] Kypke remarks: 'latet in
 phrasi, quod periculum Paulo in theatro
 imminet.' E. V. 'adventure himself,'
 an excellent translation. 33.] ἐκ τ.
 ὄχλ. 'some of the multitude.' προσβ.
 'urged forward,' through the crowd; the
 Jews pushing him on from behind, 'pro-
 pellentibus.'—Alexander is not mentioned
 elsewhere (not 2 Tim. iv. 14). He seems to
 have been a Christian convert from Juda-
 ism, whom the Jews were willing to expose
 as a victim to the fury of the mob: or
 perhaps one of themselves, put forward to
 clear them of blame on the occasion.
 34. ἐπιγνόντες] The nom. is an anacoluthon,
 as in ch. ix. 3 al. See Winer, § 64,
 ii. 1.—They would hear nothing from a
 Jew, as being an enemy of image-worship.
 35. καταστ.] When he had quieted,
 lulled, the crowd. δ γραμματεὺς]

c id. Matt. ix.
5. Job xix.
23.
d here only f.
e constr. ch.
xxiv. 10.
f = ch. viii. 9
ref.
g here only f.
αὐτό μὲν τὸ
ἄγαλμα
διοκετεῖ,
ὡς λέγου-
σιν. Hero-
dan, i. 11.
h here only f.
Byzant. Job
xl. 8. xxiii.
18.
i 1 Mac. xii.
11.
k ch. viii. 16 ref.
l 2 Tim. iii. 4 only.
m absol. Matt. xxi. 7. John vii. 46 al.
n here only f. 2 Mac. iv. 42. (See Rom. i. 22.) o constr. Matt. xxvii. 39. p ver. 34 ref. q = here only.
r = here only. r = here only. r = here only.
s = Matt. xiv. 6 (var. read.). Lake xxiv. 31. tch. xlii. 7.
xviii. 13 only. See notes. u ch. xxiii. 28, 29. xxvi. 2, 7. Rom. viii. 33. L. F., but κατὰ τινος Paul.

Ἀνδρες Ἐφεσίοι, τίς γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὐσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς; ³⁶ ἀναντιρρήτων οὖν ὄντων τούτων ἰδὲν ἐστὶν ὑμᾶς κατεσταλμένους ἔπαρχειν καὶ μηδὲν προπετὲς πράσσειν. ³⁷ ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ὑμῶν. ³⁸ εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσιν πρὸς τινα λόγον, ἄγοράοις ἄγονται καὶ ἀνθύπατοί εἰσιν· ἐγκαλείτωσαν ἀλλήλοις.

copt. add της πολεις syr*.—εφη E v al.—εφεσίοι om 137.—rec ανθρωπος (corr), with D² (o ανθ. D¹) GH syr al Chr Thl¹ Oec: txt (των αν. al) XABE 13, 14¹. 18. 25. 27. 31. 36. 40. 68. 69. 105. 180 v Syr ar-erp copt (sah) æth arm Thl².—ουκ επιγινωσκει 180.—for εφεσ., ημετεραν D (vestram d): των εφεσ. 180: aft πολ. E.—νασκορον D¹, νεοκορον EG al.—ειναι D.—rec με. θιας, with GH & æth ar-pol slav-er Chr Thl Oec: txt ABDE 13. 15. 18. 36. 40. 68. 69. 73. 81. 105. 137 all v Syr ar-erp copt sah slav-ma.—διοςπετος D 68: hujus jovis d: joviseptolis e: jovisue prolis v.—36. τουτ. (om 13) οντ. A 38. 192.—rec πραττειν, with B (e sil) &: txt AB² DEGH 38. 57. 177. 180 Chr Thl Oec.—37. του. ενθαδε D syr-marg.—ημετ. ημετ D.—rec την θιαν (corr), with D¹ E² & Thl² Oec: txt ABD² E² GH most mss (Chr²) Thl¹.—ημων JADE² 13. 32. 36. 66². 76. 105 al e Syr sah ar Thl¹ (corr) to suit the relation of the speaker to the addressed): txt B (e sil) E¹-gr GH most mss (appy) v copt syr æth al Chr Thl¹ Oec.—38. δημητ. ουτος D Syr ar-erp slav: o δημ. 137.—τεχν. om 3. 95 Chr¹.—rec προς τιν. λογ. εχ. (alteration of characteristic order): txt ABD (per. αυτους τινα D) EGH most mss (εχ. πρ. τινας λογον 95: cum aliquos quendam verbum d) v all Chr Thl.—rec αγοραοι, with mss nrly (see note).—for αγ., forenses e: conventus d: conventus forenses v: ecce proconsul in civitate est: artifices illi sunt: accedant et litigent Syr ar-erp.—

copt. add της πολεις syr*.—εφη E v al.—εφεσίοι om 137.—rec ανθρωπος (corr), with D² (o ανθ. D¹) GH syr al Chr Thl¹ Oec: txt (των αν. al) XABE 13, 14¹. 18. 25. 27. 31. 36. 40. 68. 69. 105. 180 v Syr ar-erp copt (sah) æth arm Thl².—ουκ επιγινωσκει 180.—for εφεσ., ημετεραν D (vestram d): των εφεσ. 180: aft πολ. E.—νασκορον D¹, νεοκορον EG al.—ειναι D.—rec με. θιας, with GH & æth ar-pol slav-er Chr Thl Oec: txt ABDE 13. 15. 18. 36. 40. 68. 69. 73. 81. 105. 137 all v Syr ar-erp copt sah slav-ma.—διοςπετος D 68: hujus jovis d: joviseptolis e: jovisue prolis v.—36. τουτ. (om 13) οντ. A 38. 192.—rec πραττειν, with B (e sil) &: txt AB² DEGH 38. 57. 177. 180 Chr Thl Oec.—37. του. ενθαδε D syr-marg.—ημετ. ημετ D.—rec την θιαν (corr), with D¹ E² & Thl² Oec: txt ABD² E² GH most mss (Chr²) Thl¹.—ημων JADE² 13. 32. 36. 66². 76. 105 al e Syr sah ar Thl¹ (corr) to suit the relation of the speaker to the addressed): txt B (e sil) E¹-gr GH most mss (appy) v copt syr æth al Chr Thl¹ Oec.—38. δημητ. ουτος D Syr ar-erp slav: o δημ. 137.—τεχν. om 3. 95 Chr¹.—rec προς τιν. λογ. εχ. (alteration of characteristic order): txt ABD (per. αυτους τινα D) EGH most mss (εχ. πρ. τινας λογον 95: cum aliquos quendam verbum d) v all Chr Thl.—rec αγοραοι, with mss nrly (see note).—for αγ., forenses e: conventus d: conventus forenses v: ecce proconsul in civitate est: artifices illi sunt: accedant et litigent Syr ar-erp.—

'the town-clerk' is the nearest English office corresponding to it. He was the keeper of the archives, and public reader of decrees, &c., in the assemblies. Thucyd. vii. 10, τὴν ἐπιστολὴν ἐκίδουσαν ὁ δὲ γραμματεὺς τῆς πόλεως παρελθὼν ἀνέγνω τοῖς Ἀθηναίοις. 'Among the Ephesian inscr. in Boeckh, we find the following: M. I. Aup. Διονυσιον τον ιεροκηνυκα και β ασιαρχον εκ των ιδιων T. Φλ. Μουνατιος φιλοσειβαστος ο γραμματεις και ασιαρχησας. No. 2990.' C. and H. ii. 80. νεωκόρον] Probably a 'verger' or adorning (Suidas says, not a sweeper: ὁ τὸν νεῶν κοσμῶν κ. εὐτρεπίζων, ἀλλ' οὐχ ὁ σαρώων) of the temple: here used as implying that Ephesus had the charge and keeping of the temple. The title is found (Wetst.) on inscriptions as belonging to Ephesus: η φιλοσειβαστος Εφεσιων βουλη και ο νεωκορος δημοσ καθιερωσαν επι ανθυπατου Πιδουκαίου Πρισκεϊνου ψηφισαμενον Tiβ. Κλ. Ιταλικου του γραμματεις του δημον (Boeckh, No. 2966); and seems to have been specially granted by the emperors to particular cities: thus we have ὅσα ἐπ-

ετύχομεν παρὰ τοῦ κυρίου Καίσαρος Ἀδριανοῦ δι' Ἀντωνίου Πολέμωτος δεύτερον δόγμα συγκλήτου, καθ' ὃ δις νεωκόροι γεγόναμεν: and on coins of Hadrian, Εφεσίων δις νεωκόρων, &c.: and similarly of Elagabalus, Νικομηδείων τρις νεωκόρων: of Maximin, Μαγνήτων νεωκόρων Ἀρτεμιδος. τ. διοπετοῦς.] To give peculiar sanctity to various images, it was given out that they had fallen from heaven; so Euripides of the statue of Artemis at Tauris, ἐνθ' Ἀρτεμις σὴ ἐγγόνος βωμοδὲ ἔχει, λαβεῖν τ' ἄγαλμα θαῖς δ' ἔφασιν ἐνθάδε | ἐς τοῖςδε ναοὺς οὐρανοῦ πεσεῖν ἀπό. Iph. Taur. 86, and 977, he calls it διοπετις ἄγαλμα, οὐρανοῦ πίσμα. So also Pausan. Att. 26, τὸ δὲ ἁγίωτάτων . . . ἐστὶν Ἀθηνᾶς ἄγαλμα ἐν τῇ νύτῃ ἀκροπόλει . . . φῆμ' ὃ ἐκ αὐτὸ ἔχει, πεσεῖν ἐκ τοῦ οὐρανοῦ.—The image is described by Pliny, xvi. 72: 'de ipso simulacro Deme ambigitur. Ceteri ex ebano esse tradunt: Mucianus ter consul ex his qui proxime viso eo scripsere, vitigineum, et nunquam mutatum, septies restituito tempore.' 37.] From this verse it appears that Paul had proceeded at Ephesus

ABD
EGH

38/

³⁹ εἰ δέ τι περὶ ἑτέρων ἑπιζητεῖτε, ἐν τῇ ἑννόμῃ ἐκκλησίᾳ ἑπιλυθῆσεται. ⁴⁰ καὶ γὰρ κινδυνεύομεν ἑγκαλεῖσθαι ὑμᾶς περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. ⁴¹ καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.

XX. ¹ Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας, ἀπαρτάμενος ἐξήθληεν πορευθῆναι εἰς τὴν Μακεδονίαν.

c Luke xxiii. 4, 14, 22 only. d ch. viii. 16 ref. e Matt. xii. 26. Luke xvi. 2 al. Dan. vi. 2.
f ch. xxiii. 12 only. Amos vii. 10. g = ch. xiii. 8 ref. i ch. xv. 32. xvi. 40 al.
h = here only. (ch. xxi. 6 rec.) Xen. Anab. vii. 1. 40. l = ch. xv. 40 ref.

³⁹ for περὶ εἰρ.—πειραιερω B 15. 18. 36. 42. 65. 67. 68. 105. 126. 133. 163. 180 al: περ εἰτρον E: txt ADGH most mss Chr Thl Oec: *ulteriorius* d: *alterius rei* v e (πειραιερω *appears to have been a mistake from itacism*).—ζητεῖτε 163.—ἐν τῷ νόμῳ ἐκκλησία (σας)?—D² ἐν τῇ ἐκκλῆσιας?) D¹ (in *legem ecclesiae* d): in loco qui *datus est a lege ad congregationem* Syr.—40. σήμερ. ἐγκαλεῖσθ. στασιως μὴδ. αἰρ. οντος D: εἰς. περὶ τῆς στ. σήμερον (add *γενομένης* 43) 40. 43 syr arm.—bef δυνησομ. (δυνηθησομ. 137: δυνησομ. 13) ins ov AG (ονν ου G¹) H all v-mss syrr æth arm al Chr (text) Thl¹ (perhaps, as Meyer, from a careless repetition of ου: more likely, as Bornemann in loc, inserted by those who placed a colon at *υπαρχοντος* and regarded περὶ . . . ταυτης as a new member of the sentence): txt B (e sil) DE most mss (appy) v copt sah al Chrcomm Thl¹ Oec.—δουναί GH all Thl¹ Oec—ed (prob the simple verb was substituted for the compd rather than vice versa: both *exprr* are in ordinary use): txt AB (e sil) DE al Chr Thl¹—bef τῆς συστρ. ins περὶ ABE 15. 18. 25. 31. 53. 36. 40. 68. 73. 133. 137. 180 al d Syr (copt?) arm al Thl¹ (consequent on regarding συστρ. as in apposition with the preceding gen:—q. d. viz. concerning this συστρ.): om DGH most mss (appy) vss Chr Thl¹ Oec.

CHAP. XX. 1. for προσκαλ., μετὰ πεμψαμένον ABE 13, 14¹, 15, 16. 31. 36. 40. 68. 180 copt sah æth Thl¹: μεταστείλ. 69. 98—marg 105: txt ADGH most mss (appy) vss Chr Thl¹ Oec.—o om D.—rec om παρακαλέσας (see note), with GH most mss Chr Thl¹ Oec: ins ABD (πολλα παρ. D¹ and D²: παρακαλῶσας or -λέσας D¹) E all vss (arranging variously) Thl¹—for ασκ., ἀποσπασάμενος D¹: και ασκ. E: ἀσπασσε D² (alii aliter).—πορευεσθαι (corr) ABE (aft μακ.) 13. 180 al: txt æk 43 lect 40 v copt arm Thl¹: txt GH most mss Chr Thl¹ Oec: om D 27. 66². 105.—την om BEG 38. 96. 137. 177¹.

with the same caution as at Athens, and had not held up to contempt the worship of Artemis, any further than unavoidably the truths which he preached would render it contemptible. This is also manifest from his having friends among the Asiarchs, ver. 31. Chrysostom, however, treats this assertion of the town-clerk merely as a device to appease the people: τοῦτο ψῦδος· ταῦτα μὲν πρὸς τὸν δῆμον.

38. ἀγοραῖοι· ‘court-days’ (the grammarians distinguish ἀγοραῖος, ‘circumforaneus,’ an idler in the market, and ἀγόραιος, as in our text: so Suidas; but Ammonius *vice versa*: and the distinction is now believed to be mere pedantry): and ἀγορᾶι implies that they were then actually going on. They were the periodical *assizes* of the district, held by the proconsul and his *assessors* (see below). The Latin phrase for ἀγοραῖος ἀγεῖν was *conventus agere*, or *peragere*, or *convocare*; cf. Cæs. B. G. i. 64; v. 1; viii. 46. Hence the district itself was called *conventus*. See

Smith's Dict. of Antiquities, art. *Conventus*.—Pliny, H. N. v. 29 fin., mentions Ephesus as one of these assize-towns.

ἀνθ' ὧν αὐτοί· ‘there are (such things as) proconsuls:’ the fit officers before whom to bring these causes: a categoric plural. So the comm. generally. But may not the ‘*consiliarii*’ of the proconsul, who were his assessors at the ‘*conventus*,’ held in the provinces, have themselves popularly borne the name? We find in Jos. B. J. ii. 16. 1, that Cestius, the ἡγεμὼν of Syria, on receiving an application respecting Florus's conduct at Jerusalem, μετὰ ἡγεμόνων ἰβουλεύετο,—which ἡγεμόνες were his assessors, or *consiliarii*. (See on ch. xxv. 12, and Smith's Dict. of Antt., ut supra.)

ἑγκαλ. ἄλλ.· ‘let them (the plaintiffs and defendants) plead against one another.’

39.] ‘*Legitimus coctus est, qui a magistratu civitatis convocatur et regitur.*’ Grot.

40.] γάρ assumes that this assembly was an *antiafjui* one. μηδενός,

m ch. xviii. 8. w. ^{μύρη},
xix. 1.
n ch. xv. 32.
o ch. xv. 33.
p ch. ix. 24.
q ch. xiii. 18.
r = Philem. 14.
s constr. ch.
xiv. 9.
t = ch. xii. 26.
u here only t.
v = ch. xi. 5.
2^m διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ ¹ παρακαλίσας αὐτοὺς ABD EGH
² λόγῳ πολλῶ ἦλθεν εἰς τὴν Ἑλλάδα, ³ οὐ ποιήσας τε
μῆνας τρεῖς, γενομένης αὐτῷ ^ρ ἐπιβουλῆς ὑπὸ τῶν Ἰου-
δαίων μέλλοντι ^α ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο
γνώμη ^α τοῦ ^υ ὑποστρέφειν διὰ Μακεδονίας. ⁴ ^α συν-
εἶπετο δὲ αὐτῷ ^ν ἄχρι τῆς Ἀσίας Σώπατρος Πύρρου
Βεροιαῖος, Θεσσαλονικῶν δὲ Ἀρίσταρχος καὶ Σεκοῦνδος,
καὶ Γάιος Δερβαιοὺς καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς

180 Thl²: ins ADH most mas (appy) Chr Thl¹.—2. δε om 191.—παντα τ. μ. εκινη D (-να D²).—for παρ. αυτ., χρησαμενος D¹-gr.—3. δε D 38 e copt.—αυτω γεν. επιβ. (corrpn of order ?) ABE: txt GH mas (appy) v al Chr Thl Oec: και γενηθεισος D (-θεις D¹).—μελλων E: λοντος (Tisch, -τα Scholz) all Chr., -αγισθαι E al.—μελλ. to syr. om 16.—γνωμης AE 13. 15. 36. 38. 68. 105. 180.—του om ar-erp.—for δια, εκ copt: εις -ιαν Syr sah.—D syr-marg have ηθελησεν αναχθηναι εις συριαν ειπεν δε το πνευμα αυτω υποστ. δια της μ.—aft υποστρ. ins αυτον 191.—εις μακεδονιαν v sah.—4. for συνεικ. δ. αυτ. αχρ.,—μειλλοντος ουν εξειναι αυτου (comitari eum d, comitati sunt eum usque syr-marg) μεχρι D syr-marg.—αυτω om 4¹. 22. 66. 80. 100. 192. αχρι τ. ας. om EB 13 v eth ar-erp Bed.—σωσιπ. 4¹. 25. 40. 57². 68. 95². 96. 97. 99. 163 al copt sah arm ar-erp slav (mod) Thl¹ Oec Bed: σαπατρος 137.—rec om πυρρου (see note), with GH &c Syr eth al Chr Thl¹ Oec: ins ABDE 13. 15. 25. 27. 29. 31. 36. 40. 42. 57. 66. 68. 69. 73. 76. 96. 105. 142. 163. 180 al lect 40 v copt sah syr-marg arm slav (slav¹ aft βερ.) Thl² Orig-int Bed.—βεροιαιος GH (A¹ ?) al: βερυαιος D¹E (beryensis d, beryensis e): βερροιαιος (B ?) 95. 113 Thl¹ Oec (ed) (see var read, ch xvii. 10).—ο δερβαιος A 13: δουβεριος D¹ (doverius d).—aft τιμ. ins lysitrensis Syr ar-erp: εφεσιος 137.—for

κ.τ.λ.] 'There being no ground why (i.e. in consequence of which) we shall be able to give an account,' i.e. 'no ground whereon to build the possibility of our giving an account.' The reading *περί οὐ οὐ* (see varr. readd.) involves the sentence in almost inextricable confusion. To read *περί τῆς υποστ. r.* and take it in apposit. with *περί οὐ*, 'hujus rei, videlicet conversus hujus' (Bornemann), is very harsh.

CHAP. XX. 1.—XXI. 16. JOURNEY OF PAUL TO MACEDONIA AND GREECE, AND THENCE TO JERUSALEM.

1.] παρακαλίσας has probably been omitted on account of the two participles coming together; or perhaps on account of the same word occurring again in ver. 2. 2.] Notices of this journey may be found 2 Cor. ii. 12, 13; vii. 6, 8. He delayed on the way some time at Troas, waiting for Titus,—broke off his preaching there, though prosperous, in distress of mind at his non-arrival, 2 Cor. ii. 12, 13,—and sailed for Macedonia, where Titus met him, 2 Cor. vii. 6. That Epistle was written during it, from Macedonia (see 2 Cor. ix. 2, *καυχῶμαι*, 'I am boasting'). He seems to have gone to the confines at least of Illyria, Rom. xv. 19. αὐτοῦς.] The Macedonian brethren: so ch. xviii. 1 rec. text. Ἑλλάδα.] Achaia, see ch. xix. 21.

3. σοῦφρας.] The nominative as ch. xix. 34: an anacoluthon. This stay was made at Corinth, most probably: see

1 Cor. xvi. 6, 7: and was during the winter, see below on ver. 6. During it the Epistle to the Romans was written: see Prolegg. μέλλοντι ἀνάγεσθαι.] This purpose, of going from Corinth to Palestine by sea, is implied ch. xix. 21, and 1 Cor. xvi. 3—7.

τοῦ ὑποστρ.] The genit. is not (as Meyer) governed directly by γνώμη, which would be more naturally followed by εἰς τὸ ὑπ.: but denotes the purpose, as in ref.

4. ἔχρι τ. Ἀσίας.] It is not hereby implied that they went no further than to Asia: Trophimus (ch. xxi. 29) and Aristarchus (ch. xxvii. 2), and probably others, as the bearers of the alms from Macedonia and Corinth (1 Cor. xvi. 3, 4), accompanied him to Jerusalem.

Σώπατρος Πύρρου Βεροιαῖος.] This mention of his father is perhaps made to distinguish him (?) from Sosipater, who was with Paul at Corinth (Rom. xvi. 21). The name Πύρρου has been erased as that of an unknown person, and because the mention of the father is unusual in the N. T.:—no possible reason can be given for its insertion by copyists.

Ἀρίσταρχος.] See ch. xix. 29: xxvii. 2. Col. iv. 10. Philem. 24.—Secundus is altogether unknown.—The Gaius here is not the G. of ch. xix. 29, who was a Macedonian. The epithet Δερβαιοὺς is inserted for distinction's sake. Timotheus was from Lystra, which probably gives occasion to his being mentioned here in close company

καὶ Τρόφιμος. ^δ οὗτοι ^ε προελθόντες ^ζ ἕμενον ἡμᾶς ἐν ^η Τρωάδι· ^θ ἡμεῖς δὲ ^ι ἐξεπελεύσαμεν μετὰ τὰς ^κ ἡμέρας τῶν ^λ ἁζύμων ἀπὸ Φιλιππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ^μ ἄχρι ἡμερῶν πέντε, οὐ ^ν διετρίψαμεν ἡμέρας ἐπτά. ^ξ Ἐν δὲ ^ο τῇ ^π μῇ τῶν ^ρ σαββάτων ^σ συνηγμένων ἡμῶν ^τ κλάσαι ἄρτον, ὁ Παῦλος ^θ διελέγετο αὐτοῖς μέλ-
λων ^ι ἐξίνα ^κ τῇ ^λ ἐπαύριον, ^μ παρέτεινεν τε τὸν λόγον

Mark xvi. 2 al. e — Matt. xxii. 24. Neh. vi. 2. f ch. ii. 46 reff. g ch. xvii. 2, 17 al. h ch. xiii. 43 reff. i John i. 20 al. R. Num. xi. 22. k here only j. Num. xxiii. 28. τοσούτων παρατείνειν χρόνον, Jos. Antt. i. 8, 9.

ασίαν., σφεισίοι D sah.—for τυχ., ευτυχος D.—δ. aft ουτοι ins δε ABE 13. 40. 105. 137. 163 al copt syr Thl¹: om DGH most mss (appy) v Syr al (ins μὲν sah, et illi sath).—προεληθόντες A (appy) E-gr GH 42. 78. 95¹, 96. 98¹, 99. 105. 192.—for ημ., αυτον D-gr.—τρωαδι (-δει E) D¹E: and τρωαδα (ver θ) E.—θ. τας om 137: της 96. 142: τας δυο 4: την om D.—rec αχρς, with H al ff: απο E 13: infra e: txt ABG 42. 180. 191 Thl¹—for αχρ. ημ. π., περιπταιοι D.—for ου, ουκου AE 13: ου και 40. 137: εν η και D (και om d): txt B (e sil) GH most mss (appy) Chr Thl Oec.—7. τε D sath.—τη om E.—μια πρωτη D gr.—rec for ημ., των μαθητων (alteration to suit αυτους—see note), with GH &c ar-pol al Thl¹ Oec (om Cassiod): txt ABDE 13, 14¹, 15. 26. 40. 68, 69. 73. 105. 137. 163 al v syr ar-erp copt sah sath arm Chr, Thl² Aug.—rec του κλ. αβρ. with D &c Thl² Oec: txt ABEGH 38. 42. 57. 65. 95, 96, 97, 98. 113. 133. 137. 142. 163. 177. 191, 192 Chr, Thl¹—τα om D-gr: δε 180 copt sah syr Bas Thl¹—μελλων

with Gaius of Derbe. All attempts to join Δερβαῖος with Τιμόθεος in the construction are futile. Tim. was *not* of Derbe, see ch. xvi. 1, 2: and the name Caius was far too common to create any difficulty in there being two, or three (see note, ch. xix. 29) companions of Paul so called. With conjectural emendations of the text (Δερβ. δὲ Τιμόθ., Kuin., Valck.) we have no concern.

Ἀστανολ T. κ. T.] Tychicus is mentioned Eph. vi. 21, as sent (to Ephesus from Rome) with that Epistle. He bore also that to the Colossians, Col. iv. 7, at the same time. See also 2 Tim. iv. 12. Tit. iii. 12.—Trophimus, an Ephesian, was in Jerusalem with Paul, ch. xxi. 29: and had been, shortly before 2 Tim. was written, left sick at Miletus. (See Prolegg. to Pastoral Epp.)

δ. στροι.] The persons mentioned in ver. 4: not only Tychicus and Trophimus. The mention of Timotheus in this list, distinguished from ἡμᾶς, has created an insuperable difficulty to those who suppose Timotheus himself to be the narrator of what follows: which certainly cannot be got over (as De Wette) by supposing that Tim. might have inserted himself in the list, and then tacitly excepted himself by the ἡμᾶς afterwards. The truth is apparent here, as well as before, ch. xvi. 10 (where see note), that the anonymous narrator was in very intimate connexion with Paul; and on this occasion we find him remaining with him when the rest went forward. προελθ., κ.τ.λ.] For what reason, is not said: but we may well conceive, that if they bore the

contributions of the churches, a better opportunity, or safer ship, may have determined Paul to send them on, he himself having work to do at Philippi: or perhaps, again, as Meyer suggests, Paul may have remained behind to keep the days of unleavened bread. But then why should not they have remained too? The same *motive* may not have operated with them: but in that case no reason can be given why they should have been *sent on*, except as above. It is not impossible that both may have been combined:—before the end of the days of unleavened bread, a favourable opportunity occurs of sailing to Troas, of which they, with their charge, avail themselves: Paul and Luke waiting till the end of the feast, and taking the risk of a less desirable conveyance. That the feast had *something* to do with it, the mention of μετὰ τ. ἡ. τ. δζ. seems to imply: such notices being not inserted ordinarily by Luke for the sake of *dates*. The assumption made by some (see, e. g. Mr. Lewin, p. 567), that the rest of the company sailed at once for Troas from Corinth, while Paul and Luke went by land to Philippi, is inconsistent with συνεπιπρο, ver. 4.—From the notice here, we learn that Paul's stay in Europe on this occasion was about three quarters of a year: viz. from shortly after Pentecost, when he left Ephesus (see on ch. xix. 10), to the next Easter.

θ. ἑξ. ἡμ. πέντε.] 'in five days,' see reff. The wind must have been adverse: for the voyage from Troas to Philippi (Neapolis) in ch. xvi. 11 seems to

1 of time, Matt. 1. μέχρι^m μεσονυκτίου·⁸ ἦσαν δὲ λαμπάδεςⁿ ἱκαναὶ ἐν τῷ^{ABD}
 xii. 30. ch. 1. οὐ^q ὑπερέψ^r οὐ^q ἤμεν^r συνηγμένοι. 9 καθέζομενος δὲ τις^{EGH}
 x. 30. 1 Tim. vi. 14. al. 1. νεανίας^q ὀνόματι Εὐτυχος ἐπὶ τῆς^q θυρίδος, κατα-
 m Mark xii. 6. ch. xvi. 26 only. Judg. xvi. 8. φερόμενος ὑπνῷ^u βαθεῖ, διαλεγόμενου τοῦ Παύλου
 n = ch. xvii. 16 al. ἐπὶ^u πλείον, κατενεχθεὶς^v ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ
 o ch. i. 18. ix. 27, 30 only. 2 Kings xviii. 82. Ezech. xli. 7. p Matt. xviii. 30 al. q ch. vii. 58, xxiii. 17, 18 only. L. Judg. xvi. 26. r 2 Cor. xi. 23
 only. Josh. ii. 15, 18. s = here only t. Ps. lxxv. 5 Aq. also Gen. ii. 21. xv. 12. (John iv. 11.)
 Luke xxiv. 1 only. Sir. xxii. 7. u ch. iv. 17 only. v here only. Dan. v. 21. Herodian i. 11, of the
 δαγλμα διωπτόν, — ἡ οὐρανὸν κατενεχθῆναι λόγος. w = Matt. xiii. 44. 2 Chron. v. 6.
 x here only t. Symm. Gen. vi. 16. σπασί τριστεγος. Dion. Hal. Ant. iii. 68. y = Mark vi. 20.
 1 Macc. ix. 19. z = Matt. xxiv. 17. Xen. Cyr. i. 4, 5.

δε 180.—παραινοντες 13.—8. υπολαμπαδες D: add καιομεναι sah.—rec ἦσαν (see above on ἡμεν, ver 7): txt ABDEGH 38. 42. 57. 73. 80. 96. 113. 133. 137. 191, 192 al? lectt 5. 12. 58 v syrr art sah arm slav Chr Thl².—συνηγμ. om E: συνηθροισμῶν 4.—9. rec καθημινος (corrtn to more usual form), with GH al Chr Thl Oec: txt ABDE 13. 14¹, 15. 18. 36. 68, 69. 105. 180 lect 58.—νεαν. om E: aft ονομ. lect 12: —μοσας 137.—ἐπι τη θυριδι κατεχομενος v. βαρει D.—του βελ π. om D.—κατενεχθ. om Syr ar-erp: κατ. to υπν. om 69: υπο τ. υπ. DH 4. 40. 98, 99. 104. 192 Chr Oec-ed.—πισων (omg kai aft) E.—και ος ηρθη D¹-gr (κ. εφηρθη in Mill).—10. επασεν (or επειτ.

have been made in two days. It appears that they arrived on a Monday.—Compare notes, 2 Cor. ii. 12, ff. 7. ἐν τῇ μῇ τ. σαββ.] We have here an intimation of the continuance of the practice, which seems to have begun immediately after the Resurrection (see John xx. 26), of assembling on the first day of the week for religious purposes. (Justin Martyr, Apol. ii. p. 228, says, τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἡ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνάλευσις γίνεται.) Perhaps the greatest proof of all, that this day was thus observed, may be found in the early (see 1 Cor. xvi. 2) and at length general prevalence, in the Gentile world, of the Jewish seven-day period as a division of time,—which was entirely foreign to Gentile habits. It can only have been introduced as following on the practice of especial honour paid to this day. But we find in the Christian Scriptures no trace of any sabbatical observance of this or any day: nay, in Rom. xiv. 5 (where see note), Paul shows the untenableness of any such view under the Christian dispensation. The idea of the transference of the Jewish sabbath from the seventh day to the first was an invention of later times.

κλάσαι ἄρτον] See note on ch. ii. 42. The breaking of bread in the Holy Communion was at this time inseparable from the ἀγάπαι. It took place apparently in the evening (after the day's work was ended), and at the end of the assembly, after the preaching of the word (ver. 11). αὐτοῖς, in the third person, the discourse being addressed to the disciples at Troas: but the first person is used before and after, because all were assembled, and partook of the breaking of bread together. Not ob-

serving this, the copyists have altered ἡμῶν above into τῶν μαθητῶν, and ἤμεν into ἦσαν, to suit αὐτοῖς. 8. λαμπάδες. Lc.] This may be noticed, as Meyer observes, to show that the fall of the young man could be well observed: or, perhaps, because many lights are apt to increase drowsiness at such times. Calvin and Bengel suppose,—in order that all suspicion might be removed from the assembly ('ut omnis abesset suspicio scandalī,' Beng.); Kuin. and partly Meyer,—that the lights were used for solemnity's sake,—for that both Jews and Gentiles celebrated their festal days by abundance of lights. But surely the adoption of either Jewish or Gentile practices of this kind in the Christian assemblies was very improbable.

9.] Who Eutychnus was, is quite uncertain. The occurrence of the name as belonging to slaves and freedmen (Rosenm. and Heinrichs, from inscriptions), determines nothing. ἐπὶ τῇ θυρίδος] 'On the window-seat.' The windows in the East were (and are) without glass, and with or without shutters. καταφερόμενος ὕπνῳ.] Wetstein gives many instances of the use of καταφάσκει, either absolute, or with εἰς ὕπνον, signifying 'to be oppressed with, borne down towards, sleep.' Thus Aristotle, de Insomniis iii.: τὰ ὑπνωτικά . . . πάντα . . . καρθηβαριαν . . . ποιεῖ . . . καὶ καταφερόμενοι καὶ νοστάζοντες τοῦτο δοκοῦσιν πάσχειν, καὶ ἀδυνατοῦσιν αἶρην τὴν κεφαλὴν καὶ τὰ βλεφαρα: and Diod. Sic. iii. 57, κατενεχθεῖσαν εἰς ὕπνον, ἰδεῖν δύνει.—I believe the word is used here and below in the same sense, not, as usually interpreted, here of the effect of sleep, and below of the fall caused by the sleep. It implies that re-

C λων δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ ὁ συμπεριλαβὼν εἶπεν ^a John xiii. 26
 αὐτοῦ. Μὴ ὁ θορυβεῖσθε· ἡ γὰρ ὁ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν. ^b here only.
 (see var. Esek. v. 3.
 read.) 11 ὁ ἀναβάς δὲ καὶ ὁ κλάσας τὸν ἄρτον καὶ ὁ γευσάμενος, ^c coh. xvii. 5 reff.
 ABCD ὁ ἐφ' ἱκανόν τε ὁμίλησας ἄχρι αὐγῆς, οὕτως ὁ ἐξῆλθεν. ^d — Matt. ii. 20
 EGH 12 ὁ ἡγαγον δὲ τὸν παῖδα ζῶντα, καὶ ὁ παρεκλήθησαν ὁ οὐ ^e al. 8 Kings
 μετριῶς. 13 Ἡμεῖς δὲ ὁ προελθόντες ἐπὶ τὸ πλοῖον. ^f xvii. 21.
 ὁ ἀνήχθημεν ἐπὶ τὴν Ἀσσον, ἐκείθεν ὁ μέλλοντες ὁ ἀνα- ^g coh. viii. 81.
 λαμβάνειν τὸν Παῦλον· οὕτως γὰρ ἦν ὁ διατεταγμένος, ^h ch. ii. 46 reff.
 1 — John iv. 6. ch. xxvii. 17. See Heb. vi. 15. m — ch. xv. 40 reff. n — Matt. xxi. 7 al.
 o — Luke xvi. 26. Gen. xxiv. 57. p here only. μ., Xen. Mem. iv. 1. 1. q ver. 5. r ch. xiii.
 18 reff. s — vv. 8, 7. t — ch. xxi. 81. 2 Tim. iv. 11. u 1 Cor. vii. 17. 1. 84.

al Chr Thl²) ἐκ αὐτῶ D.—συμπεριβαλὼν C¹ and add αὐτοῦ C: συμπαράλαβων 40. 105:
 add αὐτοῦ on -τω 27. 36. 66². 69. 106. 180 lect 58 vss Chr Thl².—καὶ εἰπεν D¹.
 —11. rec om τῶν (the force of the art being overlooked,—see note), with D²EGH & Chr
 Thl¹ Oec: ins ABCD¹ 13 al Thl².—rec αχρὶς, with B (e sil) C'DGH al: txt AC'E al
 Thl¹ Oec-ed.—οὕτως om 76.—12. for ἡγαγ. to ζῶντα (om lect 12), D has ἀσπαζομένων
 δε αὐτῶν (salutantes aut eos d) ἡγαγεν (-γον d: ἡγαγεν also 80. 97. 101 arm) τ. νεανί-
 σκον ζ.—for δε, τε 133: ζῶντα om lect 12.—13. προελθ. AEH 1. 4. 14. 25 al Chr Thl¹:
 κατελθ. D Syt ar-erp: προαχθέντ. 38. 177 al, ἐμβαντ. 98-marg.—εις το D 133.—rec
 εις τ. ασσ. (correct to more usual prep), with DGH al Chr Thl¹ Oec: txt ABCE 13. 73
 Thl².—for ασσον, θασσον or θασσον G (but not in ver 14) 42. 67. 73. 76. 78. 99. 100.
 101. 192 lect 40 syrr sah ar-pol: ασσον 13. 45. 46. 96. 106 v-mss aeth ar-erp: νασσον 15.
 18. 36, and so in ver 14.—οὗτος 13. 78.—διαρ. ην ABE 13: εντεταλμένος ην C 15. 36.
 180: txt DGH most mss (appy) Chr Thl Oec: add συν ημιν sah.—ως μέλλων D al:

laxation of the system, and collapse of the
 muscular power, which is more or less indi-
 cated by our expressions 'falling asleep,'
 'dropping asleep.' This effect is being
 produced when the first participle is used,
 which is therefore imperfect,—but as Paul
 was going on long discoursing, took com-
 plete possession of him, and, having been
 'overpowered,' 'entirely relaxed by the
 sleep,' he fell. In the ἡβῆν νεκρός
 here, there is a direct assertion, which
 can hardly be evaded by explaining it,
 'was taken up for dead,' as De Wette,
 Olsh.;—or by saying that it expresses the
 judgment of those who took him up, as
 Meyer. It seems to me, that the supposi-
 tion of a mere suspended animation is as
 absurd here as in the miracle of Jairus's
 daughter, Luke viii. 41—56. Let us take
 the narrative as it stands. The youth falls,
 and is taken up dead: so much is plainly
 asserted. Paul, not a physician, but an
 Apostle,—gifted, not with medical discern-
 ment, but with miraculous power, goes
 down to him, falls on him and embraces
 him,—a strange proceeding for one bent on
 discovering suspended animation, but not
 so for one who bore in mind the action of
 Elijah (1 Kings xvii. 21) and Elisha (2 Kings
 iv. 34), each time over a dead body,—and
 having done this, not before, bids them not
 to be troubled, for his life was in him. I
 would ask any unbiassed reader, taking these
 details into consideration, which of the two

is the natural interpretation,—and whether
 there can be any reasonable doubt that the
 intent of Luke is to relate a miracle of
 raising the dead, and that he mentions the
 falling on and embracing him as the out-
 ward significant means taken by the Apostle
 to that end? 11.] The intended

breaking of bread had been put off by the
 accident. τὸν ἄρτ., as ch. ii. 42. Were
 it not for that usage, the article here might
 import, 'the bread which it was intended to
 break,' alluding to ἀρτ. above.

γευσάμενος] 'having made a meal,' see
 reff. The agape was a veritable meal. Not
 'having tasted it,' viz. the bread which he
 had broken;—though that is implied, usage
 decides for the other meaning. οὕτως]
 'After so doing!' see reff. 12.] As in

the raising of Jairus's daughter, our Lord
 commanded that something should be given
 her to eat, that nature might be recruited,
 so doubtless here rest and treatment were
 necessary, in order that the restored life
 might be confirmed, and the shock recovered.
 The time indicated by αὐγῇ must have been
 before or about 5 A.M.: which would allow
 about four hours since the miracle.

13. Ἀσσον] A sea-port (also called Apol-
 lonia, Plin. v. 32) in Mysia or Troas, oppo-
 site to Lesbos, twenty-four Roman miles
 (Peutinger Table) from Troas, built on a
 high cliff above the sea, with a descent so
 precipitous as to have prompted a line of
 Stratoniceus, the lyric poet, Ἀσσον ἰθ', ὡς

^v here only [†].
 μέχρ' ἐν-
 ταῦθα ἐν-
 ἔξουσιν ἐν
 στρατίᾳ.
 Xon. Anab.
 v. 6. 4.
^w = here only.
 (Lake xiv. 31
 ref.)
^x ch. viii. 30 ref.
^y = ch. xxi. 31.
 2 Tim. iv. 11.
^a ch. xiii. 4 ref.
^b ch. vii. 26 ref.
^c ch. xvi. 1 ref.
^d here only [†].
^e = ch. xxvii.
 3. Xon. Cyr.
 iv. 6. 10.
^o = here only.
 ἐν Ἰωνίᾳ
 παραβαλόν,
 Theoclyd. iii. 32.
^f = Lake xiii.
 33. ch. xxi. 36 only. 2 Mac. xii. 30. g = 1 Cor. v. 3. vii. 37. Tit. iii. 13 al. 2 Mac. xl. 26. h here
 only [†]. Xon. Anab. vi. 2. 1. i Gal. vi. 14. Mark v. 16. Gen. xlii. 7, 17. k here only [†].
 οἱ δ' ἀνθρώποι τοῖς δικλοῖς χροῶνται όταν ἀνώνυμοι ἦ κ. ὁ λόγος εὐσεβήσεται, οἷον τὰ χρονοτομῶν,
 Aristot. Rhet. iii. 5. 1 Lake ii. 16 al. 2 Chron. x. 18 m ch. ii. 1 ref. n = Matt. xxvi. 6 al.
 εἰς, Lake iv. 23. o ch. vii. 14. x. 33. xxiv. 26 only. Hos. xi. 1, 2. p See ch. xi. 30.

αὐτοὺς μέλλων E.—14. ^{de} om C¹ (appy).—rec συνεβαλεν (alteration to *historic aorist*
as so freq.), with CDHG most mss Chr Thl Oec: txt ABE (*convenisset* e: *convenissemus*
 v-sext: *venissemus* demid: *prævenisset* tol) al.—^{ημας} 22. 68. 68. 99. 100.—^{μιτυ-}
^{λινην} AE: ^{μυτιλινην} G: ^{μητυλινην} 180: txt B (e sil) CDH al.—15. ^{και} ^{εκειθεν} E:
^{κακει} 137.—rec ^{αντικρον} (corrtn), with BH al: txt ACDEG 36. 40. 68. 105. 180 Thl².
 —for ^{ετερα}, ^{εσπερα} B 15. 19. 73: ^{τη} . . . ^{παρεβαλ}. om 36.—^{παρελαβομεν} D¹ gr:
^{παρεβαλλομεν} 57 Thl¹: ^{επιβαλομεν} 73.—^{και} ^{μειν}. ^{εν} ^{τρωγ}. om, and instead ^{τη} ^{δε} ^{εχ}.
 XABCE 13. 15. 18. 69: ^{και} ^{τη} ^{εχ}. 37. 73. 180 v copt (om kai) arm Jer (μειν, το μιλητ.
 om ^{αθη}) (the occasion of the omn has prob been, that Trogyllium is not in Samos, which
 at first sight the text appeared to imply): txt DGH most mss syrr sah arr slav Chr Thl
 Oec.—rec ^{τρωγυλλ}. with H & c sy Oec: txt D (τρωγυλια D-gr, trogylio d) G (τρογ.
 G all): ^{στρογγυλιω} 16. 105: ^{τρογγυλιω} 42. 133. 177. 191, 192: alii aliter.—^{ερχομενη}
 D¹ 95¹, 96. 142.—16. rec ^{εκρινε} (an ecclesiastical portion begins at ver 16, which has
 occasioned the alteration of the pluris into the independent *historic aor*), with GH & c
 Chr Thl¹ Oec: txt ABC¹DE 13. 14¹. 15. 36. 68. 69. 73. 105. 180 al v & c (κεκρικε Thl²).—
^{γαρ} om lect 12.—^{εις} ^{την} ^{εφεσ}. 80. 192.—for ^{οπως} . . . ^{χρονοτρ}. ^{μηποτε} ^{γεννηθη} ^{αυτη}
^{ατασχειωσ} ^{ος} D: ^{ut} ^{non} ^{contingeret} ^{ei} ^{morandi} ^{quis} d.—^{αυτω} om 191.—^{ει} ^{δυν}. ^{ην} ^{αυτω}
 om DH ^{αθη}.—for ^{ην}, ^{ειη} ABCE 13. 15. 18. 27. 29. 36. 68. 69. 73. 180 (gram-
 matical corrtn): txt G most mss Chr Thl Oec.—^{εις} ^{την} ^{ημεραν} D ^{αθη}: ^{τη} ^{ημερα} H.—
^{εις} ^{ιερουσαλημ} AE 13 lectt 12. 58: txt B (e sil) CD² (εν ιεροσολυμα D¹) GH mss (nrlly)

κεν θάσσον ὀλίθρου πείραθ' ἵκηαι. Strab.
 xiii. 1, p. 126, Tauchn.—Paul's reason is not
 given for wishing to be alone: probably he
 had some apostolic visit to make.

14. Μυτιλήνην.] The capital of Lesbos, on
 the E. coast of the island, famed (Hor. Od.
 i. 7. 1. Epist. i. 11. 17) for its beautiful situa-
 tion. It had two harbours: the northern,
 into which their ship would sail, was ^{μίσγας}
^{κ. βαθός}, ^{χώματι} ^{σεισπαζόμενος}, Strabo,
 xiii. 2, p. 137. 15. ^{παραβάλ.} 'we
 put in:' so Charon, in the Frogs, to his
 boatman, ὦπα, ^{παραβαλοῖ}, 180; and 271,
^{παραβαλοῦ} ^{τῷ} ^{κωπιῷ}. Then they made
 a short run in the evening to Trogyllium, a
 cape and town on the Ionian coast, only
 forty stadia distant, where they spent the
 night. He had passed in front of the bay
 of Ephesus, and was now but a short dis-
 tance from it. M(ιλητον) The ancient
 capital of Ionia (Herod. i. 142). See 2 Tim.

iv. 20, and note.

16. ^{κεκρίκει}] We
 see here that the ship was at Paul's dis-
 posal, and probably hired at Philippi for the
 voyage to Patara (ch. xxi. 1), where he
 and his company embark in a merchant
 vessel, going to Tyre. The separation of
 Paul and Luke from the rest at the be-
 ginning of the voyage may have been in
 some way connected with the hiring or
 outfit of this vessel. ^{παραπλ. τ.}
 "Εφ.] He may have been afraid of de-
 tention there, owing to the machinations of
 those who had caused the uproar in ch. xix.
 —F. M., in his notes, gives another reason:
 "He seems to have feared that, had he
 run up the long gulf to Ephesus, he might
 be detained in it by the westerly winds,
 which blow long, especially in the spring."
 But these would affect him nearly as
 much at Miletus. 17.] The distance
 from Miletus to Ephesus is about fifty

ABCD
EGH

18 ὡς δὲ ^q παρεγένοντο ^q πρὸς αὐτὸν, εἶπεν αὐτοῖς Ὑμεῖς ^q ἐπίστασθε, ^q ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ^q ἐπέβην εἰς τὴν Ἀσίαν, ^q πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, ^q 19 ^q δουλεύων τῷ κυρίῳ ^q μετὰ ^q πάσης ^q ταπεινοφροσύνης καὶ δακρύων καὶ ^q πειρασμῶν τῶν ^q συμβάντων μοι ἐν ταῖς ^q ἐπιβουλαῖς τῶν Ἰουδαίων, ^q 20 ὡς οὐδὲν ^q ὑπέστει- λάμην τῶν ^q συμφερόντων τοῦ μὴ ^q ἀναγγεῖλαι ὑμῖν καὶ

18 al⁵. Ps. ii. 11. v Mark iii. 6. 1 Chron. xxix. 22. w ('all possible') ch. xxiii. 1. 2 Pet. i. 5. Jude 3 al. Paul. passim. x Eph. iv. 2. Phil. ii. 3. Col. ii. 18, 23. iii. 12. Paul only, exc. 1 Pet. v. 5 f. See Ps. cxix. 2. y = Luke xxii. 28. Gal. iv. 14 al. Deut. iv. 84. a = ch. iii. 10 ref. a ver. 8. ch. ix. 24. xxiii. 80 only. Heb. ii. 22. b = ver. 27 only. (Gal. ii. 12. Heb. x. 35.) Diad. 3lc. xiii. 70. εἰς τὸ λοιπὸν ὁ κύριος ἐκέλευσε αὐτεῖν, μηδὲν ὑποσταλλόμενοι. 80 Joseph. B. J. i. 20. 1. o = 1 Cor. vii. 35. xii. 7. Heb. xii. 10. Deut. xxiii. 6. d = John iv. 25. xvi. 18 al. ver. 27. 1 Pet. i. 12. Deut. xxiv. 8.

Chr Thl Oec.—17. μετεπεμψατο D.—18. for παρεγενοντο, εκκληρυνοντο E-gr.—aft αυτον, ins ομου οντων αυτων A: ομοσι οντ. αυτ. D 40-marg: ομωσ εοντ. D¹: ομοθυμαδον E: et simul essent v (interpolations for particularity): txt BCGH mss and vsa (nriy) Chr Thl Oec.—aft επιστ. add αδελφοι D: pref 5. 8. 73 sah —πρωτης αφ ης ημ. lect 12: πρ. της ημ. 142: αφ om 38. 93.—εξεβην 96. 142.—την om 137.—for πως . . . εγενομην, D has ως τριετια η και πλειον ποταπως (πως D²) μεθ υμων ην παντος χρονου (μ. υμ. τον παντα χρ. εγενομην D²).—19. aft ευρ., add μεθ υμων C 15. 18. 36 Chr-text.—for πασης, κολληης Syr ar-erp.—rec bef δαερ. ins πολλων, with CGH &c syr æth ar-pol slav arm al Chr Thl Oec (prob interpolation: see 2 Cor ii. 4): ομαλBDE 13. 40. 68. 80. 81. 137. 142. 180 al v syr copt sah ar-erp Lucif.—συμβαινωντων C al.—20. και ως 80.—των σ. (add υμιν sah) υπεστ. C.—μη om D slav-ms Lucif.—υμας om

miles. He must, therefore, have stayed several days altogether at Miletus. τοὺς πρεσβ.] called, ver. 28, ἐπισκόπους. This circumstance began very early to contradict the growing views of the apostolic institution and necessity of prelatical episcopacy. Thus Irenæus, ii. 14. 2: 'In Mileto convocatis episcopis et presbyteris, qui erant ab Epheso et a reliquis proximis civitatibus.' Here we see (1) the two, bishops and presbyters, distinguished, as if both were sent for,—in order that the titles might not seem to belong to the same persons,—and (2) other neighbouring churches also brought in, in order that there might not seem to be ἐπισκοποι in one church only. That neither of these was the case, is clearly shown by the plain words of this verse: he sent to Ephesus, and summoned the elders of the church (see below on διηλθον, ver. 25). So early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The E. V. has hardly dealt fairly in this case with the sacred text, in rendering ἐπισκόπους, ver. 28, 'overseers;' whereas it ought there as in all other places to have been 'bishops,' that the fact of elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not.

18.] The evidence furnished by this speech as to the literal report in the Acts of the words spoken by Paul, is most im-

portant. It is a treasure house of words, idioms, and sentiments, peculiarly belonging to the Apostle himself. Many of these appear in the reff., but many more lie beneath the surface, and can only be discovered by a continuous and verbal study of his Epistles. I shall point out such instances of parallelism as I have observed, in the notes.—The contents of the speech may be thus given: *He reminds the elders of his conduct among them (vv. 18—21): announces to them his final separation from them (vv. 22—25): and commends earnestly to them the flock committed to their charge, for which he himself had by word and work disinterestedly laboured (vv. 26—35).*

ἀπὸ πρ. ἡμ.] These words hold a middle place, partly with ἐπίστασθε, partly with ἐγενόμην. The knowledge on their part was coextensive with his whole stay among them: so that we may take the words with ἐπίστασθε, at the same time carrying on their sense to what follows.

μεθ' ὑμ. ἐγεν.] So 1 Thess. i. 5, οἰδατε οἱ ἐγενήθημεν ἐν ὑμῖν,—ii. 10; ὑμ. μάρτυρες . . . ὡς οἴσω . . . ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν. See 1 Cor. ix. 20. 22.

19. δουλεύων τῷ κυρ.] With the sole exception of the assertion of our Lord, 'Ye cannot serve God and mammon,' Matt. vi. 24. Luke xvi. 13, the verb δουλέω for 'serving God' is used by Paul only, and by him six times, viz. besides ref., Rom. vii. 25; xii. 11; xvi. 18. Col. iii. 24. 1 Thess. i. 9.

μετ. π. τωκ.] Also a P

e ch. xvi. 37. διδάξαι ὑμᾶς ὁδημοσίᾳ καὶ ᾿κατ᾿ οἴκους, ²¹ ὁ διαμαρτυ- ABCD
xviii. 28
only ᾿. EGH
2 Macc. vi.
10.
f Matt. xxiv.
71. ch. xiv.
38. (ii. 46)
ref. 22 καὶ νῦν ἰδοὺ ὁ δεδεμένος ἐγὼ τῷ πνεύματι πορεύομαι
g ch. viii. 26
ref. εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ
h = 2 Cor. i.
11 al. ob.
xxii. 18
(Paul). xxiv.
24 (Paul).
i ch. xi. 18 ref.
k = here only.
l = here only.
m = here only.
n = here only.
o ch. xv. 21, 34. Tit. i. 5.
p ch. xvi. 26 ref.
q ch. xi. 19 ref.
r ver. 5.
s = and constr. here only. See Job xiv. 3. xxii. 4.
t ch. xv. 26 ref.

D Thl¹ Lucif Jer.—κατ οἴκ. καὶ δημ. D.—21. διαμαρτυραμενος H al Thl¹ : -ρουμενος
D¹.—rec τον θ. (corrtn for uniformity), with ADGH & C Thl² Oec : txt BCE 38. 66¹. 96.
100. 113. 192 lect 5 Bas Chr Thl¹ :—for θιον, χριστον 57.—την om AC 15. 18. 29.
32. 36. 57. 66². 69. 81 (also D, wh reads δια τ. κυριον ημ ιησ. χρ.) (as unnecessary) : ins
B (e sil) EGH most mss Chr Thl¹ Oec.—ημων om E.—rec aft ιησ. ins χριστον (addn, as
usual), with ACDE & vas Chr Thl² : om BGH 14². 38. 76. 80. 98. 100. 113. 137. 177.
191. 192 all lect 5 sah aeth syr slav-mss Bas Thl¹ Oec Lucif.—22. rec εγω δεδ. (corrtn of
characteristic order), with DGH & c : txt ABCE 69. 103. 105. 180 v (edd) Ath-mss
Thl² (om εγ. Ath edd Lucif).—ισραηλιν D.—συναντησαντα AD-gr E-gr H 67. 106
Thl¹ (prob originally a mistake) : συμβησομινα C 15. 36. 68, 69. 180 lect 12 Ath
(mss). Thl² (gloss) : txt B (e sil) G & c Ath Chr Oec.—εμοι B.—μη γινωσκων D : μη
om 68.—23. οτι om sah.—το αγ. πν. D-gr : το πν. μοι το αγ. 47. 137 : κατα πολ. om
E : bef πολ. ins πασαν D v Syr art aeth slav Lucif.—διαμαρτυρατο AE 13. 40 Ath
(mss.) : διαμαρτυρηται 137 : add ταυτα sah.—rec om μοι (as unnecessary), with GH & c :
ins ABCDE 29. 31. 36. 40. 42. 57. 65. 66². 68. 73. 76. 99. 133. 163 lect 12 v arm Ath
Cyr-jer Chr (aft πν.) Bas Thl² Lucif Jer.—λεγων DEGH 22. 73. 96. 98. 100. 137. 142.
163. 191 lect 5 Ath (mss).—for οτι, ετι 96.—rec δεσμ. με (alteration perhaps to avoid
μεινουσιν) :—thus al have it after μεινουσιν &c), with G & C Thdrt Thl² Oec (μοι D and
aft μεινουσ.) : txt ABCEH 1. 13. 15. 18. 40. 65. 68. 78. 105. 115. 133. 137. 180 lect 12
v arm Ath, (aft μιν, as also vss) Bas Cyr-jer Did Chr Thl¹.—at end, add εν ιεροσολυμοις
D v (not demid al) sah syr* Lucif.—24. rec ουδενος (ins τουτων 43. 81. 99 ar-pol) λογον
(λογου al) ποιουνται ουδε εχω την ψυχην μου (om G al) τιμιαν εμαυτω (see notes), with
EGH al Chr-text Thl¹ Oec : ουδενος λογον εχω ουδε ποιουνται τ. ψ. τι. εμ. A 13. 40. 43.
68 al : ουδενος λογον εχω μοι, ουδε ποι. τ. ψ. μου. τι. εμαυτου D¹ : v nihil horum
vereor, nec facio animam meam pretiosiore : txt BCD² Syr sah aeth arm ar-erp (but

Pauline expression, 2 Cor. viii. 7 ; xii. 12.
See ch. xiii. 1.

πειρασμῶν] See especially Gal. iv. 14. 20. ὑπεστευ-
λάμην] So again ver. 27. The sense in
Gal. ii. 12 is similar, though not exactly
identical—'reserved himself,' withdrew
himself from any open declaration of sen-
timents. In Heb. x. 38 it is different.

τῶν συμφορ.] See reff. 21.
eis θ. . . . eis τ. κύρ. [L.] This use of
eis is mostly Pauline : and in ch. xxiv. 24
it seems to be taken from his own expres-
sion.

23. δεδεμένος τῷ πνεύματι.] This interpretation
is most probable, both from the construc-
tion, and from the usage of the expression
τὸ πνεῦμα repeatedly by and of Paul in
the sense of his own spirit. See ch. xvii.
16 reff., where the principal instances are
given. The dative, as here, is found Rom.
xii. 11, τῷ πν. ζῶντες, —1 Cor. v. 3,
παρὼν τῷ πνέμ. (1 Cor. xiv. 15, 16?),—

2 Cor. ii. 12, οὐκ ἔσχηκα ἀνεῖν τῷ πν.
μου, and al., see also ch. xix. 21. How he
was bound in the spirit, is manifest, by
comparing other passages, where the Holy
Spirit of God is related to have shaped his
apostolic course. He was bound, by the
Spirit of God leading captive, constraining,
his own spirit.—As he went up to Jerusa-
lem δεδεμένος τῷ πνεύματι, so he left Judaea
again δεδεμένος τῷ σαρκί—*a prisoner
according to the flesh.*—He had no detailed
knowledge of futurity—nothing but what
the Holy Spirit, in general forewarnings,
repeated at every point of his journey (κατὰ
πόλιν ; see ch. xxi. 4. 11, for two such in-
stances), announced, viz., imprisonment
and tribulations. That here no inner voice
of the Spirit is meant, is evident from the
words κατὰ πόλιν. (Two of the three
other places where this phrase occurs are
from the mouth or pen of Paul.) 23.
τὸ πν. διαμαρτύρ.] compare Rom. viii. 16,

^u τιμίαν ἑμᾶντῳ ὡς ^v τελειῶσαι τὸν ^w δρόμον μου καὶ τὴν ^x διακονίαν ἣν ^y ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, ^z διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς ^a χάριτος τοῦ θεοῦ.
²⁵ καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς ^b διῆλθον κηρύσσων τὴν ^c βασι-

viii. 6. x — ch. i. 17. Rom. xi. 18†. y ch. ii. 88 ref. z — ch. xiii. 43 ref. a absol. ch. viii. 4 ref. b absol. Matt. viii. 12. xiii. 68. 1 Cor. xv. 24 al.

these vss exc arm om τιμίαν] Lucif (*pro nihilo aestimo animam meam cariorum esse mihi*) and simply Ambr Aug *nec (non enim Aug) facio an. me. cariorum (pretiosam, or pretiosorem Aug) (see Scholz).*—*ωστε* E 13. 29. 40. 68. 69. 76. 95. 96. 105. 137. 142. 163: *ως* to C 104: *του* D.—*τελειῶσω* B.—*rec aft r. ὁρ. μ.* (μουν om 42. 180) *ins μετὰ χάρας (interpolation appry: see Phil i. 4, Col i. 11, Heb x. 34, &c: the finishing his course appearing not emphatic enough), with CEGH &c syr al Chr Thl Oec: om* ΛABD 13. 40. 81 al v copt sah syr æth ar-erp Lucif Ambr.—*διακ.* του λογον D v Lucif Ambr.—*παρελαβον* D 76. 137. 192.—*διαμαρτ.* ιουδαιοις κ. ελλησιν D sah Lucif.—*for to euagg., την βασιλειαν* 662.—*rou bef θ.* om D (Tisch. says, *ex errore videtur dici (see Scholz) B om rou θ.: pertinent omissio ad ver seq.*)—25. *ιδου* om E 13. 40. 73. 96. 142. 177. 180 al Syr ar-erp Lucif.—*οιδα* εγω C al Syr: *εγω* om 180.—*rec aft r. βασ.* (to euagg. 662. 69. 105 slav-me), *ins του θεου (supplementary addn, as shown by the variations), with EGH al vss Thdrt Thl Oec: του ιησου* D sah: *τ. κυρ. ιησ.* Lucif: txt ΛABC 13. 15†. 36.

τὸ πνεῦμα συμμαρτυρεῖ τῷ πν. ἡμῶν.

24.] The reading in the text, amidst all the varieties, seems to be that out of which the others have all arisen, and whose difficulties they more or less explain. The first clause is a combination of two constructions, οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν ἑμᾶντῳ, and οὐ ποιῶμαι (ἡγούμαι, Phil. iii. 7, 8) τὴν ψυχὴν τιμίαν ἑμᾶντῳ. The best rendering in English would be, 'I hold my life of no account, nor precious to me.' Then again the confused construction of the former clause shows itself in the *ὡς* of the latter, which is not 'so that,' but 'as,' q. d. before, 'so precious.' 'I do not value my life, in comparison with the finishing my course.' Render then the whole verse: 'But I hold my life of no account, nor is it so precious to me, as the finishing of my course.' *τελειῶσαι*] see the same image, with the same word, remarkably expanded, Phil. iii. 12—14. There in ver. 12 he has used *τελειῶμαι*,—and,—as is constantly the case when we are in the habit of connecting certain words together,—the *δρόμος* immediately occurs to him, which he works into a sublime comparison in ver. 14. *δρόμον*] A similitude peculiar to Paul: occurring, remarkably enough, in his speech at ch. xiii. 25. He uses it without the word *ὁρ.*, at 1 Cor. ix. 24—27, and Phil. iii. 14. καὶ τ. 8.] 'and (i. e. even) the ministry,' &c. καὶ in this sense gives that which, in matter of fact, runs parallel with the metaphorical expression just used,—stands beside it as its antitype. *ἐλαβον*] Comp. Rom. i. 5, δι' οὗ ἐλάβομεν χάριν κ. ἀποστολήν. 25.] It has

been argued from ἐν οἷς διῆλθον, that the elders of other churches besides that of Ephesus must have been present. But it might just as well have been argued, that every one to whom Paul had there preached must have been present, on account of the word πάντες. If he could regard the elders as the representatives of the various churches, of which there can be no doubt, why may he not similarly have regarded the Ephesian elders as representatives of the churches of proconsular Asia, and have addressed all in addressing them? Or may not these words have even a wider application, viz., to all who had been the subjects of his former personal ministry, in Asia and Europe, now addressed through the Ephesian elders?—See the question, whether Paul ever did see the Asiatic churches again, discussed in the Prolegg. to the Pastoral Epistles. I may remark here, that the word οἶδα, in the mouth of Paul, does not necessarily imply that he spoke from divine and unerring knowledge, but expresses his own conviction of the certainty of what he is saying: see ch. xxvi. 27, which is much to our point, as expressing his firm persuasion that king Agrippa was a believer in the prophets: but certainly no infallible knowledge of his heart:—Rom. xv. 29, where also a firm persuasion is expressed:—Phil. i. 19, 20, where οἶδα, ver. 19, is explained to rest on ἀποκαρδοκία καὶ ἐλπίς in ver. 20. So that he may here ground his expectation of never seeing them again, on the plan of making a journey into the west after seeing Rome, which he mentions Rom. xv. 24, 28, and from which, with bonds and imprison-

λεῖαν. 26 διὸ μαρτύρομαι ὑμῖν ἐν τῇ ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων· οὐ γὰρ ὑπέστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ θεοῦ. 28 προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους,

c ch. xxvi. 22. Gal. v. 2. Eph. iv. 17. 1 Thess. ii. 12 only. (Paul only.) w. 4r, 5a. B. 1. 11. 8. 8 end. d Rom. xi. 8. 2 Cor. iii. 14 only. Josh. v. 9. Jer. i. 18. xvil. 8 al. ch. v. 35. Dent. iv. 28. xvil. 28. Gen. xvii. 8. Isa. lx. 17. e ch. xviii. 6 reff. f ver. 20. g Luke vii. 30. ch. ii. 28 al. h Luke xvil. 8 al. ch. v. 35. Dent. iv. 28. i Luke xvil. 82. 1 Pet. v. 2, 3 only. Jer. xlii. 17. k — 1 Cor. i. 10. 1 Phil. i. 1. 1 Tim. iii. 2 (here first). 1 Pet. ii. 28. 2 Chron. xxxiv. 12. 1 Pet. ii. 28. 2 Chron. xxxiv. 12.

180 copt syr arm Chr.—26. διοτι AE 10. 29. 42. 78. 97. 177. 191: διο και al: txt B (e sil) CGH al.—for διο to ουι.—αχρι ουν της σημερον ημερας D¹, propter quod hodierno die d.—διαμαρτ. 3. 13. 40 Chr.—for εγω, ειμι BCDE 13. 15. 18. 20. 36. 40. 68. 73. 81. 103. 137. 180 lectt 12. 40 v al Bas, Chr, Dam al: εγω ειμι (69. 105) or ειμ. εγ. vss Jer al (ειμι has come in from the margin as in vss, and then supplanted the origl εγω as in BCDE al): txt AGH most mss copt al Bas, Chr, Thl¹ Oec.—aft παντων, add υμων E 4^o. 25. 34. 68. 105 v mss Syr arm copt eth ff (not Chr Thl¹ Oec al).—27. γαρ om 96. —μη om D¹-gr 66². 73. 81. 177² al slav-mod Lucif.—υμιν is aft θεου in BCD (ημιν D¹) 13. 81 v (transposition to bring the accus. next the verb): txt AEGH mss (only) vss Bas, Chr Thl¹ Oec Iren Jer al.—28. ουν om ABD 13. 15. 36. 81. 180 lectt v copt al (Did Thdrt Lucif al) (προσεχετε is the beginning of an ecclesiastical portion): ins CEGH most mss syrr Chr Thl¹ Oec Iren: προσεχτ 133.—αυτοις D¹.—το αγ. πν. D-gr: θεος sah.—την εκκλ. του θεου (see note) KB (ascertained to be so by Tisch) 4. 22. 46. 65, 66¹. 68. 84. 89. 154. 162 al, and e sil 7. 12. 16. 23. 25. 37: 39. 56. 64 al (Scholz) v syr (mss,) Ath (mss) Chr, (but see below) Epiph (Bas) Antioch Caesat Thl¹ Oec Ambr Oros Cassiod Ferrand Prim al: τ. εκκλ. του κυριου και θεου C²GH more than 100 mss (uniting the readings) Thl¹: alii aliter,—κυρ. θ., κυρ. του θ., κ. κ. κυρ., χριστου (syr al Orig.) τ.

ment and other dangers awaiting him, he might well expect never to return. So that what he here says need not fetter our judgment on the above question. 26.]

The use of μαρτύρομαι is peculiar to Paul, see reff.: as also in N. T. that of ἡ σημερον ἡμερα. 28. προσέχ. ἑαυτοῖς]

If we might venture to trace the hand of Luke in the speech, it would be perhaps in this phrase: which occurs only Luke xii. 1; xvii. 3; xxi. 34. Acts v. 35. τ. ποιμνίῳ]

This similitude does not elsewhere occur in Paul's writings. We find it (reff.) where we should naturally expect it, used by him to whom it was said, 'Feed my sheep.' But it is common in the O. T. and sanctioned by the example of our Lord Himself. τὸ πν. τ. ἁγ.] See ch. xiii. 2.

θετο] So Paul, 1 Cor. xii. 18. 28. ἐπισκόπους] See on ver. 17, and

Theodoret on Phil. i. 1, ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ ἀμφοτέρω γὰρ εἶχον κατ' ἑκείνον τὸν καιρὸν τὰ ὀνόματα (Olsh.).—The question between θεοῦ and κυρίου rests principally on internal evidence—which of the two is likely to have been the original reading. The MSS authority, now that it is certain that B has θεοῦ a *prima manu*, is weighty on both sides. The early patristic authority for the expr. αἷμα θεοῦ is considerable. Ignat. Ephes. i. has ἀναζωπυρήσαντες ἐν αἵματι θεοῦ. Tertull. ad Uxor. ii. 3, "pretio empti, et quali pretio? sanguine Dei." Clem. Alex., 'Quis dives

salvus,' c. 34, has δυνάμει θεοῦ πατρός, αἷματι θεοῦ παίδος, κ. δρόσῳ πνεύματος ἁγίου. On the other hand Athanasius says, οὐδαμοῦ δὲ αἷμα θεοῦ διχα σαρκὸς παραδεδωκασιν αἱ γραφαί, ἡ θεὸν διχα σαρκὸς παθόντα ἢ ἀναστάντα. In attempting to decide between the two readings, the following alternatives and considerations may be put. (I.) IF κυρίου WAS THE ORIGINAL, it is very possible (1) that some busy scribe may have written at the side, as so often occurs, θεοῦ. This having been once done, the interests of orthodoxy would perpetuate the gloss, and by degrees it would be adopted into the text and supersede the original word, or become combined with it, as is actually the case in GH and a vast body of mss. Or, continuing supposition I., it may have been (2) that the expr. ἐκκλησίαν τοῦ κυρίου, not found anywhere else, may have been corrected into the very usual one ἐκκλ. τοῦ θεοῦ, which occurs ten times in the Epp. of Paul. Or (3), which I consider exceedingly improbable (see below), the alteration may have been made solely in the interest of orthodoxy.—Such are possible, and the two former not improbable, contingencies. On the other hand (II.) IF θεοῦ WAS THE ORIGINAL, but one reason can be given why it should have been altered to κυρίου, and that one was sure to have operated. It would stand as a bulwark against Arianism, an assertion which no skill could evade, which must

^m ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν ⁿ περιποιήσατο ^m—John xxi. 2. 2 Kings 2. 2. 1 Tim. iii. 13 only. Gen. xxi. 18. Isa. xxi. 6. 10. 1 Pet. v. ch. xix. 80. 8 Macc. vii. 18. Herod. ix. 17, 77. q = Matt. vii. 15 only. r = here only. s Rom. viii. 33. xi. 21. 1 Cor. vii. 28 al. (2 Kings xii. 4, 6.) t = ch. v. 36, 37 al. u Matt. xlvii. 17 l. Luke xxiii. 2. Phil. ii. 15. ch. xlii. 8 only. Deut. xxii. 6. v constr. Luke xxii. 6. 1 Cor. ix. 10. w = here only. See Luke xxi. 41 refl.

εκκλ. without a gen Ath-mss, Thdrt, a: τ. εκκλ. τ. κυρίου AC'DE 13. 15. 18. 36 (text) 40. 69. 73. 81. 95¹. 130. 156. 163. 180 al (Scholz) copt sah Syr (marg) arm (æth) (Syr in polygl) Eus Ath (ms) Constt (συντρεχετε εἰς τ. εκκλ. τ. κυρ. ἣν περιποι. τω αἰμ. του χριστου) Did Ammon Chrj (and comm εἰ γε [ο δεισποτης υπερ τ. εκκλ.] (om ms) ουδε του αἰμ. εφιαστο του ιανρου) Maxim Thdor stud Thl³ al Iren-int Lucif Aug Jer Sedul al (see Scholz).—περιποι. εαυτω D sah Iren.—rec του ιδ. αἰμ. (alteration, says Meyer, owing to θεου, because του ιδιου might be referred to Christ (as a gen): but surely this is carrying subtlety somewhat too far. It has been evidently a corr for simplicity, not observing the emphasis), with GH &c Ath Chr Cælest (τω ιδ. αἰμ.) Thl Oec: txt ABCDE 15. 31. 33. 34. 36. 40. 69. 73. 81. 105. 130. 142. 156. 163. 180 lect 12 arm al Did Iren Lucif al.—29. rec εγω γαρ οἶδα τουτο (interpolations to connect and strengthen the sentence), with C'EGH al syr al Chr Thl Oec (τουτ. om al vs Thdrt): txt AB (οτι εγ. οἶδ.) C'D 13. 16. 36. 81. 130. 180 v copt (εγ. δε) Cælest Iren Lucif Jer: γαρ om 180: τουτο om 68, 69. 105. 163. 180 Syr ar-erp sah æth arm Thdrt in cat.—ἀφείν DE, αφηξιν G.—30. αυτων (1st) om B sah æth.—διστρ. ρηματα ar sah æth.—for αποσπαν, αποστρεφειν D-ge Syr ar-erp.—for αυτων (2nd), εαυτων AB (alteration for

therefore be modified. If θεοῦ stood in the text originally, it was sure to be altered to κυρίου. The converse was not sure, nor indeed likely, from similar reasons, the passage offering no stumbling-block to orthodoxy. (III.) PAULINE USAGE must be allowed its fair weight in the enquiry. It must be remembered that we are in the midst of a speech, which is (as observed in the Prolegg. to Acts, § ii. 16. a.) a complete storehouse of Pauline words and expressions. Is it *per se* probable, that he should use an expr. which no where else occurs in his writings, nor indeed in those of his contemporaries? Is it more probable, that the early scribes should have altered an unusual expr. for an usual one, or that a writer so constant to his own phrases should here have remained so? Besides,—in most of the places where Paul uses ἐκκλησία τοῦ θεοῦ, it is in a manner precisely similar to this,—as the consummation of a climax, or in a position of peculiar solemnity, cf. 1 Cor. x. 32; xv. 9. Gal. i. 13. 1 Tim. iii. 5. 15: and, cæteris paribus, I submit that the present passage loses by the substitution of κυρίου the peculiar emphasis which its structure and context seem to require in the genitive, introduced as it is by προσέχετε ποιμαίνειν, and followed by the intensifying clause ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ιδιου. (IV.) On the whole then, weighing the evidence on both sides,—seeing that it is more likely that the alteration should have been to κυρίου than

to θεοῦ,—more likely that the speaker should have used θεοῦ than κυρίου, and more consonant to the evidently emphatic position of the word,—I have on a final revision of this vol. decided for the rec. reading, which in first writing it I had rejected. (V.) Of course any reading which combines the two, κυρίου and θεοῦ, is by the very first principles of textual criticism inadmissible. (VI.) The principal names on either side are—for the rec. θεοῦ, Mill, Wolf, Bengel, Matthai, Scholz: for κυρίου, Grotius, Le Clerc, Wetst., Griesb., Kuin., De Wette, Meyer, Tischendorf, al. περὶ αὐτῶν.] Paul (and in past. Epp. only), see refl. 29.] ἀφείν is here used in an unusual sense. An instance is found, Jos. Antt. iv. 8. 47, where Moses says, ἐπεὶ πρὸς τοὺς ἡμετέρους ἀπαιμι προγόνους, καὶ θεὸς τήνδε μοι τὴν ἡμέραν τῆς πρὸς ἐκείνους ἀφίξεως ὥρμη which is somewhat analogous, but more easily explained. That in Herod ix. 77 (init.) is ambiguous. In Demosth. de Pace, p. 58 (fin.) we have τὴν τότε ἀφείν εἰς τοὺς πολέμιους ἐποιήσατο, which is most like the usage here. Perhaps, absolutely put, it must signify 'my death'; see the above passage of Josephus. Λύκοι βαρεῖς] not persecutors, but false teachers, from the words ἐλεα. ἐλε ὑμᾶς, by which it appears that they were to come in among the flock, i. e. to be baptized Christians. In fact, ver. 30 is explanatory of the metaphoric meaning of ver. 29. φειδόμεαι is only used by Paul, except 2 Pet. ii. 4, 5.

x ch. v. 37 reff. τοὺς μαθητὰς ὁπίσω αὐτῶν. ³¹ διὸ ὁ γρηγορεῖτε, ὁ μνη- ABCD
y = Matt. μονεύοντες ὅτι ἡ τριετία νύκτα καὶ ἡμέραν οὐκ EGH
xxiv. 42 al. fr. ὅτι ἡ τριετία νύκτα καὶ ἡμέραν οὐκ
(Jer. v. 6.) ὅτι ἡ τριετία νύκτα καὶ ἡμέραν οὐκ
a w. 574, Eph. ὅτι ἡ τριετία νύκτα καὶ ἡμέραν οὐκ
b. 11. 2 Thess. ii. 5. 32 καὶ τῶν παρὰ τὴν θέαν καὶ τῶν λόγων
Paul only. τῆς χάριτος αὐτοῦ, τῶν δυναμένων οἰκοδομησθαι καὶ δοῦναι
a here only. τῆς χάριτος αὐτοῦ, τῶν δυναμένων οἰκοδομησθαι καὶ δοῦναι
See 2 Chron. xxvi. 16. οἰκοδομησθαι καὶ δοῦναι
xxxi. 16. οἰκοδομησθαι καὶ δοῦναι
Gen. xv. 9. οἰκοδομησθαι καὶ δοῦναι
ch. xxviii. 30. οἰκοδομησθαι καὶ δοῦναι
aa ch. xxvi. 7. 2 Thess. iii. 5. οἰκοδομησθαι καὶ δοῦναι
Paul only. οἰκοδομησθαι καὶ δοῦναι
exc. Mark. οἰκοδομησθαι καὶ δοῦναι
iv. 37. elev. οἰκοδομησθαι καὶ δοῦναι
gen. as Luke. οἰκοδομησθαι καὶ δοῦναι
xviii. 7. ch. ix. 34. οἰκοδομησθαι καὶ δοῦναι
b constr. Eph. οἰκοδομησθαι καὶ δοῦναι
i. 16 reff. οἰκοδομησθαι καὶ δοῦναι
c Mark ix. 34. ver. 19. οἰκοδομησθαι καὶ δοῦναι
Heb. v. 7. xii. 17. d Paul only. Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12, 14.
2 Thess. iii. 15 only. Job iv. 5. e ch. ii. 6. Eph. iv. 16. Col. iv. 6. f ch. iv. 20 reff. g Luke
xxiii. 46. ch. xiv. 28. Pa. xxx. 8. h ch. xiv. 8. i = ch. ix. 81 reff. k = and constr. Eph.
i. 18. ch. xxvi. 18. l Luke vii. 26. 1 Tim. ii. 9. Pa. xiv. 9. m constr. 1 Tim. iii. 1 only. Prov.
xxiii. 8, 6. n = ch. xxviii. 10. Rom. xii. 18. Phil. ii. 26. iv. 16, 19. Tit. iii. 14. o ch. xiii.
86. xxiv. 23 only. Wind. xvi. 24. p constr. 1 Cor. x. 33. Eph. iv. 18. Paul only. q = Luke
vi. 47. xii. 6. ch. ix. 16. (2 Chron. xv. 3.) r Matt. vi. 28 al. Pa. cxv. 1. s Luke i. 64.
1 Tim. vi. 2 only. L. f. Isa. xli. 9. See Rom. viii. 26. t = 2 Cor. xi. 29. xii. 10. xiii. 4 only.
u w. gen., Luke xvii. 32 al.

emphasis: txt CDEGH mas (appy) Bas Chr Thl Oec.—31. διετία 667.—νοῦθ. μ. δ. εν. εκ. νμ. 156.—νυκταν Α.—at end, add νμων DE 25. 27. 29. 43. 667. 68. 80. 93. 105. 137. al lect 40 v Syr arr copt sah æth slav Thl² Lucif Jer Oros.—32. κ. τονυν 137.—παρὰ τὴν θέαν 2. 30.—rec aft νμας, ins αἰσθητοί (for solemnity: were it genuine, as Meyer observes, there would be no possible reason for omitting it in any MSS), with CEGH &c æth ar-pol slav Chr al: om ΛABD 33. 34. 68. 81 v syrr copt sah al Jer Oros: ins aft θεου 137 lect 58.—for τῶ θεῷ, τῶ κυρίῳ B (Scholz) 33. 68 sah.—rec εἰκοικοι., with GH most mas Chr (expressly, οὐκ εἶπεν οἰκοδομησθαι ἀλλ' εἰκοικοδομησθαι, δεικνύς οὖν ἡ δὴν οἰκοδομηθῆσαν. But may not this have been the history of its alteration, to render the word more strictly appropriate?): txt ABCDE 13. 15. 36. 81. 130. 180: add νμας DE 29. 76 lect 58 Syr (Scholz) arr sah æth: pref νμας 14¹. 667. 69. 76. 81. 105¹ Syr (Tisch) Chr.—rec aft δοῦναι. add νμιν (supplementary insertion), with CGH all vss Chr (but aft ελπον. Chr.) Oros al: om ΛABDE 25 v copt: ημιν 19. 43.—την κληρονομίαν 130. 180 (see Col iii. 24): add αὐτοῦ Α.—for πασιν, των παντων D-gr (d is deficient from ver 31 to ch xxi. 2).—33. for η (1st) και D v.—ουθενος ΑΕ: txt B (e sil) CDGH al: add νμων DE: τουτων 97.—34. rec αυρ. δε (supplementary insertion), with qu?: γαρ 106: txt ABCDEGH all v syrr arr æth arm slav Bas Chr Thl² Aug.—οὐδατ Α: εἰσισταθε Chr-text.—μον πασιν D¹.—αὐται μου D sah: μου αυρ. Syrar-arp æth slav.—35. και παντα C'D² 27. 29. 36. 40. 667. 76. 80. 105. 136. 180 al lect 58 Syr: πασι D¹ (Scholz, but Tisch?)—Lachmann joins παντα to ver 34 with some mas, but against ACDEGH Bas, xl (παντ... νμ. om æth).—δε οὕτως κοπ. 13: οὕτως κοπιῶντα δε 137.—των ασθ. αυρ. Α.—τε om (A¹?) D¹ copt sah (and 130 al, read μνημονεῖτε).—τον λογον G 4. 14². 22. 42. 57. 65. 69. 73. 96. 99. 126. 156. 163. 191. 192 al ch lect 58 al Chr Thl²: του λογον 26. 38. 40. 93 al lect 18 v arm sah (both corrn, because but one saying is cited).

30.] ἡμῶν αὐτ. does not necessarily signify the *presbyters*: he speaks to them as being the whole flock. 31.] μνημ. δε is only (reff.) used by Paul. νύκτα κ. ἡμέραν] This expression is remarkable: we have it (see reff.) in Mark, but Luke always uses the genitive, except in the speeches of Paul. νοῦθετων (reff.) is used only by Paul.—On the *three years* spoken of in this verse, see note, ch. xix. 10, we may just remark here (1) that this passage being precise and definite, must be the master key to those others (as in ch. xix.) which give wide and indefinite notes of time: and (2) that it seems to preclude

the idea of a journey (as some think) to Crete and Corinth having taken place during this period. But on this see Prolegg. to 1 Cor. 32. τ. λογ. τῆς χάρ. αὐτ.] I should be inclined to attribute the occurrence of this expression in ch. xiv. 3, to the narrative having come from Paul himself, or from one imbued with his words and habits of thought. See ver. 24. τῷ θυ. Clearly spoken of God, not of the word of His grace, which cannot be said δοῦναι τ. κληρον., however it might οἰκοδομησθαι.—The expression κληρον. εν τ. ἡγ. πᾶσ. is strikingly similar to τῆς κληρονομίας αὐτοῦ εν τοῖς ἀγίοις, Eph. i. 18, ad-

ὅτι αὐτὸς εἶπεν Ὑ Μακάριόν ἐστιν Ὑ μᾶλλον δίδοναι ἢ ^{v constr. w. μᾶλλον, here only. See Matthiæ, § 458.} λαμβάνειν. ³⁶ καὶ ταῦτα εἰπὼν Ὑ θεὸς τὰ γόνατα αὐτοῦ ^{w ch. vii. 60 ref.} σὺν πᾶσιν αὐτοῖς Ὑ προσηύχато. ³⁷ Ὑ ἱκανὸς δὲ Ὑ κλαυθμὸς ^{x ch. xi. 24 ref.} ἐγένετο πάντων, καὶ Ὑ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου Ὑ κατεφίλουσαν αὐτὸν, ³⁸ Ὑ ὀδυνώμενοι μάλιστα ἐπὶ ^{v Matt. ii. 18. viii. 12, &c. Acts, here only. Gen. xvi. 20. ver. 10.} τῷ λόγῳ Ὑ εἰρήκει, ὅτι οὐκέτι Ὑ μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. Ὑ προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. ¹ ὥς δὲ Ὑ ἐγένετο Ὑ ἀναχθῆναι ἡμᾶς Ὑ ἀποσπασθέντας ἀπ' αὐτῶν, ¹ εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κω, ^m τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κάκειθεν εἰς Πάταρα. ² καὶ

c = James v. 1 al. d attr., ch. i. 1. Matt. xviii. 19. Zeph. iii. 11. e = ch. xix. 27 al. f ch. xv. 8 ref. g constr., Matt. xviii. 18. ch. iv. 5 al. fr. h ch. xiii. 13 ref. i = Luke xxii. 41. (See ch. xx. 30.) 9 Macco. xii. 10. 1 ch. xvi. 11 only. m ch. xxv. 17. xxviii. 18 only. See Luke vii. 11. ix. 87. (Luke only.)

—ησ. om A 2. 30. 68. 96. 142 Chr Bas.—ουτος D¹.—rec διδ. μαλλ. with many mss: τὴν ABCDEGH all v arm syr Chr Dam Thl Aug.—36. εἰπας D¹.—αυτου om D¹.—συμπασιν G.—αυτοις om C¹ al: πασιν om 180 sah: προσηυξ. πασι τουτοις lect 58: προσευξατο D.—37. rec εγεν. κλ. (correct of order to bring κλ. and παντων together), with GH &c Thl¹ Oec (εγ. δε κλ. κ. 137 Chr): txt ABCDE 13. 38. 113. 130. 180 v Thl².—του om D² 180 Thl¹.—38. μαλ. επι τω λ. οδυν. D: and add οτι ειπεν D¹.—αυτου om D¹.—for εις, επι D: προειτ. το πλοιον om 32. 57¹.

CHAR. XXI. 1. ημ. αναθ. A²: αναθ. om A¹ (appy): του αναθ. 133: αθηναι 95¹: ως ... ημας om Syr ar-arp.—αποσπασθεντες BE².—D¹ has, και επιβαιντες ανηχθημεν αποσπασθεντων δε ημων ...—for ηλθ., ηκομεν D.—την om D.—rec κων, with G (κων) H (κων) al (Coutm v, Cho am): txt ABCDE 42. 57. 73. 76. 80². 96. 97. 105. 133. 137. 142 al syrr copt sah arm slav-mss Thl¹ Oec Cassiod.—for εξης, επιουση D.—την om CD al Chr₂: ins AB (e sil) EGH mss (arly) Thl Oec.—παταρα AC.—

dressed to this same church. See also ch. xxvi. 18.

33.] See 1 Sam. xii. 3; and for similar avowals by Paul himself, 1 Cor. ix. 11, 12. 2 Cor. xi. 8, 9; xii. 13.

34.] See 1 Cor. iv. 12, which he wrote when at Ephesus.—χρεία, with a gen. of the person in want, is an expression of Paul only: see among reff. —ὕπηρεϊν is used only twice more; once by Paul, ch. xiii. 36, once of Paul, ch. xxiv. 23.—The construction is varied in this sentence.—ταῖς χρ. μου, καὶ (not τῶν ὄντων, but) τοῖς οὖσι μετ' ἐμοῦ. This is not without meaning—his friends were among his χρεῖται—he supplied by his labour, not his and their wants, but his wants and them. αἱ χ. αὐταὶ] also in Paul's manner: comp. τῶν δεσμῶν τούτων, ch. xxvi. 29,—and ch. xxviii. 20.

35. πάντα] 'In all things': so Paul (only), see reff. κοπιώντας] A word used by Paul fourteen times, by Luke only once (Luke v. 5). τῶν ἀσθενούντων] Not here the weak in faith (Rom. xiv. 1. 1 Cor. viii. 9), as Calv., Bez., Grot., Bengel, Neander, Meyer, Tholuck, —which the context both before and after will not allow;—but 'the poor' (reff., τοὺς πένητας ἀσθενούντας, Aristoph. Pac. 636. 3 τε γὰρ ἀσθενέστερος ὁ πλούσιός τε τὴν δίκην ἴσην ἔχει, Eurip. ap. Stob. cxv.

(Wetst.), as Chrys., Theoph., Heinrichs, Kuin., Olsh., De Wette. Μακ. ἔσται κ.ρ.λ.] This saying of our Lord is one of the very few not recorded in the Gospels, which have come down to us. Many such must have been current in the apostolic times, and are possibly preserved, unknown to us, in such epistles as those of James, Peter, and John. Bengel remarks, 'alma mundi sententia est:' and cites from an old poet in Athenæus, viii. 5, ἀνόητος ὁ διδοὺς, εὐτυχὴς δ' ὁ λαμβάνων. But we have some sayings the other way: not to quote authors who wrote after this date, and might have imbibed some of the spirit of the Christianity, we find in Aristotle, Eth. Nicom. iv. 1, μᾶλλον ἴσθιν τοῦ ἐλευθερίου τὸ δίδοναι οἷς δεῖ ἢ λαμβάνειν θένει δεῖ, καὶ μὴ λαμβάνειν θένει οὐ δεῖ. τῆς ἀρετῆς γὰρ μᾶλλον τὸ εἶ ποιεῖν ἢ τὸ εἶ πάσχειν.

XXI. 1.] The E.V., 'After we had gotten from them,' does not come up to the original: δίκηνου τὴν βίαν τῷ εἰπεῖν ἀποσπασθέντας ἀπ' αὐτῶν, Chrys. εὐθυδρομ.] See ch. xvi. 11, 'having run before the wind.' Cos, opposite Cnidus and Halicarnassus, celebrated for its wines (εὐκαρπος πᾶσα, οἶνω δὲ καὶ ἀρίστη, καθάπερ Χίος κ. Λέσβος, Strab. iv. 2), rich stuffs ('nec Comæ referunt jam tibi purpure,' Hor. iv. 13. 13), and ointments

ⁿ Matt. ix. 1
^{al.} Deut.
^{xxi. 18.}
^o absol. here
^{only.} — ver.
^{6.} ch. xxviii.
^{2.}
^p (Luke xix.
^{11 only.} Cant.
^{vi. 4.) const.}
^u Rom. vi. 17.
^{Gal. ii. 7.}
^{Heb. xi. 2 al.}
^q — here only.
^r ch. xxviii. 5.
^{xxviii. 12}
^{v.} (Luke
<sup>v. 11.)
^s ch. xxiii. 5 only. Job xxxix. 30.
^t constr. (see note) Luke i. 10, 20. Jer. xxxiii. 20.
^{Winer, § 46. 5.} ^a here only. κυβερνήτης χειμάνων ἐπικρινόμενος ἀποφορτίζεται, Philo, de
^{Præm. p. 915.} ^v Rev. xviii. 11 only. Exod. xxxiii. 5. ^w Luke ii. 16 only †. ^x ch. x. 48 reff.
^y ch. x. 41, 47. xxi. 32, 48 al. ^s ch. xi. 28 reff. ^a — and constr. ch. xx. 18 reff.</sup>

at end, add και μυρα (-ρα Sah) D sah v (ms).—2. διαπερὼν E 73. 106: διαπερὼν G
 4. 19. 39. 100. 103 Thl²: διαπορευόμενον 137.—3. Mill (not rec) ἀναφανέντες (corrⁿ,
 not perceiving the force of the passive), with 39. 66. 100. 104 al lect 40 Chr (mss):
 αφέντες 81: txt MSS.—τη κυπρῶ 34: εἰς τ. κυπρὸν 40: την om E.—και om A al v
 (demit not am).—καταλείποντες AGH (but -πόντες GH) 13.—επλετο. om A.—for
 κατηχ., κατηλθομεν ABE al v (depositi sumus e) copt sah al (perhaps error in writing):
 txt CDGH mss (nrly) vs Chr Thl Oec: και . . . τυρον om 15. 18. 36. 180.—εκει
 (H Scholz) 133.—το πλοῖον ην ABCE 13. 137 (corrⁿ of order): txt GH mss (nrly)
 syr Chr Thl Oec.—αφοριζόμενον 96.—4. rec και ανευρ. (corrⁿ of copula, as frequently),
 with C²GH &c vs Chr Thl: txt ABC²E 13. 15. 18. 36. 40. 69. 73. 105. 180 al v copt
 sah Thl².—τους om GH 1. 4. 38. 42. 57. 65. 80. 95. 98. 113. 133. 137. 142. 177 al Chr
 Thl¹ (corrⁿ, the art not seeming in place): ins ABCE al Thl² Oec.—εμειναν 180.—
 αυτους AEG 68. 73. 103 Thl² (alteration to suit οἱτινες which follows): αυτον (error)
 56: om 28: εκει 177: txt B (e sil) CH most mss (appy) v al Thl¹ Oec.—ελεγον B.—
 rec αναβ. (substitution of more usual word), with EGH al Chr Thl¹ Oec: txt ABC 15.

(γίνεται δὲ μύρα κάλλιστα κατὰ τόπους
 . . . ἀμαράκινον δὲ Κῶν καὶ μῆλινον,
 Athen. xv. p. 688). The chief town was
 of the same name (Hom., II. ii. 677), and
 had a famous temple of Æsculapius (Strabo,
 ibid.). It was the birth-place of Hippo-
 crates. The modern name, Stanchio, is a
 corruption of ἐς τὰν Κῶ. See Winer,
 RWB.—Rhodes was at this time free, cf.
 Strabo, xiv. 2. Tac. Ann. xii. 58: 'Reddi-
 tur Rhodiis libertas, adempta sæpe aut
 firmata, prout bellis externis meruerant,
 aut domi seditioe deliquerant.' See also
 Suet. Claud. 25, 'Rhodiis (libertatem) ob
 poenitentiam veterum delictorum reddidit.'
 It was reduced to a Roman province under
 Vespasian, Suet. Vesp. 8. The situation of
 its chief town is praised by Strabo, l. c.
 —The celebrated Colossus was at this time
 broken and lying in ruins. ib.—Patara, in
 Lycia ('caput gentis,' Liv. xxxvii. 15), a
 large maritime town, a short distance E.
 of the mouth of the Xanthus. It had a
 temple and oracle of Apollo, Herod. i. 182.
 'Delius and Patareus Apollo,' Hor. iv. 4.
 There are considerable ruins remaining.
 Fellows, Asia Minor, p. 219 ff. Lycia,
 p. 115 ff. Winer, RWB.—Here they
 leave their ship hired at Troas, or perhaps
 at Neapolis (see note on xx. 16), and avail
 themselves of a merchant ship bound for
 Tyre. 3. ἀναφανέντες] for the constr.,

see reff. and Winer, § 40, 1: 'having been
 shown Cyprus,' literally. Wetst. cites from
 Theophanes, p. 392, περιέφεροντο ἐν τῷ
 πελάγει, ἀναφανέντων δὲ αὐτῶν τὴν γῆν,
 εἶδον αὐτοὺς οἱ στρατηγοί. 'The graphic
 language of an eye-witness, and of one
 familiar with the phraseology of seamen,
 who, in their own language, appear to raise
 the land in approaching it.' Smith, Voyage
 and Shipwreck of St. Paul. But would
 not this remark rather apply to the active
 participle? Comp. 'arias Phæacum ab-
 scondimus arces,' Æn. iii. 291.
 εὐάνυμον] sc. αὐτὴν, i. e. to the E. This
 would be the straight course from Patara to
 Tyre. ἐπλ. εἰς Σ.,—'we held our course,'
 steered, 'for Syria.' κατήχθ.] κατὰ γῶ
 is the converse of ἀνάγῶ,—'to put in,'
 whereas ἀν. is 'to put out.' Τύρον]
 This city, so well known for its commercial
 importance and pride, and so often men-
 tioned in the O. T. prophets, was now a
 free town (Jos. Ant. xv. 41. Strabo, xvi. 2,
 οὐχ ὑπὸ τῶν βασιλέων δ' ἐκρίθησαν αὐ-
 τόνομοι μόνον, ἀλλὰ καὶ ὑπὸ τῶν Πω-
 μαίων) of the province of Syria.
 ἐκείσε] If this is an adv. of motion as
 generally, the reference may be to the car-
 rying and depositing the cargo in the town
 (De Wette), or to the thitherward direction
 of the voyage (Meyer): but in the only
 other place where ἐκείσε occurs (reff.) it

Ἱεροσόλυμα. ^δ ὅτε δὲ ^β ἐγένετο ^ε ἐξαρτίσαι ἡμᾶς ^δ τὰς ^{b constr. Matt. xviii. 13. ch. iv. 5 al.} ἡμέρας, ^ε ἐξελθόντες ἐπορευόμεθα, ^ζ προπεμπόντων ἡμᾶς ^{c = here only. Diod. Sic. xiv. 19. Jos. Ant. iii. 2. 2. 17 Tim. iii. 17.} πάντων σὺν γυναιξὶ καὶ τέκνοις ^η ἕως ^θ ἔξω τῆς πόλεως, καὶ ^ι θέντες τὰ γόνατα ἐπὶ τὸν ^κ αἰγιαλὸν ^ι προσηζάμεθα, ^{δ = Matt. xxviii. 20. e = ch. xv. 40.} ⁶ καὶ ἀσπασάμενοι ἀλλήλους ^μ ἀνέβημεν εἰς τὸ πλοῖον, ^{h Lake xviii. 28. m = here only.}

36. 40. 68. 103 Thl².—rec *ιερουσαλημ*, with GH & Chr al: txt ABCE 15. 18. 26. 36. 40. 68. 69. 103. 105. 190 al v Thl².—^δ. rec *ημ. εξ.* (alteration of order to avoid *ημας τας ημερας*), with CGH al ff: txt ABE 177 (al?): *οτε δε εγενετο εξελθειν ημας ημερας εξαρτισαι επ. 13: δε εγεν. om 68: sequenti autem die (post hos autem dies Syr ar-erp) ambulamus viam nostram d Syr ar-erp.*—*εξελθ. om A 105.*—*προπεμπ. δε 180: -θεντας 191.*—*γυναιξιν CE: txt A.*—for *προσηζαμεθα και ασπασαμενοι αλλ.*,—*προσενζαμενοι ασπασαμεθα (ασπασαμεθα C, ησπασ. al, απησασαμενοι 40, απησασαμεθα A al) αλλ. και ABCE 13. 15. 18. 40. 69. 73. 105. 133 Syr ar-erp al?* (corrⁿ *prob arising from απασπασθεντας of ver 1. απησασαμεθα, as in A, was written in the marg, thence adopted in the text, and confused with the origl ασπασαμενοι, thus causing the corrⁿ of προσηζαμεθα also, and the addn of και; so Meyer and De W.*): txt GH (*προσιεζ. G 4. 100. 106 Chr Oec*) & Chr Thl Oec.—⁶. rec *επισημεν* (corrⁿ to more usual word, as also *ενιβ.*), with GH & Chr Thl¹ Oec: *ενιβ. BE 73 Chr: txt AC 133. 137. 180*

simply = *εκει*, so that perhaps no motion is included. *ἀποφορ. τ.*] The pres. part. indicates the intention, as *διαπερῶν* before.

4. 84] Implying, 'the crew indeed were busied with unloading the ship: but we, having sought out (by enquiry) the disciples.' . . . 'Finding disciples' (E. V.) is quite wrong. It is not improbable that Paul may have preached at Tyre before, when he visited Syria and Cilicia (Gal. i. 21) after his conversion,—and again when he confirmed the churches (ch. xv. 41): *τοὺς μαθ.* seems to imply this.

ἡμ. ἐπ.] The time taken in unloading:—they apparently proceeded in the same ship, see ver. 6.—The notice here is very important, that these Tyrian disciples said to Paul *by the Spirit*, that he should not go to Jerusalem,—and yet he went thither, and, as he himself declares, *δεδεμένος τῷ πνεύματι, bound in spirit by the leading of God*. We thus have an instance of that which Paul asserts 1 Cor. xiv. 32, that the spirits of the prophets are *subject to the prophets*, i. e., that the revelation made by the Holy Spirit to each man's spirit was under the influence of that man's will and temperament, moulded by and taking the form of, his own capacities and resolves. So here: these Tyrian *prophets* knew by the Spirit, which testified this in every city (ch. xx. 23) that bonds and imprisonment awaited Paul. This appears to have been announced by them, shaped and intensified by their own intense love and anxiety for him who was probably their father in the faith (see ver. 5). But he paid no regard to the prohibition, being himself under a leading of the same Spirit

too plain for him to mistake it. See below on ver. 10 ff.

5. *ἐξαρτίσαι*] This is ordinarily a naval word, signifying to *fit out or refit a ship* (with or without *πλοῖον*, Passow). But this can hardly be the meaning here. Meyer would render, '*when we had spent these days in refitting*,' so that *τ. ἡμ.* would be the accusative of duration, —'*when we had refitted during the days*.' But not to mention that *τὰς ἡμ.*, without *ταύτας*, would be harsh in such a connexion,—is not the aorist *ἐξαρτίσαι* fatal to the rendering? Would it not in this case be *present*, if implying the continued action during the days,—*perfect*, if implying that that action was over (in which latter case *ἡμ.* would be dative)? The aorist, as almost invariably in dependent clauses, must refer to some *one act* occurring at one time. So that if the meaning given by Theoph. Oec. *πληρῶσαι* (Hesych. *τελειῶσαι*) be found no where else, it is almost necessary so to understand the word here. And it is doing no violence to its import: the same verb which indicates the completion of a ship's readiness for a voyage, might well be applied to the completion of a period of time. Our own word 'fulfil' has undergone a similar change of meaning since its first composition: and *πληρῶσαι* is used both of manning a ship and of fulfilling a period of time. *ἐξελθ.*] from the house where they were lodged.

ἕως ἔξω τ. π.] "We passed through the city to the western shore of the ancient island, now the peninsula, hoping to find there a fitting spot for the tent, in the open space between the houses and the sea." Robinson, iii. 392. *ἐπὶ τὸν αἰγιαλόν*]

n ch. viii. 25 ^{ref.} ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. 7 Ἡμεῖς δὲ τὸν ABC
o John xvi. 82. P πλοῦν ¹διανύσαντες ἀπὸ Τύρου ¹κατηντήσαμεν εἰς EGH
xix 27. Eabh.
7. 10.
p ch. xxviii. 9, 10 only f.
q here only. ^{πολλὰν} ἡμέραν μίαν ^{ἔδδον διήνυσαν} παρ' αὐτοῖς. 8 τῇ δὲ ἐπαύριον ^{ἐξέλθόντες} ἤλθομεν εἰς Καισάρειαν, καὶ εἰσελθόντες εἰς τὸν οἶκον
Cyr. iv. 2, 15. 2 Macc. xii. 17. Φιλίππου τοῦ ^{εὐαγγελιστοῦ} ὄντος ^{ἐκ} τῶν ἐπτὰ, ^{ἔμειναν} παρ' αὐτῷ. 9 τοῦτ' δὲ ἦσαν θυγατέρες παρ-
r ch. xvi. 1 ^{ref.} s ch. xviii. 23 ^{ref.} t John i. 40. iv. 40. u John i. 29 ^{ref.} v ch. xv. 40 al. w Eph. iv. 11. 2 Tim.
iv. 5 only. x Luke xxiii. 58 al. y See ch. ii. 14 al.

Thl¹.—7. δε om 137.—*ανυσαντες* 68: *εἰελθοντες* lect 12.—*κατεβημεν* AE 24. 38 al (*corr'n to more usual word*): *ascendimus* tol: txt B (e sil) CGH al.—*επειμανεν* A d¹. —8. δε om 191.—rec aft *εἰελθ*. ins *οι περι τον παυλον* (*εἰελθ*. *begins an ecclesiastical portion*), with GH & *αθη ar-pol slav* Thl¹ Oec (*οι αποστολοι* 47 lectt 13, 14: om ABCDE 14¹, 15. 18. 27. 36. 38. 40. 57¹. 66¹. 68. 73. 95¹. 98¹. 103. 105. 180 d v syrr ar-erp copt arm Chr Thl².—Mill (not rec) *ηλθον* (*to suit οι περι τ. παυλον*) with GH all Thl¹ Oec: txt (*ηλθμεν* B) all other MSS &c.—*ηλθ*. *to ειρειθ*. om lect 12.—rec *τον οντος* (*for precision*), with some mss: txt ABCEGH 38. 42. 73. 80. 96. 133. 137. 142. 177. 180 all Eus Chr Thl Oec.—9. *θυγ. τεσσ. παρθ*. AB 13 am demid: *παρθ. θυγ. τεσσ*. C

'Yet had we looked a few rods further, we should have found a very tolerable spot by a threshing-floor, where we might have pitched close upon the bank, and enjoyed, in all its luxury, the cool sea breeze, and the dashing of the surge upon the rocky shore.' id. *ibid*.

7. τὸν πλοῦν διανύσ.] 'Having ended our voyage,' viz. *the whole voyage*, from Neapolis to Syria. The E. V., 'when we had finished our course from Tyre,' is allowable, but this would more probably have been τὸν ἀπὸ Τύρου. 'With their landing at Ptolemais their voyage ended: the rest of the journey was made by land.' (De Wette.) ἀπὸ Τύρου will thus be taken with *κατηντήσαμεν*.

Πτολεμαῖδα] Anciently Accho (Ἀκχώ, LXX, Judg. i. 31,—in Gr. and Rom. writers Ἀκη, Ace), called Ptolemais from (probably) Ptolemy Lathurus (Jos. Antt. xiii. 12. 2 ff., see 1 Macc. x. 56 ff.; xii. 22. 24: xii. 45. 48. 2 Macc. xiii. 14). It was a large town with a harbour (Jos. Antt. xviii. 6. 3). It was never (Judg. i. 31) fully possessed by the Jews, but belonged to the Phenicians, who in after times were mixed with Greeks. But after the captivity a colony of Jews is found there (Jos. B. J. ii. 18. 5). The emperor Claudius gave it the 'civitas,' whence it is called by Pliny, v. 17; xxxvi. 65, 'Colonia Claudii Cæsaria.' It is now called St. Jean d'Acre, and is the best harbour on the Syrian coast, though small. It lies at the end of the great road from Damascus to the sea. Population now about 10,000.—The distance from Ptol. to Cæsarea is forty-four miles. For Cæsarea, see on ch. viii. 40.

8. Φιλ. τ. εὐαγγ.] It is possible that he may have had this appellation from

his having been the first to travel about preaching the gospel: see ch. viii. The office of Evangelist, see Eph. iv. 11. 2 Tim. iv. 5, seems to have answered very much to our *missionary*: Theodoret, on the former of these texts, says, *ἔπεινοι περιόοντες ἐκήρυττον*: and Euseb. H. E. iii. 37, *ἔργον ἐπετίλουν εὐαγγελιστῶν, τοῖς ἐν πάμπαν ἀνηκόους τοῦ τῆς πίστεως λόγου κηρύττειν τὸν χριστὸν φιλοτιμούμενοι, καὶ τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφήν*. The latter could hardly have been part of their employment so early as this; nor had *εὐαγγέλιον* in these times the peculiar meaning of a *narrative of the life of Christ*, but rather embraced the *whole good tidings of salvation by Him*, as preached to the Jews and heathens. See Neander, Pfl. u. L., pp. 258, 264.—Euseb., iii. 31, mistakes this Philip for the *Apostle*: as did also (see Valesius's note, Euseb. l. c.) Clement of Alexandria and Papias.

ὄντος ἐκ τ. ἐπτὰ] See ch. vi. 5, and note. Meyer and Winer (§ 19. 1) well remark (see De Wette also), that the participle without the article implies that the reason why they abode with him was that he was one of the seven: 'ut qui esset,' &c. and in Eng. 'being (one) of the seven.' The fact of Philip being settled at Cæsarea, and known as ὁ εὐαγγελιστής, seems decisive against regarding the occurrence of ch. vi. 8 ff. as the establishment of any permanent order in the church.

9.] This notice is inserted apparently without any immediate reference to the history, but to bring so remarkable a circumstance to the knowledge of the readers. The four daughters had the gift of *προφητεία*: see on ch. xi. 27. Eusebius (see, however, his mistake above) gives

D προ-^{θητευ..} θένουι τέσσαρες ^{ABCD} * προφητεύουσαι. ^{EGH} 10 * ἐπιμενόντων δὲ ^{ch. xix. 6 ref.}
 ἡμέρας ^b πλείους, ^c κατῆλθεν τις ἀπὸ τῆς Ἰουδαίας ^{a ch. x. 48 ref.}
 προφήτης ^o ὀνόματι Ἀγαθος, ^d καὶ ἐλθὼν πρὸς ἡμᾶς ^{ch. ii. 40 ref.}
 καὶ ^d ἄρας τὴν ^e ζώνην τοῦ Παύλου, ^f δήσας ἑαυτοῦ τοὺς ^g πόδας ^h καὶ τὰς χεῖρας ⁱ εἶπεν ^j Τάδε λέγει τὸ πνεῦμα τὸ ^k ἅγιον, ^l τὸν ἄνδρα οὗ ἐστὶν ἡ ζώνη αὕτη οὕτω δήσουσιν ἐν ^m Ἱερουσαλὴμ ⁿ οἱ Ἰουδαῖοι καὶ ^o παραδώσουσιν εἰς χεῖρας ^p ἐθνῶν. ^q 12 ὥς δὲ ἠκούσαμεν ταῦτα, ^r παρεκαλοῦμεν ἡμεῖς ^s τε καὶ οἱ ^t ἐντόπιοι ^u τοῦ μὴ ^v ἀναβαίνειν αὐτὸν εἰς Ἱερου- ^w
 σαλὴμ. ^x 13 τότε ἀπεκρίθη ὁ Παῦλος ^y Τί ^z ποιεῖτε κλαίοντες ^{aa} καὶ ^{ab} συνθρύπτοντές μου τὴν καρδίαν; ^{ac} ἐγὼ γὰρ οὐ μόνον ^{ad}

180: *τεσσ. θυγ. παθ. some vss (alterations of characteristic order):* txt EGH all syt-marg Thl Oec.—10. *rec επιμ. δε ημων (addn for precision),* with EG al syt-marg al Chr al: txt ABCH 4ⁱ. 13. 15. 18. 36. 37. 66 syt (vss?) Bas.—11. *ανελθων δε Dⁱ—*
rec δησ. τε αυτου (alteration, from supposing that it was Paul's hands and feet that he bound), with GH &c Chr Thl Oec: txt ABCDE 13. 15. 18. 25. 27. 36. 66ⁱ. 69. 73. 76. 80ⁱ. 81. 98-marg 106. 137. 180 lect 12 v copt sah Bas Cyr-jer, also Orig (*δησ. αυτου* χειρων κ. ποδων) Aug Cassiod.—*rec χειρ. βεβ. ποδ. (corrpn from Luke xxiv. 39, 40? see var read John xi. 14: so De W. Meyer thinks ποδ. κ. χ. arose from its being the natural order of binding: but surely this would be more likely to be the origl order of narrating, than to strike a copyist as necessary to be observed),* with A al copt sah al Chr (om τας and τους) Oec and Orig (above): txt BCDEGH 1. 13. 26. 38. 40. 42. 57. 68. 73. 78. 80. 95. 96. 98. 100. 101. 105. 113 all lect 5 v syrr ar-pol arm slav-ms Bas Cyr-jer Thl.—*ταδε το αγιον om* 15. 36. 180 al.—*εις ιερουσ.* D 26. 63. 97, 98. 106 Chr Ἐpiph and (prefix *απειλθοντα*) Orig (*adopted by Tisch., but evidently a corrpn to suit εις ιερ. below, ver 13*): *οι εν ιερ. ιουδ.* 66ⁱ: *οι ιουδ. εν ιερ.* 100 demid arm-ed Ambr Vigil.—*οι om Dⁱ Chr Thlⁱ Oec.—παρὰ αυτου* 180.—*for εθν., εχθρων* 69. 105.—12. *τε om D Thlⁱ: οι εντ. τον παυλον* D aeth: *ημεις τε κ. οι εντ. ηρωτωμεν αυτον* 95ⁱ.—*πιβαιν.* D.—*αυτον om* E 93. 95 Bas.—*at end, add τοτε* C 13. 40.—13. *rec απικρ. δε, with Cⁱ (but see above) al syt Chr: απ. τε* GH 4. 25. 26. 38. 42. 57. 66. 95. 96. 97. 98. 126. 133. 177 al aeth al Thl Oec: *ειπεν δε προς ημας* D (*from the various assignment of τοτε to ver 12 or ver 13, it was omitted altogether, and then some copula became necessary*): txt ABCⁱ (erasing δε: see on ver 12) E 13. 15. 18. 40. 73. 81 al v Syt copt sah arm Cassiod.—*add και ειπεν αυτ παν* ΔAE 13. 25. 27. 29. 69. 81. 97. 106. 180 al v Syt ar-erp copt aeth arm Cassiod.—*for συνθ., θορυβουντες* Dⁱ Tert Jer.—*for γαρ, δε* E-gr 95ⁱ v

from Polycrates traditional accounts of them,—that two were buried at Hierapolis, and one at Ephesus. From that passage, and one cited from Clement of Alex. (*δύο θυγατέρες αὐτοῦ γεγρακεῖναι παρθῖνοι*, Polycr., Euseb. iii. 31. . . . Φίλιππος τὰς θυγατέρας ἀνδράσιν ἐξίδωκε, Clem., Eus. iii. 30) it would appear that two were afterwards married, according to tradition.—To find an argument for the so called 'honour of virginity' in this verse, only shows to what resources those will stoop who have failed to apprehend the whole spirit and rule of the gospel in the matter. They are met however on their own ground by an argument built on another misapprehension (that of Philip being a deacon in the ecclesiastical sense): *ὥστε οὖν καὶ τῷ κοινω-νῆσαντι γάμων διακονεῖν ἐξέστι*. 10.] This Agabus in all probability is identical with the Ag. of ch. xi. 28. That

there is no reference to that former mention of him, might be occasioned by different sources of information having furnished the two narratives.

11.] Similar symbolical actions accompanying prophecy are found 1 Kings xxii. 11. Isa. xx. 2. Jer. xiii. 1 ff. Ezek. iv. 1 ff.; 8 ff.; v. 1, &c.—De Wette remarks that *τάδε λέγει τὸ πνεῦμα τὸ ἅγιον* is the N. T. prophetic formula, instead of *τάδε λέγει ὁ κύριος* of the O. T.

12. τοῦ μὴ] A similar gen. after exhortation, is found ch. xv. 20.

13.] The *τοτε*, which has been changed in the rec. for the ordinary copula, gives solemnity to the answer about to be related: q. d. 'It was then that Paul said.'

συνθρύπτοντες] The present part. does not imply the *endeavour* merely, here or any where else, but as Meyer quotes from Schaefer, Eurip. Phoen. 79, 'Vere incipit actus, sed ob impedimenta caret

νείαν. ²⁶ τότε ὁ Παῦλος * παραλαβὼν τοὺς ἄνδρας τῇ ^w ^{ch. xvi. 88. Job. xix. 16 al.} ^x ^{Luke xlii. 28. ch. xx. 19 only. 2 Macc. xii. 30.} ^y ^{See ver. 24. 2 See ver. 18. 3 Luke ix. 60. Rom. ix. 17 only. 4 Xcod. ix. 16.} ^b ^{here only t. 2 Macc. vi. 14.} ^c ^{here only. Num. vi. 5. d Heb. vi. 1, 8. ch. vii. 42. ref. Levit. 1, 2, 8 al. e ch. xvii. 27. ref. f ch. xxiv. 17. Heb. x. 18. Ps.} ^z ^{ch. xvi. 88. Job. xix. 16 al. x — Luke xlii. 28. ch. xx. 19 only. 2 Macc. xii. 30. y See ver. 24. 2 See ver. 18. 3 Luke ix. 60. Rom. ix. 17 only. 4 Xcod. ix. 16. b here only t. 2 Macc. vi. 14. c here only. Num. vi. 5. d Heb. vi. 1, 8. ch. vii. 42. ref. Levit. 1, 2, 8 al. e ch. xvii. 27. ref. f ch. xxiv. 17. Heb. x. 18. Ps.} ^g ^{Luke vii. 2. John iv. 47. ch. xxvii. 88. h — Luke iv. 2, 13. Job i. 5. 1 ch. ii. 6 ref. k ch. xii. 1 ref. l ch. xvi. 9 ref. m Matt. xiv. 15. ch. vi. 18. Ps. lxvii. 6. n — χού. ch. xvii. 30 ref. — χῆ. here only. o See ch. ii. 26. Luke xiv. 26. p — ch. ix. 8. Luke xxii. 64. q Matt. xv. 11, &c. l. Heb. ix. 18†.} ²⁶ τότε ὁ Παῦλος * παραλαβὼν τοὺς ἄνδρας τῇ ^w ^{ch. xvi. 88. Job. xix. 16 al.} ^x ^{Luke xlii. 28. ch. xx. 19 only. 2 Macc. xii. 30.} ^y ^{See ver. 24. 2 See ver. 18. 3 Luke ix. 60. Rom. ix. 17 only. 4 Xcod. ix. 16.} ^b ^{here only t. 2 Macc. vi. 14.} ^c ^{here only. Num. vi. 5. d Heb. vi. 1, 8. ch. vii. 42. ref. Levit. 1, 2, 8 al. e ch. xvii. 27. ref. f ch. xxiv. 17. Heb. x. 18. Ps.} ^z ^{ch. xvi. 88. Job. xix. 16 al. x — Luke xlii. 28. ch. xx. 19 only. 2 Macc. xii. 30. y See ver. 24. 2 See ver. 18. 3 Luke ix. 60. Rom. ix. 17 only. 4 Xcod. ix. 16. b here only t. 2 Macc. vi. 14. c here only. Num. vi. 5. d Heb. vi. 1, 8. ch. vii. 42. ref. Levit. 1, 2, 8 al. e ch. xvii. 27. ref. f ch. xxiv. 17. Heb. x. 18. Ps.} ^g ^{Luke vii. 2. John iv. 47. ch. xxvii. 88. h — Luke iv. 2, 13. Job i. 5. 1 ch. ii. 6 ref. k ch. xii. 1 ref. l ch. xvi. 9 ref. m Matt. xiv. 15. ch. vi. 18. Ps. lxvii. 6. n — χού. ch. xvii. 30 ref. — χῆ. here only. o See ch. ii. 26. Luke xiv. 26. p — ch. ix. 8. Luke xxii. 64. q Matt. xv. 11, &c. l. Heb. ix. 18†.} ²⁶ τότε ὁ Παῦλος * παραλαβὼν τοὺς ἄνδρας τῇ ^w ^{ch. xvi. 88. Job. xix. 16 al.} ^x ^{Luke xlii. 28. ch. xx. 19 only. 2 Macc. xii. 30.} ^y ^{See ver. 24. 2 See ver. 18. 3 Luke ix. 60. Rom. ix. 17 only. 4 Xcod. ix. 16.} ^b ^{here only t. 2 Macc. vi. 14.} ^c ^{here only. Num. vi. 5. d Heb. vi. 1, 8. ch. vii. 42. ref. Levit. 1, 2, 8 al. e ch. xvii. 27. ref. f ch. xxiv. 17. Heb. x. 18. Ps.} ^z ^{ch. xvi. 88. Job. xix. 16 al. x — Luke xlii. 28. ch. xx. 19 only. 2 Macc. xii. 30. y See ver. 24. 2 See ver. 18. 3 Luke ix. 60. Rom. ix. 17 only. 4 Xcod. ix. 16. b here only t. 2 Macc. vi. 14. c here only. Num. vi. 5. d Heb. vi. 1, 8. ch. vii. 42. ref. Levit. 1, 2, 8 al. e ch. xvii. 27. ref. f ch. xxiv. 17. Heb. x. 18. Ps.} ^g ^{Luke vii. 2. John iv. 47. ch. xxvii. 88. h — Luke iv. 2, 13. Job i. 5. 1 ch. ii. 6 ref. k ch. xii. 1 ref. l ch. xvi. 9 ref. m Matt. xiv. 15. ch. vi. 18. Ps. lxvii. 6. n — χού. ch. xvii. 30 ref. — χῆ. here only. o See ch. ii. 26. Luke xiv. 26. p — ch. ix. 8. Luke xxii. 64. q Matt. xv. 11, &c. l. Heb. ix. 18†.}

26. παραλ. ο παυλ. 133: ο om DE.—for εχομ. (ερχ. 31 al).—επιουση D: om 17 lectt.—ειρηληθεν D.—for εως ο, οπως D.—27. συντελουμένης δε της εβδομης ημερας D: cum advenisset dies septimus Syr ar-erp.—ημελλων EG 38. 113 lect 12.—επτα ημερας 40.—συντελεισθαι 4. 56: τελειωνσθαι 137 Chr-ms: συμπληρουσθαι 36. 40.—οι . . . ιουδ. is aft ιωρ in C 180: aft θιασ. αυτ. in 137: οι δε α. τ. ας. ιουδ. εληλυθοτες D.—συνεχσαν C 180: συνεσχον 20. 41: συνεκεινησαν τε E.—παντα om E 2. 41.—επιβαλαν A, επιβαλλουσιν D, επιβαλλον al Thl¹ Oec.—rec τας χει. επ. αυτ. (corr of arrangement), with GH &c copt sah al Thl¹ Oec: txt ABCDE 13. 38. 40. 69. 97. 104. 105. 113. 137 al lectt 5. 12 v syrr arm Chr Thl².—28. ισραηλειται DE (λιται).—βοηθησεται E.—τοπ. του αγιου τουτου AC³ 73 lectt 13, 14.—rec πανταχῃ (alteration to more usual word), with GH &c Chr Thl Oec: txt ABCDE all.—for ετι, ει 13.—τε om D al (δε al copt).—ειχηγεν D¹ 95¹.—om το D¹.—τουτο το ιωρ. sah.—κεκoinωκηκεν B²E 14¹. 15¹. 36. 64. 95¹. 105. 137: εκoinωνησεν D¹: εκoinωσεν D².—

elders made this proposal, assuming that Paul could comply with it *salvā conscientiā*,—perhaps also as a proof, to assure themselves and others of his sentiments: and Paul accepted it *salvā conscientiā*. But this he could only have done on one condition, that he was sure by it not to contribute in these four Nazarites to the error of justification by the works of the law. He might keep, and encourage the keeping of the law,—but not with the purpose of thereby deserv- ing the approbation of God.

26.] See ch. xv. 28, 29. 26.] Paul himself entered into the vow with them (σὺν αὐτοῖς ἄνθ.), and the time settled (perhaps the least that could be assigned: the Mishna requires thirty days) for the completion of the vow, i. e. the offering and shaving of their heads, was seven days. No definite time is prescribed in Num. vi., but there, seven days is the time of purification in case of uncleanness during the period of the vow.

διαγγέλλων] 'making known' to the ministers of the temple. τὴν ἐκπλήρωσιν] 'the fulfilment,' i. e. that he and the men had come to fulfil: 'announcing their intention of fulfilling.'

ἕως οὗ προσηνέχθη] 'donec offerretur,' Vulg. The aor. indic. is unusual in an indirect construction, where the aor. subj. is almost always found (ch. xxiii. 12, 21; xxv. 21). But we have Plat. Gorg. p. 506, ἕως δὲ αὐτῷ διελγόμενῳ, ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥήσιν,—and Cratyl. 396, οὐκ ἂν ἐπαυόμεν διελγῶν . . . ἕως ἀπεπειράθην τῆς σοφίας ταυτησὶ τὴν ποιῆσαι. (De W.) ἡ προσφορά] See Num. vi. 13—17. 27. αἱ ἑπτ. ἡμ.] Of the votive period: not (as Chrys. and Bede) since Paul's arrival in Jerusalem. Five days of the seven had passed: see on ch. xxiv. 11. ἀπὸ τ. Ας.] From Ephesus and the neighbourhood, where Paul had so long taught. 'Paulus, dum fidelibus placandis intentus est (viz. the believing Jews), in hostium furorem incurrit (viz. of the unbelieving Asiatic Jews).' Calv., in Meyer, who adds, 'In how many ways had those who were at Jerusalem this Pentecost, already persecuted Paul in Asia?'—Notice the similarity of the charge against him to that against Stephen, ch. vi. 13. 28. Ἕλληνας] The generic plural: only one is meant, see next ver. They

r = here only. 29 ἦσαν γὰρ ᾧ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ ABCD
 (ch. ii. 25.) πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν ῥ εἰρήγαγεν EGH
 s = ch. xxiv. 5. ὁ Παῦλος. 30 ἔκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο
 t here only. ὁ Παῦλος. 30 ἔκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο
 3 Mac. iii. 18. ὁ Παῦλος. 30 ἔκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο
 u Matt. xiv. 31. ὁ Παῦλος. 30 ἔκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο
 v Luke xxiii. 26. ὁ Παῦλος. 30 ἔκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο
 w James ii. 6 only. Soc. ch. xvi. 19. ὁ Παῦλος. 30 ἔκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο
 x = Luke vi. 19. Exod. ii. 15. ὁ Παῦλος. 30 ἔκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο
 y Soc. ch. x. 4. s here only. a = John xviii. 12. vv. 33, 37, &c. b ch. x. i. refl. c ver. 27. d ch. x. 33 al. Mark vi. 26. Phil. ii. 29. e ch. xvi. 38 refl. f here only. g Kings xix. 20. h Lake xii. 38. xviii. 41. xxiv. 16. i ch. xviii. 19 refl. l ch. xviii. 19 refl. m ch. xix. 32 refl. n Lake xxiii. 21. ch. xii. 22. xxii. 24. t. 2 Mac. i. 28. o = ch. xxii. 30. p = Matt. xxviii. 24. ch. xx. i. al. q ch. xxii. 24, &c. Heb. r ver. 40 only. s Kings x. 19, 20. s impera. and constr., here only. 2 Mac. iii. 2.

29. εωρακοτες (cop. GH) GH all v (not tol) sah æth slav Chr Thl¹ Oec (ed) (corrpn to more simple word): txt ABCDE al copt syrr al Thl².—συν αυτ. εν τ. πολ. 96.—ενομισμεν D-gr; putaverunt d.—o om D.—30. τον παυλον E.—ειλκον εξω D.—31. rec ζητ. δε (alteration of characteristic τε), with D² (και ζητ. D¹) GH &c vss ff: txt ABE al Syr æth al.—σπειρας 38. 93. 95.—for συγκεχυται, συγχυνεται B 13: συγχυνεται AD: txt E (συνεχ.) GH mss (nrly) Chr Thl Oec.—32. εξ αυτων 133.—λαβων B d (sumptio) (corrpn to more simple word): txt ADEGH mss (appy) v (adsumtis) al ff.—rec εκατονταρχους, with GH &c Chr Thl Oec: txt ABD¹E al: εκατοντ. και στρατηγων πολλους Syr ar-erp sah: στρ. κ. εκατονταρχην 137.—33. εγγ. δε GH all Syr slav Thl Oec: εγγ. ουν 45: εγγ. 43: τοτε εγγ. δε 57: txt ABDE al vss Chr Thl².—δεθ. αυτον 78 sah.—αλυσειν δυσιν DE: txt A.—bef ειη om av ABD 180 (as unnecessary): ins EGH mss (nrly) Chr Thl Oec.—34. for αλλο τι, αλλα D syr Chr.—rec for επιφ, εβων (corrpn to simpler word) with GH &c Chr Thl¹ Oec: επιβ. 25. 31. 40. Chr-ms: txt ABDE 13. 15. 18. 36. 69. 73. 97. 106. 133. 137. 180 Thl²: add περι αυτου arm.—rec μη δυναμενος δε (omg αυρ.) (emendation of style) with GH &c Chr al: txt ABD

meant, into the inner court, which was forbidden to Gentiles. 29. Τρόφ.] See ch. xx. 4, note. We here learn that he was an Ephesian.

30.] The Levites shut the doors to prevent profanation by a riot, and possibly bloodshed, in the temple: hardly, as Bengel, 'ne templi tutela uteretur Paulus:—the right of asylum was only (Exod. xxi. 13, 14) for murder un-awares (Meyer). But by ver. 14 there, and by Job's fleeing to the altar, 1 Kings ii. 28 ff., we see that it was resorted to on other occasions. 31. [ζητούντων, κ.τ.λ.] By beating him: see ver. 32. ἀνέβη]

'went (was carried) up; up, either because of his high station, as commanding officer,

or because he was locally stationed in the tower Antonia, overlooking (from the N.W.) the temple, where the riot was.

τῷ χιλιάρχῳ τ. στρ.] Claudius Lysias (ch. xxiii. 26), the tribune of the cohort (whose proper complement was 1000 men).

33. ἄλυσ. δυσ.] See ch. xii. 6. He would thus be in the custody of two soldiers.

τίς ἂν εἴη, 'who he might be' (subjective possibility: and τί εἶπεν περ., 'what he had done' (assuming that he must have done something).

34. παρεμβ.] The camp or barracks attached to the tower Antonia;—or perhaps 'into the tower' itself: but the other is the more usual meaning of παρεμβ. 35. ἀναβαθμ.]

ὄχλου· ³⁶ ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κρίζοντες· — Luke xxiii. 13. Is. lvi. 1.
³⁷ Αἶρε αὐτόν. ³⁷ μέλλων τε εἰσάγεσθαι εἰς τὴν ³⁸ παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ· Εἰ ἔξεστίν μοι, εἰπὲν τι πρὸς σε; ὁ δὲ ἔφη· Ἑλληνιστὶ γινώσκεις; — Luke xlii. 28. ch. i. 6. 8 Kings xx. 20. John xix. 29 only. Ἰουδαῖσι, Neh. xlii. 24. ἔνιαι· Ἑλληνοῖσι, Il. Xen. An. vii. 6. 8. Gressol. scire, Cic. de Fin. ii. 6. 7. ch. xvii. 6. ref.
³⁸ οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; ³⁹ εἶπεν δὲ ὁ Παῦλος· Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμεον πόλεως πολίτης, δέομαι δέ σου· ἐπίτερέψον· — Jos. B. J. ii. 13. 8. x here only. f. y ch. xvi. 37. ref. a here only. f. (Job xlii. 11.) a w. acc., Luke ix. 61. Matt. xii. 8. Job xxxiii. 14.

(καὶ μὴ δ. αντ.) E 13 (al?) sah Thl².—35. δε om 13.—εις τ. αναβ D.—τον παυλον βαστ. υπο D.—των om 13.—for οχλ., λαου D.—36. του λαου om D.—rec κριζον (grammatical emendation), with DGH al Chr Oec: txt ABE-gr 13. 15. 18. 36. 37. 40. 65. 68. 69. 73. 76. 80. 96. 105. 133. 180 Syr copt sah slav Thl.—αναειρισθαι D-gr; tollite d: add εκ μεσου των εχθρων ημων sah: αυτον om 96: add απο των ζωντων 137.—37. δε 38. 93. 133. 137 sah: εις τ. π. εις ay. 38. 113. 137.—ο π. om D.—τω χιλιαρχ. αποκριθεις εντεν D: εκπ. also 180.—rec. ειπεν τι (emendation), with ABE &c v (not tol al) copt al Chr Thl²: om τι D (αλησαι) GH 4. 14. 25. 26. 34. 38. 42. 67. 78. 80. 95. 96. 97. 98. 100. 101. 104. Syr eth arm Thl² Oec-ed.—ελληνιστη G 113.—38. for ουκ αρα, (απα G al, ἀρα H al) ουτ D: ουκ αν sah.—γυνητιος D.—εξαναστας

The steps leading up into the tower. The description of the tower or fort Antonia in Jos. B. J. v. 5. 8, sets the scene vividly before us:—*πυργοῖς δὲ οὕσα τὸ πᾶν σχῆμα, κατὰ γωνίας τίσσασιν ἐτέροις διειληπτο πύργοις· ὧν οἱ μὲν ἄλλοι πεντήκοντα τὸ ὕψος, ὁ δὲ ἐπὶ τῇ μισμηβρινῇ καὶ κατ' ἀνατολὴν γωνίᾳ κείμενος ἐβδόμηκοντα πηχῶν ἦν, ὧς καθορᾶν ὅλον ἀπ' αὐτοῦ τὸ ἱερὸν. καθὰ δὲ συνήπτο ταῖς τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρας εἶχε καταβάσκει· δι' ὧν κατιόντες εἰ φρουροί, καθήκοντο γὰρ αἱ ἐπ' αὐτῆς τάγμα Ῥωμαίων, καὶ διωστάμενοι περὶ τὰς στοὰς μετὰ τῶν δπλων, ἐν ταῖς ἑορταῖς τὸν δῆμον, ὥς μή τι νεωτερισθῇ, παρεφύλαττον· φρούριον γὰρ ἐπέκειτο τῇ πόλει μὲν τὸ ἱερὸν, τῷ ἱερῷ δὲ ἡ Ἀντωνία.* 37. Ἑλληνιστὶ γιν.

[as 'Græce nescire,' Cic. pro Flacc. 4,—τοὺς Συριστὶ ἐπισταμίονους, Xen. Cyr. vii. 5. 31: and ref. There is no ellipsis of ἁλαιν. 38. οὐκ ἄρα σὺ εἶ; 'Thou art not then, as I believed' . . . The E. V., after the Vulg., 'art not thou' . . . ('nonne tu es. . .') would require δὲ οὐ οὐκ οὐκ, Winer, § 61. 3. See also Luke xvii. 17. John xviii. 37. Αἰγύπτιος] The inference of the tribute was not, as in Bengel, 'Græce loquitur: ergo est Ægyptius;' but the very contrary to this. His being able to speak Greek is a proof to Lysias that he is not that Egyptian.—This Egyptian is mentioned by Josephus, Antt. xx. 8. 6, ἀντιπείνεται δὲ τις ἐξ Αἰγύπτου κατὰ τοῦτον τὸν καιρὸν εἰς τὰ Ἱεροσόλυμα, προφῆτης εἶναι λέγων, καὶ συμβουλεύειν τῷ δημοτικῷ πλῆθει σὺν αὐτῷ πρὸς ὅρον τὸ προσγορευόμενον· Ἐλαιὼν ἔρχεσθαι, δ καὶ τῆς VOL. II.

πόλεως ἀντικρυς κείμενον ἀπείχε στάδια πέντε· θίλειν γὰρ, ἔφασκεν, αὐτοῖς ἐκείθεν ἐκιδεῖσθαι, ὥς, κελύσαντος αὐτοῦ, πίπτοι τὰ τῶν Ἱεροσολύμων τεῖχη, δι' ὧν τὴν εἰσοδὸν αὐτοῖς παρέξειν ἐπηγγέλλετο. Φῆλιξ δὲ ὡς ἐκύθετο ταῦτα, κελύει τοὺς στρατιώτας ἀναλαβεῖν τὰ ὅπλα, καὶ . . . προσβάλλει τοῖς περὶ τὸν Αἰγύπτιον καὶ τετρακοσίους μὲν αὐτῶν ἀνέλιε, διακοσίους δὲ ζώντας ἔλαβεν. ὁ δὲ Αἰγύπτιος αὐτὸς διαδρᾶσας ἐκ τῆς μάχης ἀφανὴς ἐγένετο. But in B. J. ii. 13. 5, he says of the same person, *περὶ τριμυρίους ἀθροίζει τῶν ἡκατημέων, περιαγαγὼν δὲ αὐτοὺς ἐκ τῆς ἱερῆς εἰς τὸ Ἐλαιὼν καλ. ὅρ. κ.τ.λ.* . . . ὥστε συμβολῆς γενομένης . . . διαφραθῆναι κ. ζωρηθῆναι πλεονεξίας τῶν σὺν αὐτῷ. It is obvious that the numerical accounts in Jos. are inconsistent with our text, and with one another. This latter being the case, we may well leave them out of the question. At different times of his rebellion, his number of followers would be variously estimated; and the tribute would naturally take it as he himself or his informant had known it, at some one period. That this is so, we may see by noticing that our narrative speaks of his *leading out*,—whereas Josephus's numbers are those whom he *brought back* from the wilderness against Jerusalem, by which time his band would have augmented considerably. τοὺς τετρ.

'the four thousand,'—the matter being one of notoriety. σικαρίων] From *sica*, a dagger: they are described by Jos. B. J. ii. 13. 3, ἔταρον εἶδος λισσῶν ἐν Ἱεροσολύμοις ὑπάρχοντων, οἱ καλούμενοι

b ver. 85.
c ch. xii. 17 reff.
d ἡν πολλὰ
καταχόθεν
σιγῇ. Xen.
Cyr. vii. 1. 26.
e Luke xiii. 12.
f ch. xii. 20. w.
dat. Matt. xi.
16.
g ch. xii. 2.
xxvii. 14
only t.
h ch. i. 19 al.
Acts only.
i Esth. ix. 26.
j w. πρός,
here only.
k Xen. Mem. iv.
8, 6. w. dat.
l 1 Cor. ix. 8.
m 1 Pet. iii. 16.
n — ch. xvi. 16.
xvii. 81.
o — 1 Tim. ii.
11, 12 only.
p 2 Thess. iii.
12.
q ch. vii. 20, 21 only t.
w. gen. (?) here only.
xxvii. 10. 2 Macc. vi. 1.

μοι λαλῆσαι πρὸς τὸν λαόν. ⁴⁰ ἐπιτρέψαντος δὲ αὐτοῦ ὁ ABD
EGH
Παῦλος ἐστὼς ἐπὶ τῶν ^b ἀναβαθμῶν ^c κατέσεισεν τῇ χειρὶ
τῇ λαῷ, ^d πολλῆς δὲ σιγῆς γενομένης ^e προσεφώνησεν τῇ
^f Ἑβραϊδὶ ^g διαλέκτῳ λέγων XXII. ¹ Ἄνδρες ἀδελφοί
καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ^h ἀπολο-
γίας. ² ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ ^g διαλέκτῳ ^e προς-
φωνεῖ αὐτοῖς, μᾶλλον ⁱ παρέσχον ^k ἡσυχίαν. καὶ φησιν
³ Ἐγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ
τῆς Κιλικίας, ⁴ ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ
⁵ παρὰ τοὺς πόδας Γαμαλιήλ, ⁶ πεπαιδευμένος κατὰ
⁷ ἀκριβείαν τοῦ ^p πατρῴου νόμου, ⁸ ἡλιωτῆς ὑπάρχων
τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστέ ⁹ σήμερον ⁴ ὁς ταύτην.

Ε.—τετρακοσίους 43.—σιρικαριων Ε.—39. τε 137.—for ταρσ. . . πολιτης,—εν ταρσω
δε της κιλ. γεγεννημενος D-gr.—for επιτρ., συνχωρησαι D: cuius rogo obsecro etiam
mihi d.—40. κα επιτρ. D: δε om G 96: ουν sah.—for αυτου, του χιλ. D sah.—
εστως ο π. επ. τ. αν. και σειςας D.—for τω λαω, τον λαον H 26. 96. 99. 100. 105 al
lect 40 Chr (mss): προς αυτους D Sytar-επρ.—πολλ. τε ησυχιας γεν. D: γεν. σιγ. B:
γεναινης Α.—προσεφωνει 14². 26. 29. 93. 96. 101. 104. 106² all: εφωνησε 3. 95¹:
απεκριθη αυτοις sah: incipit loqui arm.—τη ιδια διαλ. Α.

CHAP. XXII. 1. rec. νυν, with some mss Chr Oec: txt ABDEGH most mss Thl:
aft μου arm: om 26 Syr.—2. rec προσεφωνει (corrū from pres to imperf to suit the
sense: but the pres is common in such constrr. See ch xix 2, note) with AB al
Chr Thl²: προσεφωνησιν G 15. 18. 29. 36. 40. 69. 73. 105-37-80 al: txt DEH
34. 66. 98-9. 113 al am tol (al latt) Thl¹.—αυτοις om D (-των Α¹).—for παρεσ.
ησ., ησυχασαν D.—3. μεν om ABDE 3. 13. 18. 95¹. 105-80 al. v sah al (there
being no δε to correspond): ins GH most mss copt syr al Chr Thl Oec.—ιουδ. ανηρ εν
γ. της κ. γεγ. D.—γεγενημ. Α al: αναθριμμενος 13.—γαμαλιηλου B al Chr.—παιδευ-
ομενος D: add δε Η 4. 98-9. 100-33 al Chr.—for ακρ., veritatem (αληθειαν?) v.—
υπαρχων om D v.—του θεου om 137 tol: του νομου v: της παραδοσεως ημης πατρωας

σικαρίοι, μεθ' ἡμῖραν καὶ ἐν μίσθῳ τῇ πό-
λει φονεύοντες ἀνθρώπους· μάλιστα δὲ ἐν
ταῖς ἑορταῖς μισθόμενοι τῷ πλήθει, καὶ
ταῖς ἐσθήσεσιν ὑποκρύπτοντες μικρὰ ξι-
φίδια, τοῦτοις ἐννυκτο τοὺς διαφόρους·
..... πρῶτος μὲν οὖν ὑπ' αὐτῶν Ἰωνά-
θης ὁ ἀρχιερεὺς ἀποσφάζεται· μετὰ δὲ
αὐτὸν καθ' ἡμέραν ἀνηροῦντο πολλοί . . .
The art. is generic. 39. μέν] Our
'indeed,'—implying 'not the Egyptian,
but,'—exactly renders it: 'I indeed am:'
so Aristoph. Plut. 355, μὰ Δι' ἐγὼ μὲν οὖ.
See Hartung, Partikellehre, ii. 413.
οὐκ ἀσήμερον πόλ.] See note, ch. ix. 11.—
The expression is an elegant one, and very
common. Wetst. gives many examples,
and among them one from Eurip. Ion. 8,
ἐστὶν γὰρ οὐκ ἄσμημος Ἑλλήνων πόλις.—
There was distinction in his being a πο-
λίτης of an urbs libera. 40. τῇ Ἑβρ.
διαλ.] The Syro-Chaldaic, the mother-
tongue of the Jews in Judæa at this time:
his motive is implied (ch. xxii. 2) to be,
that they might be the more disposed to

listen to him.

CHAP. XXII. 1.] This
speech of Paul repeats the narrative of his
conversion to Christianity, but this time
most skilfully arranged and adapted (within
legitimate limits) to avoid offence and con-
ciliate his hearers. Proofs of this will ap-
pear as we go on. See an enquiry into its
diction and rendering into Greek, in the
Prolegg.

3.] μέν, as in ch. xxi. 39,
above.—De Wette and others would place
the comma after ταύτην, so to make the
two clauses, beginning with γέγ. and ἀνατ.,
exactly correspond. But (not to insist,
with Meyer, on the reason that a new cir-
cumstance is introduced with each partici-
ple) it is surely better, as the rule of the
sentence seems to be to place the participles
before the words which qualify them, to
take ἐν τῇ πόλει ταύτῃ παρὰ τ. π. Γ., all
as the qualification of ἀνατεθραμμένος, and
punctuate, as commonly done, after Γαμα-
λιήλ.—On Gamaliel, see note, ch. v. 34.—
The expression παρὰ τ. πόδ. (see ch. iv. 35,
note) indicates that the rabbi sat on an ele-

τὴν ὁδὸν ἑδίωξα ἄχρι θανάτου, δεσμεύων καὶ παρα-
 διδούς εἰς φυλακὰς ἀνδρας τε καὶ γυναῖκας, ὥς καὶ ὁ
 ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον.
 παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφούς
 εἰς Δαμασκὸν ἐπορευόμην, ἄζων καὶ τοὺς ἐκείσε ὄντας
 δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν. ἔγένετο
 δέ μοι πορευομένων καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ
 μεσημβριαν ἑξαίφνης ἐκ τοῦ οὐρανοῦ περιεστράψαι φῶς
 ἱκανὸν περὶ ἐμέ, ἔπεσά τε εἰς τὸ ἔδαφος καὶ ἤκουσα
 φωνῆς λεγούσης μοι Σαοὺλ Σαοὺλ, τί με διώκεις; ἔγῳ
 δὲ ἀπεκρίθην Τίς εἶ, κύριε; εἰπέν τε πρὸς με Ἐγώ
 εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. οἱ δὲ σὺν
 ἐμοὶ ὄντες τὸ μὲν φῶς ἐθέασαντο καὶ ἔμβοβοι ἐγένοντο,
 τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. εἶπον
 δὲ τί ποιῶς, κύριε; ὁ δὲ κύριος εἶπεν πρὸς με Ἄνα-

d = ch. x. 9. Matt. xx. 3. 2 Mac. v. 1. e ch. viii. 26 only. Gen. xviii. 1. f Luke ii. 18. ch.
 ix. 8. Prov. vi. 16. g = Mark x. 46 al. Esek. i. 24 alex. h here only. 8 Kings vi. 16. i ver. 4.
 2 Luke xxiv. 5 reff. l ch. ix. 6 reff.

syg*.—ἵσται υμ. παντ. D: ημεις 42.—4. for ος, και D Syr aeth.—μεχρι D al.—δεσμ. τε
 και 137.—φυλακην D 96. 142-80 am copt.—5. και om 32-4. 100 v Syr ar-erp Thl'.
 —ο om D 180.—οι αρχιερεις tol demid: add ανανιας 137 syg*.—μαρτυρησει D: μαρ-
 τυρει B: επιμαρτυρει 137: aft μοι 42. 57.—ολον το πρ. D (πρεσβυτεριον H).—αφ' ου
 (ω 13) om και D 3 Syr ar-erp aeth.—for προς τ. αδ., παρα των αδελφων D: προς . . .
 επορευομην are connected in 2. 106 (εν δαμ.) Syr.—αζαι E aeth: εξων 13.—εκει D:
 ut adducerem inde vinclos v.—εν ιεροσδ. D.—6. for εγεν. to μεσημβρ., D' has ενγι-
 ζοντι (Tisch; —τος Scholz) δε μοι μεσημβριας δαμασκω: —εγενομην 137 (omg μοι):
 επι μοι. 133.—εξεφνης DE.—for εκ, απο D'.—περιεστραψεν D'E 137 (—ψαι D', —ψα με
 D').—7. rec. επεσον, with D (και επ. D Ath) G &c Chr Oec: txt ABEH (επσαν H
 Scholz, 142) 13. 15. 25-6. 31-4-6. 40-3. 65-8. 96. 106²-33-80 Ath Thl.—ηκουον 137.
 —σαυλε σαυλε D al v.—at end ('not, as Scholz, aft. ver. 8') Tisch) add σκληρον σοι
 προς κεντρα λαττειν E al Bed-gr demid syr-marg Ath.—8. for τε, δε D al.—εμε AB:
 txt DEGH mss (appy) Ath Chr Thl Oec.—9. μεν om 96. 142 sah.—και εμφ. εγεν.
 om ABH 3. 13. 33. 40. 95¹-9 al v Syr copt arm ar-erp Bed (the omn is to be accounted
 for, as Meyer, by the similarity of endings, εθεασαντο, εγενοντο. Had the words been
 interpolated, not εμβοβοι, but εννοι from ch ix. 7 would have been used): και εμφ.
 γενομενοι 15. 36: txt DEG &c Bed-gr Sah syr al Chr (comm also) Thl Oec.—την
 φωνην δε 57.—ηκουον E-gr al.—10. ειπα D.—κυριος om D Sah (om ο δε κ.) aeth: ειπε

vated seat and the scholars on the ground
 or on benches, literally at his feet.

κατὰ ἀκρ.] (The art. omitted aft. a prep.)

'According to the strict acceptation of the
 law of my fathers;' = κατὰ τὴν ἀκριβε-
 στάτην αἵρεσιν τῆς ἡμετέρας θρησκείας,
 ch. xxvi. 5;—i. e. as a Pharisee. So Jos.
 B. J. ii. 8. 18, Φαρισαῖοι . . οἱ δοκοῦντες
 μετὰ ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα.—
 Some of the older commentators make τοῦ
 πατρῷου νόμου governed by παιδ., and
 take κατ' ἀκριβ. adverbially: which would
 give a very rapid sense, the accuracy and
 carefulness of his education having been
 already implied in κατὰ τ. π. Γαλιλιᾶ.

καθὼς . . .] Not meaning 'in the
 same way as ye all are this day, (but now
 in another way):' but 'as ye all are this

day:' 'I had the same zealous character (not
 excluding his still retaining it) which you
 all show to-day.' A conciliatory comparison.

5. δ ἀπκ.] 'The high-priest of that
 day, who is still living;' i. e. Theophilus,
 see on ch. ix. 2. Similarly, 'the whole San-
 hedrim' = 'those who were then members,
 and now survive.' παρ' ὧν καὶ 'from
 whom, moreover.' πρὸς τοὺς ἀδελφ.]
 'to the Jewish (their) brethren.' Borne-
 mann's rendering, 'against the (Christian)
 brethren,' is altogether inadmissible. If
 ever Paul spoke to the Jews as a Jew, it
 was on this occasion. καὶ τοὺς ἐκ.]
 'even those who were there.' ἐκείσε
 if resolved, would be εἰς Δαμασκόν,—a
 similar constr. to εἰς οὐκὸν ἱερί, Mark ii. 1,
 'those who had settled at Damascus and

σαλήμ καὶ ^m προσερχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ^m ἀποστ., ch. xx. 36 al. fr. ἐν ⁿ ἐκτάσει ¹⁸ καὶ ἰδεῖν ^o αὐτὸν λέγοντά μοι ^p Σπύρσον ⁿ ch. x. 10 ref. καὶ ἐξελθε ^q ἐν τάχει ἐξ Ἱερουσαλήμ, διότι οὐ ^r παρα- ^o = Mark iv. 88 al. δεξονται σου τὴν ^p μαρτυρίαν περὶ ἐμοῦ. ^p καὶ γὰρ εἶπον ^p constr., Gen. xlviii. 6. xlv. 18, 20. Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ^q ἤμην ^u φυλακίζων καὶ ^q ch. xii. 7 ref. ^r δέρων ^w κατὰ τὰς συναγωγὰς τοὺς ^x πιστεύοντας ^x ἐπὶ ^r σέ. ²⁰ καὶ ὅτε ^y ἐξεχύνητο τὸ αἷμα Στεφάνου τοῦ μάρ- ^r = Mark iv. 30. ch. xvi. τυρός σου, καὶ αὐτοὺς ^y ἤμην ^z ἐφιστῶς καὶ ^z συνευδοκῶν ^z 21. Exod. xlii. 1. καὶ ^b φυλάσσων τὰ ἰμάτια τῶν ^c ἀναιρούντων αὐτόν. ²¹ καὶ ^c = John i. 7, 19 ref. t constr., Luke i. 10, 26. Jer. xxxiii. 20. ἡμην, ch. xi. 5. Gal. i. 22. ^m absol., ch. xx. 36 al. fr. ⁿ ch. x. 10 ref. ^o = Mark iv. 88 al. ^p constr., Gen. xlviii. 6. xlv. 18, 20. ^q ch. xii. 7 ref. ^r = Mark iv. 30. ch. xvi. 21. Exod. xlii. 1. ^s = John i. 7, 19 ref. ^t constr., Luke i. 10, 26. Jer. xxxiii. 20. ^u = Mark iv. 30. ch. xvi. 21. Exod. xlii. 1. ^w ch. ii. 46 ref. ^x ch. i. 42 ref. ^y ch. x. 10 ref. ^z = Luke xi. 21.

D εφε-
σως
και . .
ABD
EGH

ερχομενω E 93-5 (v al.) (alii aliter).—for με, μοι G 137 al: om 25. 40. 96. 105 arm.—18. for ιδειν, ειδον 180 al d.—εν ταχει om 78 Syr sah.—παραδεχονται 73. 133: παρα-
δεχοντες 67.—την om AB 13. 180 (as unnecessary): testimonium meum d: ins EGH
mas (nrl) Chr Thl Oec.—19. και εγω 137: και 96. 142 d.—δερων 38. 113.—τ. περι-
στευκοτας E (d e Tisch: but Lachm cites d e for txt) v (qui credebant)? al: εις σε 38. 93.
—20. rec εχειτο (corrta to more usual form) with GH &c Chr al: txt ABE 13. 15. 36.
68. 73. 130-80 al Thl² (ννερο AB? al?).—στεφ. om A 68: ins aft μαρτ. 38. 73. (The
omen is hardly accountable, if it was originally in the text: at the same time, the MS
authority is too light to allow of its being now omitted. Meyer suggests the similarity
of ending, στεφανου του: but this would occasion the omen of του, not of στεφανου):
ins BEGH mas (nrl) Chr Thl Oec.—for μαρτ., πρωτομαρτυρος G 57. 69. 73. 99.
105-37: πρωτου μαρτ. 7 syr: σου om 38 d.—εστως A al.—rec aft συνευδ. ins τη
αναρεσαι αυτου (interpolated from ch viii. 1): τη βουλη των αναιροντων αυτον (and
λιθαζοντων for αναρ. below) Syr ar-erp with GH al syr ar-pol slav al Chr Thl Oec: om
*ABD (appy; d is deft) E 40 al v copt sah (æth).—και bef φυλ. om GH 1. 26. 34. 42. 80.
95¹. 133-42 all syr ar-pol slav al Chr Thl¹: ins ABDE all v copt sah al.—φυλ. τε 137.

Paul carefully avoids mentioning to the Jews *this Name*, except where it is *unavoidable*, in ver. 8: so *αβρόν* again. ver. 18.

17.] viz. as related ch. ix. 26—31, where nothing of this vision, or its having been the cause of his leaving Jerus., is hinted.

18.] *περὶ ἐμοῦ* is to be taken with *μαρτυρίαν*, not with the verb, as Meyer and Winer maintain. Their objection, that then it must be *τὴν μαρτ. τὴν περὶ ἐμοῦ*, is answered by remarking, (1) that Paul does not always observe accuracy in this usage of the article: e. g. Eph. vi. 5, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, for τ. κυρ. τοῖς κατ. σάρ. or τοῖς κατὰ σάρκα κυρίοις, which he has written in the ||, Col. iii. 22,—1 Thess. iv. 16, οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται πρῶτον. See also Rom. vi. 4. Col. ii. 14, and notes:—and (2) that there may have been a reason for the irregularity here, inasmuch as, if either the article had been expressed after *μαρτ.*, or *τὴν κ. ἡμ. μαρτ.* had been used, σου would have appeared to be governed by *παραδίδονται*—‘they will not receive from thee thy testimony concerning me,’—which is not precisely the meaning intended to be conveyed. (See Mr. Green’s Gram. of N. T. p. 163.)

19.] The probable account

of this answer is, that Paul thought his former great zeal *against* Christ, contrasted with his present zeal *for* Him, would make a deep impression on the Jews in Jerusalem: or, perhaps, he wishes by his earnest preaching of Jesus as the Christ among them, to *undo the mischief of which he before was the agent*, and therefore alleges his former zeal and his consenting to Stephen’s death as reasons why he should remain in Jerusalem.

αὐτοὶ can only refer to the same persons as the subjects of *παραδίδονται* above: not (as Heinrichs) to the foreign Jews:—“Idcirco iter apostolicum extra urbem detrectat, quod undique odio petunt se iri praevidet, Hierosolymis autem in apostolorum collegio delitescere se posse opinatur:”—a motive totally unworthy of Paul, and an interpretation which happily the sentence will not bear.

20. *μάρτυρός σου*] “E. V. ‘thy martyr,’ following Beza: Vulg., and Erasmus, *testis tui*. The Apostle may have here used the word in its strict primary sense; for a view of Christ in His glory was vouchsafed to Stephen, and it was by *bearing witness* of that manifestation that he hastened his death (ch. vii. 55, 56). The present meaning of the word *martyr* did, however, become at-

d absol., Luke xv. 20. Eph. i. 12. e ch. vii. 12. f Luke xi. 27. ch. ii. 14. Judg. ix. 7. g — ch. viii. 23. h — 1 Cor. v. 5. 2 Cor. ii. 6, 7. (xii. 2, &c.) i Rom. i. 28. only. Dent. xii. 17. Sir. x. 25. constr. see ch. xxi. 22. k absol., Matt. xii. 18. l — here only m ch. xii. 61. n ch. xii. 84. o — Mark v. 43. x. 49. Luke xix. 15. Exod. xxv. 1. p — Heb. xi. 26. only. Prov. xxvi. 3. q ver. 29. only. Judg. vi. 29. alex. r Luke xxiii. 21. s here only t. 2 Macc. xv. 15. t — here only. Demosth. περί παραπρ. p. 402, end. (Mark i. 7.) u ch. xvi. 9. Luke xix. 8 al. v — ch. xii. 2. ref.

εἶπεν πρὸς με Πορεύου, ὅτι ἐγὼ εἰς ἔθνη ^d μακρὰν ^e ἐξ- C και
 αποστελῶ σε. ²² Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ ^f εἰπεν. .
 λόγου, καὶ ^g ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες ^h Αἶρε EGH
 ἀπὸ τῆς γῆς τὸν ⁱ τοιοῦτον, οὐ γὰρ ^j καθῆκεν αὐτὸν ζῆν.
²³ ^k κραυγαζόντων τε αὐτῶν καὶ ^l ῥιπτούντων τὰ ἱμάτια
 καὶ ^m κονιορτὸν βαλλόντων εἰς τὸν ἀέρα, ²⁴ ἐκέλευσεν ὁ
 χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν ⁿ παρεμβολήν, ^o εἶπας
 οὕτως ^p ἐπεφώνουν αὐτῷ. ²⁵ ὥς δὲ ^q προέτειναν αὐτὸν
 τοῖς ^r ἱμαῖσιν, εἶπεν πρὸς τὸν ^s ἐστῶτα ἐκατόνταρχον ^t Εἰ
 — αὐτον 13.—21. πρὸς ἐμε C: pref η φωνῇ 25.—εθνος E-gr al.—μακρὰ 93-5.—ἐξ-
 αποστελλῶ D Ath: αποστειλῶ E-gr.—22. ἤκουσαν D vas.—τ. λογ. του. 38. 133-7.—
 αυτ. τ. φ. 13: αυτου (1 also) τ. φ. 180.—rec καθηκον (the meaning of the imperf not
 being apprehended, as the varr show) with many mss Thl² Oec: txt ABCDEGH
 most mss Hipp Ath Chr, Thl¹: καθηκει 68-9. 98². 105 al: καθηκαν 18. 43.—23. κρα-
 ζοντων C 4. 26-7-9. 42. 57. 66². 76. 96. 126 all lect 40 Chr Thl¹ Oec (ed).—aft
 αυτ. add επι πλιον 7. 69. 105.—rec δε (alteration of characteristic τε) with DEGH
 &c: txt ABC meth ar-pol.—αυτων om D?—ριπτούντων DEGH 25. 34. 40. 68-9. 95-6-9.
 105 al Thl Oec (ed).—for αερα, ουρανον D Syr Cassiod.—24. rec. αυτον ο χ. αγεσθαι
 (alteration of order: the eis- being dropped as superfluous) with GH al Thl¹ Oec (ay.
 also meth ar-pol al): txt (ay. or εσαγ.) ABCDE 13. 31-8. 40. 68-9. 73. 105-13-30 v
 al Chr Thl².—αυτον om. 137-42.—rec. ειπων (more usual form) with GH &c Chr al:
 txt ABCDE al.—εταξεσθαι E 31. 40: εξετ. 4: ανεταζειν D¹.—γυνω A 13 al Chr.—
 κατεφωνουν D 137: add περι αυτου D: αυτον 137: εφωνουν αυτω 68 al: καταβων
 αυτου 98-marg Chr.—25. rec προτεινεν (to suit the subject ο χιλ., no more persons
 having been mentd: this the varr show) with many mss Oec: προγετεινεν H al Thl¹·
 but plur (προτεινον AE 98²-9. 104 al Thl²: προγετειναν CD 40. 137 al adstrinxissent
 or ligavissent vss nrly) ABCDEG 36-8. 42. 57. 69. 73-6. 97. 113-26-30-33-42-80 all
 (besides the above) Chr (mss) Thl².—τοις μ. αυτον 137.—εφεστῶτα 42¹. 133.—
 rec aft εκατονταρχον (-ρχην D 73?) ins ο παυλος, with ABCE v &c: in many vss
 (Tisch) it is transposed: om D syr Chr (though the authority for txt is slight, this is a
 case where the insertion was so probable, the omn so unaccountable, that I must agree

tached to it at a very early period, and is apparently of apostolic authority: e. g. Rev. xvii. 6, and Clem. Rom. 1 Cor. v. (cited in note on ch. i. 25). . . . The transition from the first to the secondary sense may be easily accounted for. Many who had only seen with the eye of faith, suffered persecution and death as a proof of their sincerity. For such constancy the Greek had no adequate term. It was necessary for the Christians to provide one. None was more appropriate than *μάρτυρ*, seeing what had been the fate of those whom Christ had appointed to be His witnesses (ch. i. 8). They almost all suffered: hence to witness became a synonym for to suffer; while the suffering was in itself a kind of testimony." (Mr. Humphry.) καὶ αὐτός] 'I myself also.' 21.] The object of Paul in relating this vision appears to have been to show that his own inclination and

prayer had been, that he might preach the Gospel to his own people: but that it was by the imperative command of the Lord Himself that he went to the Gentiles.

22. τούτου τ. λόγου] viz. the announcement that he was to be sent to the Gentiles. 'Populi terrarum non vivunt,' was the maxim of the children of Abraham. Chetubb. fol. iii. 2 (Meyer). καθῆκεν] 'decuerat:' implying, he ought to have been put to death long ago (when we endeavoured to do it, but he escaped).

23. ῥιπτούντων] Not 'flinging off their garments,' as preparing to stone him, or even as representing the action of such preparation: the former would be futile, as he was in the custody of the tribune,—the latter absurd, and not borne out by any known habit of the Jews: but 'shaking, jactitantes, their garments,' as shaking off the dust, abominating such an expres-

^w ἄνθρωπον Ῥωμαῖον καὶ ^x ἀκατάκριτον ^y ἔξεστιν ὑμῖν ^{wch. xvi. 37 al}
^a μαστίζειν; ²⁶ ἀκούσας δὲ ὁ ἐκατόνταρχος προσελθὼν ^{x ch. xvi. 37}
 τῷ χιλιάρχῳ ἀπήγγειλεν λέγων. Τί μέλλεις ποιεῖν; ὁ ^{only f.}
 γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν. ²⁷ προσελθὼν δὲ ^{v. pres. ch.}
 ὁ χιλιάρχος εἶπεν αὐτῷ Λέγε μοι, σὺ Ῥωμαῖός εἶ; ὁ ^{xvi. 31 reff.}
 δὲ ἔφη Ναί. ²⁸ ἀπεκρίθη ὁ χιλιάρχος Ἐγὼ πολλοῦ ^{a here only,}
 κεφαλαίου τὴν ^b πολιτείαν ταύτην ^c ἐκτησάμην. ὁ δὲ ^{Num. xxi.}
 Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι. ²⁹ εὐθὺς οὖν ^{a—here only,}
 ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ^e ἀνετάζειν. ^{Levit. vi.}
^d ^{21. (Eph. ii.)}
^{8 Macc. iii.}
^{31. (Eph. ii.)}
^{12.)}
^{o ch. i. 18}
^{but w. 24.}
^{d ch. v. 35.}
^{2 Cor. xii. 8.}
^{Str. vii. 2.}
^{e ver. 24.}

απ' αὐ-
του D.

ABC
EGH

with Tisch in rejecting the words).—εἰ ἐξεστ υμ. D.—26. τουτο ακουσας ο D.—εκατονταρχης ACD al: txt B (e sil) EGH al Chr al: add οτι ρωμαιον αυτον λεγει D 137.—rec απηγγ. τω χιλ. (alteration of order to avoid the ambiguity, προσελθ. τω χ. or τω χ. απηγγ.), with GH & ar-pol slav Thl¹ Oec: txt (επηγγ. D¹) ABCDE 13. 31-8. 40. 68-9. 105-30 al v copt arm Chr Thl².—for λεγων, αυτω D 99 syt*: απηγγ. 137.—rec bef τε ins ora (interpolated appy to give precision, and break the abruptness of the txt) with DGH & æth ar-pol slav Chr al: txt ABCE 13. 15. 36. 40. 68. 73. 113-30-40 al v syrr ar-erp copt arm.—μελλει 137.—γαρ om D¹ æth¹.—27. τοτε προσελθ. ο χ. επηρωτησεν αυτον D.—for αυτω, τω παυλω G (Scholz).—rec bef συ, ins ει (interpolated, to make the interrogation plainer) with G & v (not am tol al) Chr al: txt ABCDEH most mss syrr copt arm slav² Ammon (ms).—for εφη (om 130: ειπεν 13) ναι ειπεν ειμι D.—28. rec aft απεκ. ins τε, with H & c v al Thl Oec: δε BCE al copt syrr al (both, to supply a copula): txt AG 96. 142 ar-pol slav Chr: και αποκριθαι ο χ. (και D¹) ειπεν αυτω D.—for πολλου, οida ποσου D (lat-mss mentid by Bed) (remarkable, and possibly original, πολλου being a gloss: but if so, the genuine reading has been now overborne by the intruder).—την om C.—πολιν 43 slav-ms: ταυτην om 95.—εισησαμην 2. 30.—παυλος δε εφη D: δε aft 180.—δε aft εγω om 42. 96. 142.—29. for ευθ. ουν, τοτε D: ουν om 73: δε 133.—και οι μελλ. 96.—πολιτης ρωμ. E v.—αυτον ην δεδ. ABCE 13.

sion and him who uttered it. The casting dust into the air was part of the same gesture. Chrys. explains it, *ῥιπαζόντες, ἐκτινάσσοντες*.

24.] The tribune, not understanding the language in which Paul spoke, wished to extract from him by the scourge the reason which so exasperated the Jews against him. In this he was acting illegally: 'Non esse a tormentis incipiendum, Div. Augustus constituit.' Digest. Leg. 48. tit. 18. c. 1 (De W.). *ἑκτεφόν.* 'they were thus crying out against him.'

25.] 'And while they were binding him down with the thongs.' Dr. Bloomfield quotes from Dio Cassius, xi. 49, 'Ἀντίγονον ἱμαστιγῶσι σταυρῷ προδήσαντες', and explains rightly, I think, the *προ* in both verbs to allude to the position of the prisoner, which was, bent forward, and tied with a sort of gear made of leather to an inclined post. De W. and others render τοῖς ἱμασίν, 'for the scourge' (dat. commodi); but why should μαστιγῶσι be varied? and can it be shown (as Dr. B. asks) that the word in the plural will bear this meaning? *ἐκατόνταρχον*]

The 'centurio supplicio præpositus' of Tacitus and Seneca,—standing by to superintend the punishment. εἰ ἄνθ. κ.τ.λ.] See ch. xvi. 37, note.

lx. 17, mentions that, in the reign of Claudius, Messalina used to sell the freedom of the city, and at very various prices at different times: ἡ πολιτεία μεγάλην τὸ πρῶτον χρημάτων παρατίσασα, *ἔπειθ' οὕτως ὑπὸ τῆς εὐχερίας ἐπειωνήθη, ὥστε καὶ λογοποιηθῆναι ὅτι κἂν ἄλλινά τις σκείη συντεριμμένα δῶν τινί, πολιτὴς ἔσται.*

ἐγὼ δὲ καὶ γηγ.] "But I (besides having the privilege like thee of being a Roman citizen) was also born one." How was Paul a R. citizen by birth? Certainly not because he was of Tarsus: for (1) that city had no such privilege, but was only an 'urbs libera,' not a Colonia nor a Municipium: and (2) if this had been so, the mention of his being a man of Tarsus (ch. xxi. 39; xxii. 3) would have of itself prevented his being scourged. It remains, therefore, that his father or some ancestor must have obtained the civitas, either as a reward for service ('urbes, merita erga P. R. allegantes, . . . civitate donavit,' Suet. Aug. 47) or by purchase. It has been suggested that the father of Saul may have been sold into slavery at Rome, when Cassius laid a heavy fine on the city for having espoused the cause of Octavius and Antony, Appian B. C. iv. 64, and very many of the Tarsians were sold to pay it. He may have

† Matt. x. 18. 'καὶ ὁ χλῖαρχος δὲ ἐφοβήθη ἐπιγινόντες ὅτι Ῥωμαῖός
John vi. 51. ἔστιν καὶ ὅτι ἦν αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
vii. 10, 17. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
ch. iii. 24. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
g Luke xxiii. 7 αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
h pres., John i. 40 ref. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
i ver. 19. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
constr., ch. xxi. 39. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
k John i. 29, 40. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
l — ch. xxi. 34 ref. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
m Luke i. 69. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
n ex. 40 al. ch. iv. 31. Rom. viii. 26. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
o — ch. i. 6 al. fr. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
p Matt. xvi. 18 al. p. ch. ix. 30 ref. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
q constr., here only. (see ch. i. 28.) Num. xxvii. 29. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
r w. dat. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
s — (all possible) ch. xx. 19 ref. αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
t 1 Tim. i. 5, 10. 1 Pet. iii. 16. (Heb. xiii. 18.) αὐτὸν δεδεκώς. 30 τῇ δὲ ἐπαύριον
u Phil. i. 27 only τ. μετὰ πόσης . . . ἀρετῆς ἐνθάδε πεπολιτευμαι,
Jos. Life, i. 49 and § 2. τοῖς νόμοις πολιτευθῆναι, 2 Macc. vi. 1.

ABC
EGH

73 Thl² (corn of characteristic order): txt GH most mss Chr. Thl¹ Oec.—for δεδεκώς, δεδεκώς A² 36-8. 73. 99. 101-6 all Thl¹: δεδεκώς A²C: δεδοικώς 96². 105: add καὶ αὐτῇ τῇ ὥρᾳ ἐλυσεν αὐτὸν syr^{*}: καὶ παραχρημα ἐλ. avr. 137. (Henceforth in Acts, D being deficient, its readings may be approximated to by noticing those of its nearest cognates, 137 and syr^{*}.)—30. ἐπινοή 137.—κατηγορεῖτο 137.—for παρα, υπο (substitution of more usual prep) ABCE 13. 15. 18 &c 137-80 all Chr Thl²: txt GH most mss (appy) Chr Thl¹ Oec.—πεμψας ἐλ. 137.—rec aft αυτον add απο των δεσμων (supplementary gloss), with GH &c ar-pol slav Thl Oec: txtABCE 14. 36. 40. 68-9. 73. 97. 105-13-42-80 all v syr ar-erp copt sah eth arm Chr.—rec ελθειν (see note: or the preceding -σεν perhaps (as Meyer) caused the om of συν.) with GH &c Syr copt al Thl¹ Oec: εσελθειν 99. 137: txtABCE 14. 15¹. 18. 31-6. 40. 68-9. 73. 98. 105-30-33 42-80 al v sah eth al Chr Thl².—rec ολον τ. συν. (see Matt xvi. 59, || Mk) with GH al Thl¹ Oec: txtABCE 13 to 15. 31-6-8. 68-9. 73. 81. 105-30-33-37-80 all lect 40 v (omne) Chr Thl².—rec συνιδ. αυτων (gloss, referring to ιουδαιων above) with GH al &c arr (Syr) al Thl Oec: txt ABCE 14¹. 15. 18. 36. 40-5. 68-9. 73. 105-30-37-40-80 al lect 40 v copt sah eth arm syr al Chr.

CHAP. XXIII. 1. τω συν ο π. ACE 3 v Syr Lucif: txt (om o B 40. 57. 130-37-80 al Chr.) BGH 13. 69. 105 al vss Chr Thl Oec: εν τω συν. 40 v Thl² Lucif.—τω θεω om 14¹: ante Deum v Syr arr Cassiod Lucif.—της ημ. τανv. 13. 137: for

acquired his freedom and the citizenship afterwards. See Mr. Lewin, i. p. 4. But this is mere conjecture. 29. καὶ . . . 34] 'moreover,' 'more than that.' ἐφοβ.] There is no inconsistency (as De W.) in the tribune's being afraid because he had bound him, and then letting him remain thus bound. Meyer rightly explains it, that the tribune, having committed this error, is afraid of the possible consequences of it ('facinus est vinciri civem R., scelus verberari,' Cic. Verr. v. 66), and shows this by taking the first opportunity of either undoing it, or justifying his further detention, by loosing him, and bringing him before the Sanhedrim. His fear was on account of his first false step: but it was now too late to reverse it: and the same reason which leads him to continue it now, operates afterwards (δ δίσμος II., ch. xxiii. 18) when the hearing was delayed. That ἦν δεδεκώς cannot, as Dr. Bloomfield supposes, refer only to the binding before scourging, its immediate juxtaposition with ἐλυσεν in the next ver. sufficiently shows. Besides, the mere circumstance of a preparation for scourging having been begun in ignorance, and left off as soon as the knowledge was

received, would rather have relieved, than occasioned, the fear of the tribune. A more cogent reason still is, that ἦν δεδεκώς can properly only apply to an action still continuing when the fear was felt: 'that he had put him into custody.' The centurion believed Paul's word, because a false claim of this nature, being easily exposed, and punishable with death (Suet. Claud. 26) was almost an unprecedented thing.' Hackett.

30. τὸ τῇ] The art. is exegetical: see ref. It seems remarkable that the tribune in command should have had the power to summon the Sanhedrim: and I have not seen this remarked on by any commentator. Some of the ancient correctors of the text, however, seem to have detected the difficulty, and to have altered συνελθεῖν into the rapid ἐλθεῖν in consequence. καταγ.] From Antonia to the council-room. According to tradition (see Biscoe, p. 147, notes), the Sanhedrim ceased to hold their sessions in the temple about twenty-six years before this period. Had they done so now, Lyzias and his soldiers could not have been present, as no heathen was permitted to pass the sacred limits. Their present council-room was in the upper city, near the foot of the bridge

ταύτης τῆς ἡμέρας. ² ὁ δὲ ἀρχιερεὺς Ἀνανίας ἔπειταξεν τῶν inf. aor., Mark vi. 30, Luke xiii. 31 al. w. inf. prea., here only. Xen. Anab. ii. 3. 6. (Gen. xlix. 28.) ch. xiii. 24 red. x here only. Exod. xxx. 8 al. y Matt. xxiii. 20 only. Douc. xxvii. 2. a here only. Ps. cxviii. 61. 2. 4. Prov. xxi. 9. Xen. Mem. iv. 4. 21. s — ch. xii. 21. xxv. 6. 17. Matt. xxiii. 2. b w. acc., John ix. 28. Douc. xxiii. 8. pass., 1 Cor. iv. 12. 1 Pet. ii. 23.

τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. ³ τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν Τύπτειν σε ὡς μέλλει ὁ θεός, τοίχῃ κεκονιαμένῃ· καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; ⁴ οἱ δὲ παρεστῶτες εἶπον Τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς; ⁵ ἔφη τε ὁ Παῦλος Οὐκ ἔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιε-

ημ., ὥρα 7. 69. 105.—2. for ἐπετ., ἐκείλευσεν C 15. 18. 36. 69. 73. 105-30-80 al.: aft. αὐτῶν 137.—αὐτοῦ om 180.—3. εἶπ. πρ. αὐτ. C v (not am).—κεκονιασμένη C' Orig.—for παρανομῶν, παρα τὸν νόμον E v al Lucif.—4. εἶπαν B.—5. γε om 96. 142: δε v sah.—ἡδη 38.—aft. οἱ ins μου Syr sah eth.—οἱ αρχοντ. AB 13 sah Thl¹: txt CEGH

leading across the ravine from the western cloister of the temple. Lewin, p. 672.

XXIII. 1.] ἀνεύσας seems to describe that peculiar look, connected probably with infirmity of sight, with which Paul is described before as regarding those before him: and may perhaps account for his not knowing that the person who spoke to him was the high priest, ver. 5. See ch. xiii. 9, note.—The purport of Paul's assertion seems to be this: being charged with neglecting, and teaching others to neglect the law of Moses, he at once endeavours to disarm those who thus accused him, by asserting that up to that day *he had lived a true and loyal Jew*,—obeying, according to his conscience, the law of that divine πολιτεία of which he was a covenant member. Thus πολιτεύομαι τῷ θεῷ will have its full and proper meaning: and the words are no vain-glorious ones, but an important assertion of his innocence.

2. Ἀνανίας] He was at this time the *actual High Priest* (ver. 4). He was the son of Nebedæus (Jos. Antt. xx. 5. 2),—succeeded Joseph son of Camydus, Antt. xx. 1. 3, and 5. 2,—and preceded Ismael, son of Phabi (Antt. xx. 8. 8, and 11). He was nominated to the office by Herod, king of Chalcis, in A.D. 48 (Antt. xx. 5. 2); and sent to Rome by Quadratus, the prefect of Syria, to give an account to the emperor Claudius (Antt. xx. 6. 2):—he appears, however, not to have lost his office, but to have resumed it on his return. This has been regarded as not certain,—and the uncertainty has produced much confusion in the Pauline chronology. But as Wieseler has shown (Chronol. d. Apostelgeschichte, p. 76, note), there can be no reasonable doubt that it was so, especially as Ananias came off victorious in the cause for which he went to Rome, viz. a quarrel with the Jewish procurator Cumanus,—who went with him, and was condemned to banishment (Antt.

xx. 8. 3). He was deposed from his office not long before the departure of Felix (Antt. xx. 8. 8), but still had great power, which he used violently and lawlessly (ib. 9. 2): he was assassinated by the sicarii at last (B. J. ii. 17. 9).

3.] It is perfectly allowable (even if the fervid rebuke of Paul be considered exempt from blame) to contrast with his conduct and reply that of Him Who, when similarly smitten, answered with perfect and superhuman meekness, John xviii. 22, 23. Our blessed Saviour is to us, in all His words and acts, the *perfect pattern for all under all circumstances*: by aiming at whatever He did in each case, we shall do best: but even the greatest of his Apostles are *so far* our patterns only, as they *followed Him*, which certainly in this case Paul *did not*. That Paul thus answered, might go far to excuse a like fervid reply in a Christian or a minister of the gospel,—but must never be used to justify it: it may serve for an *apology*, but never for an *example*.

τύπτειν σε μύλλῃ κ.τ.λ.] Some have seen a prophetic import in these words;—see above on the death of Ananias. But I would rather take them as an expression founded on a conviction that God's just retribution would come on unjust and brutal acts. τοίχῃ κεκον. Lightfoot's interp., "quod (Ananias) colorem tantum gestaret pontificatus, cum res ipsa evanuerit," is founded on the hypothesis (*for it is none other*) that the high priesthood was vacant at this time, and A. had thrust himself into it. The meaning is as in ref.; and in all probability he referred in thought to our Lord's saying.

κάθῃ κρίνων μὲ] This must not be taken as favouring the common interpretation of ver. 5 (see below): for the *whole Sanhedrim* were the judges, and sitting to judge him according to the law.

4.] Hence we see that not only by the Jews, but by the tribune, who was present, Ana-

o Exod. xxii.
28. (LXX.
alex.)
d so καλῶς
ειπείν, w.
acc., Luke vi.
26.
e pres., John i.
40 rec.
f ch. xxii 80.
g — here only.
See Pae. xv. 9.

ρεύς γέγραπται γὰρ ὁ Ἀρχοντα τοῦ λαοῦ σου οὐκ ἔρεῖς
κακῶς. ⁶ γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ὅ ἐστιν
Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ ὅτι
ἑδρίμ Ἀνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων.
περὶ ἑλπίδος καὶ ἁναστάσεως νεκρῶν ἐγὼ κρίνομαι.

ABC
EGH

h ch. xvii. 23 al. i — ch. xxiv. 21. xxvi. 6.

miss (nrly) Chr Thl¹ Oec.—6. *φαραισαίων το δε ετ. σαδδουκ.* 38. 113: *και το ετ. 95 sah.*
—*εκραξεν* BC al: txt AEGH al v al Chr al.—rec vi. *φαραισαίου (corrtn, the relation*
being conceived to be that of a son to his father only), with EGH Bed-gr al vss Chr al:
txt¹ ABC 13. 15. 36. 40. 81. 126-30 al v Syr Text: add *και 32 Syr arr sath syr¹ Chr-*
comm.—bef *αναστ.*, om *και* Syr arr sath.—*εγω* (2nd) om BC¹ copt al.—7. for λαλ.,

nias was regarded as the veritable high priest.

5.] (1) The ordinary interpretation of these words since Lightfoot, adopted by Michaelis, Eichhorn, Kuinoel, and others, is, that Ananias *had usurped the office during a vacancy*, and therefore was not recognized by Paul. They regard his being sent to Rome as a virtual setting aside from being high priest, and suppose that Jonathan, who was murdered by order of Felix (Antt. xx. 8. 5), was appointed high priest in his absence. But (α) there is no ground whatever for believing that his office was vacated. He won the cause for which he went to Rome, and returned to Jerusalem: it was only when a high priest was detained as hostage in Rome, that we read of another being appointed in his room (Antt. xx. 8. 11): and (β) which is fatal to the hypothesis, *Jonathan himself* (ὁ ἀρχιερεὺς) *was sent to Rome with Ananias.* (B. J. ii. 12. 6, τοῦς ἀρχιερεῖς Ἰωνάθην καὶ Ἀνανίαν . . . ἀνέπεμψεν ἐπὶ Καίσαρα.) Jonathan was called by the title merely as having been previously H. P. He succeeded Caiaphas, Antt. xviii. 4. 3; and he was not H. P. again afterwards, having expressly declined to resume the office, Antt. xix. 6. 4. Nor can any other Jonathan have been elevated to it,—for Josephus gives, in every case, the elevation of a new H. P., and his whole number of twenty-eight from Herod the Great to the destruction of Jerus. (Antt. xx. 10), agrees with the notices thus given. (See Wieseler, Chron. Synops. der 4 Evv. p. 187, note; and Biscoe, pp. 48 ff.) So that this interpretation is untenable. (2) Chrys. and most of the ancient comm. supposed that Paul, having been long absent, was really *unacquainted with the person* of the H. P. But this can hardly have been: and even if it were, the position and official seat would have pointed out to one, who had been himself a member of the Sanhedrim, the president of the council. (3) Calvin, Camerar., al. take the words ironically: *'I could not be supposed to know that one*

who conducted himself so cruelly and illegally, could be the H. P.' This surely needs no refutation, as being altogether out of place and character. (4) Bengel, Wetst., Kuinoel, Olsh., Neander, al. understand the words as an acknowledgment of rash and insubordinate language, and render οὐκ ᾔδειν, *'I did not give it a thought,' 'I forgot.'* But as Meyer remarks, *'reputare'* is never the meaning of εἰδέναι; and were any pregnant or unusual sense intended, the context (as at 1 Thess. v. 12) would suggest it. (5) On the whole then, I believe that the only rendering open to us, consistently with the simple meaning of the words, and the facts of history is, *'I did not know that it (or he) was the high priest:'* and that it is probable that the solution of his ignorance lies in the fact of his *imperfect sight*—he heard the insolent order given, but knew not from whom it proceeded. I own that I am not entirely satisfied with this, as being founded perhaps on too slight premises: but as far as I can see there is no positive objection to it, which there is to every other.—It is hardly worth while to notice the rendering given by some, *'I knew not that there was a High Priest.'* Had any such meaning been intended, it would have been further specified by the construction. Besides which, it renders Paul's apology irrelevant, by eliminating from it the person who is necessarily its subject.

γέγραπται γάρ] Implying in this, *'and the law is the rule of my life.'* Even in this we see the consummate skill of Paul. 6.] Surely no defence of Paul for adopting this course is required, but all admiration is due to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfilment of the promise, that in such an hour, the Spirit of wisdom should suggest words to the accused, which the accuser should not be able to gainsay. All prospect of a fair trial was hopeless: he well knew from fact, and present experience, that personal odium would bias his judges, and violence prevail over justice:

7 τοῦτο δὲ αὐτοῦ λαλήσαντος ἐγένετο ^kστάσις τῶν Φαρι- ^k = ch. xv. 2.
 σαίων καὶ Σαδδουκαίων, καὶ ^lἐσχίσθη τὸ πλῆθος· ⁸ Σαδ- ^l Prov. xvii. 14.
 δουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ^mἀνάστασιν μήτε ἁγ- ^l ch. xiv. 4.
 γελον μήτε ⁿπνεῦμα, Φαρισαῖοι δὲ ⁿὁμολογοῦσιν τὰ ἀμφό- ^l 1 Macc. vi.
 τερα· ⁹ ἐγένετο δὲ ^pκραυγὴ μεγάλη. καὶ ^qἀναστάντες ^m absol., ch.
 οἱ γραμματεῖς τοῦ ^rμέρους τῶν Φαρισαίων ^r διεμάχοντο ⁿ = Luke
 λέγοντες Οὐδὲν κακὸν ^rεὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· ^{xxiv. 27, 30.}
^u εἰ δὲ ^sπνεῦμα ἐλάλησεν αὐτῷ ^tἢ ἄγγελος· ^u πολλῆς δὲ ^{John iv. 24.}
 only. ^s here only. ² Kings xiv. 6 (var. read.) ⁸ Ir. viii. 1. ^t = Luke xxiii. 14. ^{Mal. ii. 6.} ^u = ch. xix. 2 ref.
 εἰπόντος ΑΕ 13. 14¹. 27-9. 40 3. 66²-8-9. 98-9. 105-33 al (*dixisset* v) Thl²: txt
 (καλουντος B 66¹. 95. 100 al) CGH most mas (appy) Chr Thl¹ Oec.—for *εγενετο*,
 επεπισεν B (επισεν Birch, but err).—rec των σαδ. (insp for uniformity) with GH al
 Oec: των σ. κ. φ. E al Syr al Chr Thl²: και σ. om all: txt ABC all Thl¹.—διεσχισθη
 E (Lachm inserts μιν aft εσχισθη, alleging for it ACEτ, but evidently in error. He omits
 it aft σαδδ).—8. μιν om B e v sah: ins ACE-gr GH al copt syrr al Chr al.—γαρ om
 93. 177¹ sah.—rec for the first μητε, μηδε (corrtn, see note) with GH most mas Chr Thl¹
 Oec: txt ABCE 13. 15. 18. 36-8. 40. 93. 104-5-30 al lect 5 Thl².—for τα αμφ.,
 hac omnia Syr art sēth.—9. for οι γρ., γραμματεῖς GH 4. 18. 95¹-6-8. 100-1-42-77
 all lect 14 al: των γραμματειων Chr¹: τινες των γραμματειων (εε των γ. C)
 ABC 15. 36. 40. 68-9. 73. 105-30-37-80 al lect 12 syr sah arm Did Chr¹ Thl²: τινες
 (omg των γραμμ.) ΑΕ 13. 15. 25 v copt: των φαρισαιων γραμματειων 31: scribæ
 et pharisei sēth: txt mss (?) Thl¹ (notwithstanding this weak authority, the rec
 seems to have been original. First οι was omd to remove the idea, considered impro-
 bable, that all the γρ. τ. μερ. τ. φαρ. were concerned: then τινες was introduced, and
 γραμ. του μ. omd as not understood, or perhaps from similarity of endings).—του
 μερους om ΑΕ 13. 15. 25 v Copt (quidam scribarum et pars phar. sah, scribæ et phar.
 sēth): τ. γινους 99. 105 al.—εν om 137.—for ει δε, ιδε 66-marg: ει δε καν 42. 57.—
 rec aft αγγελος, ins μη θεομαχωμεν (interpola from ch v. 39), with C²GH many mas
 sah al Chr (text-ed) Thl (text) Oec (text) (quid est in hoc? Syr ar-erp) (ποιον ιγκλημα:
 Chr (comm) ?): txt ABC¹ E 3. 13. 40. 66² v copt sēth arm syr, also (from their explana-

he therefore (Neand.) uses, in the cause of Truth, the maxim so often perverted to the cause of falsehood, 'divide et impera.' In *one tenet* above all others, did the religion of Jesus Christ and the belief of the Pharisees coincide: that of the *resurrection of the dead*. That they looked for this resurrection by right of being the seed of Abraham, and denied it to all others,—whereas he looked for it through Jesus whom they hated, in whom all should be made alive who had died in Adam,—this was *nothing to the present point*: the belief was common—in the truest sense it was the *hope of Israel*—in the truest sense does Paul use and bring it forward to confound the adversaries of Christ. At the same time (De W.) by this strong assertion of his Pharisaic standing and extraction, he was further still vindicating himself from the charge against him. So also ch. xxvi. 7. ^{vi.} Φαρι-
 σαίων] 'A son of Pharisees,' i. e. 'A Pharisee of Pharisees,'—'by descent from father, grandfather, and upwards, a pure Pharisee.' This meaning not having been apprehended, the *-ov* was altered into *-ov*.
 ἐλπ. κ. ἀναστ.] 'the hope and the resurrection of the dead.' The art. is

omitted after the prep., see Midd. ch. vi. § 1.

8.] See note, Matt. iii. 7, for both Pharisees and Sadducees: and for an account of the doctrine of the latter, Jos. Antt. xviii. 1. 4. B. J. ii. 8. 14. In the latter place he says, ψυχῆς τὴν διαμονὴν, καὶ τὰς καθ' ἑαυτοῦ τιμωρίας καὶ τιμὰς ἀναιρούσι.—The former *μήτε* has been altered to *μηδὲ* to suit τὰ ἀμφότερα, because with ἀναστ. μήτε ἄγγ. μήτε πν. three things are mentioned (and thus we have *hac omnia* as a var.): whereas, if *μηδὲ* is read, the two last are coupled, and form *only one*. But τὰ ἀμφ. is used of *both things*, the one being the *resurrection*, the other the *doctrine of spiritual existences*: the two specified classes of the latter being combined generically.—τὰ ἀμφ., 'them both,' 'both of them,'—'the two.'

9.] The sentence is an *aposiopesis*, not requiring any filling up: answering to our Engl. 'But what if a spirit (genus) or an angel (species) have spoken to him?' Perhaps in this they referred to the history of his conversion as told to the people, ch. xxii.—On the recent criticism which sees in all this a purpose in the writer to compare Paul with Peter, see

v ver. 7.
w Mark v. 4
only. Jer. ii.
20.
x = Luke
xxiii. 11.
ver. 37.
y = ch. xx. 10
ref.
z = John vi. 15.
ch. viii. 30.
a ch. xvii. 33
ref.
b ch. xxi. 35
ref.
c ch. vii. 26 ref.
Acts only.
d = Luke ii.
9 al.
e Luke xvi. 28.
Gen. xliii. 3.
See ch. viii.
26.
f ch. xxviii. 31.
Sir. xix. 30.
g = ch. viii. 40.
xviii. 21 al.
h Luke xxiv.
26. 46. Dan.
ii. 28.
i ch. xii. 18 ref.
k ch. xix. 40
ref.—4 Kings
xv. 15.
l here, &c., and Mark xiv. 71 only. Dent. xiii. 15.
o = ch. x. 41; 47. xiii. 45, 48 al.
p = ch. ix. 1 ref.
q = Heb. xi. 14. Esth. ii. 23.
m ch. ix. 9.
n here only. See Gen. xiv. 13.
pp Rom. ix. 3 ref.
q = and constr.

γενομένης ὁ στάσις, εὐλαβηθεὶς ὁ χιλιάρχος μὴ δια-
σπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ στρατεύμα
καταβάν ἄρπάσαι αὐτὸν ἐκ μέσου αὐτῶν ἄγειν τε εἰς
τὴν παρεμβολήν. 11 τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς
αὐτῷ ὁ κύριος εἶπεν Θάρσει ὡς γὰρ διημαρτύρω τὰ
περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην
μαρτυρῆσαι. 12 γενομένης δὲ ἡμέρας ποιήσαντες συ-
στροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες
μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον.
13 ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμο-
σίαν ποιησάμενοι, 14 οἵτινες προσελθόντες τοῖς ἀρχιε-
ρέσιν καὶ τοῖς πρεσβυτέροις εἶπαν Ἀναθέματι ἀνεθε-
ματίσαμεν ἑαυτοὺς μηθενὸς γεύσασθαι ἕως οὗ ἀποκτεί-
νωμεν τὸν Παῦλον. 15 νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ

ABC
EGH

tions) Ammon Isid-pel Euthal Chr (mss) Thl Oec.—10. *στας. γεν.* AC v sah al: txt (γινωμ. B) BEGH all mss (appy) Syr al Chr Thl Oec.—for εὐλαβ., φοβηθεὶς (*substitu- tion of more usual word*) ABCE 13. 14¹. 15. 18. 36. 40. 68-9. 73. 105-30-37-80 lect 12 arm slav-mod Chr Thl² Lucif: txt GH most mss (appy) Thl¹ Oec.—*απ αὐτῶν* CE.—*τω στρατευματι* lect 12.—*καταβηται και* (corr) GH all v syr slav sah Thl Oec: txt ABCE all Syr al Chr.—*απαγειν* (corr) for particularity) AE (v syr al? *deducere: re- ducere* Lucif): txt B (e sil) CGH mss (appy) vs Thl Oec: *απαγειν* 13 Chr.—*τε* om B al vss.—11. *rec θαρ. παυλε* (*supplementary corr*), with C²GH al (Syr sct al) Thl Oec Cas- siod Ambrost: txt ABCE 13. 32-6. 40. 69. 113-30-37-80 v copt sah arm syr Chr Lucif.—*διημαρτυρω* C: *εμαρτυρω* 96.—*δει σε* 42. 57: *δει* 130.—*εν ρωμη* 1 lect 12 sah Thl.—12. *τε* B sct syr.—*rec τινες των ιουδαιων συστροφην* (corr) to suit ver 13), with G (sct. τιν. τ. ι.) H al vss Thl¹ Oec: txt ABCE (or oi ι. σ.) 13. 15. 27-9. 36-7. 40. 69. 73. 80. 103-5-30-37-80 copt syr sct arm Chr Thl².—*λεγοντες* om C⁴ 1. 38. 40. 66-9. 73. 93. 105-13 syrr arm ar-erp Chr.—*μητε φαγ. om* 64¹.—*ανελωσιν* A 14. 38. 113 Chr.—13. *rec τεσσαρ.* see Prolegg.—*rec πεποιηκοτες* (corr) appy to connect πεπ. *ησαν* as *pluperf*), with H al Chr Thl Oec: *ποιησαντες* G 11. 27-9. 80. 126: txt ABCE 13. 15. 18. 36. 40. 68-9. 105-30-80 Thl².—14. *ιερουσι* 73.—*rec ειπον*, with GH al: txt ABCE al.—*rec μηδενος* (corr) to more usual form), with B (e sil) CEH &c.: txt AG &c.—15. *syr-marg* (and simly sah Lucif) has *nunc igitur rogamus vos ut hoc nobis faciatis, ut quum congregaveritis concessum, indicetis tribuno ut producat eum ad nos* (vos Lucif).—*ουν* om 42.—*υμεις*

Prolegg. to Acts, § iii. 4. 10. Δια-σπασθῇ] to be taken literally, not as merely = 'should be killed.' The Phari- sees would strive to lay hold of him to res- cue him: the Sadducees, to destroy him, or at all events to secure him. Between them both, there was danger of his being 'pulled asunder by them.' 11.] By these few words, the Lord assured him (1) of a safe issue from his present troubles; (2) of an accomplishment of his intention of visiting Rome; (3) of the certainty that however he might be sent thither, he should preach the gospel and bear testimony there. So that they upheld and comforted him (1) in the uncertainty of his life from the Jews: (2) in the uncertainty of his libera- tion from prison at Caesarea: (3) in the

uncertainty of his surviving the storm in the Mediterranean: (4) in the uncertainty of his fate on arriving at Rome. So may one crumb of Divine grace and help be multiplied to feed five thousand wants and anxieties. εἰς, see reff. and ch. ii. 39, —pregnant.

12.] of 'Ioud.' as op- posed to Paul, the subject of the former verse. The copyists thought it unlikely that all the Jews were engaged in it, and so altered it to τινος ῥων 'Ioud., and then transposed it for euphony.—Wetstein and Lightf. adduce instances of similar conspiracies,—not to eat or drink till some object be gained. See 1 Sam. xiv. 24 ff.; and Jos. Antt. xv. 8. 3, 4.

14.] It is understood from the nar- rative that it was to the Sadducees, among the chief priests and elders, that the mur-

χιλιάρχῳ ὅτι τῷ συνεδρίῳ, ὅπως καταγάγῃ αὐτὸν εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν ἄκριβέστερον τὰ περὶ αὐτοῦ ἡμεῖς δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἔτοιμοι ἐσμεν τοῦ ἀνελεῖν αὐτόν. 16 ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἐνεδρόν, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ. 17 προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατονταρχῶν ἔφη τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ. 18 ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον, καὶ φησιν Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαί σοι. 19 ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι; 20 εἶπεν δὲ ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε ὅπως αὔριον τὸν Παῦλον καταγάγῃς εἰς τὸ συνεδρίον ὡς μέλλων τι ἄκριβέστερον

... χιλιάρχ. C
ABE
GH

f absol., Luke xii. 51 reff. ch. ix. 80. g ch. xxi. 36 reff. h ch. xx. 9 al. i = Luke xiii. 15.
ch. xiv. 7. k ch. xvi. 58 reff. l ch. xvi. 25. 27 reff. m = ch. iii. 2. n Mark viii. 22.
(Esch. xxi. 7.) o Matt. ii. 14. 29 al. p ch. xxi. 51. 1 Kings ix. 10. q = ch. iv. 7. x. 29. r Luke xxii. 5. John ix. 22. Dan. ii. 9.
xvii. 1. 2 Macc. iv. 5. y constr., Luke xxii. 6. 1 Cor. ix. 30. t Luke vii. 5. xi. 37. u Matt. v 80j. Isa. xxii. 18.
v ch. ix. 30 reff. w ch. xxii. 30. x = ch. xviii. 26 reff.

om 13.—*συν τῷ συνεδρ.* om 99 Lucif: *καὶ τ. σ. 8. 9* Syr copt æth: *εν τ. σ. Chr.*—*rec ὁπως αὔριον* (*interpoin from ver 20*), with GH al Thl Oec: *txt* ABECE 13. 14¹. 15. 36. 69. 73. 105-30-80 v syrr ar-erp copt sah æth arm Chr Lucif.—*rec αυτ. καταγ.* with H al vss ff: *txt* ABCEG 13. 38. 40-2. 57. 69. 73. 105-13-26-30 v arm Lucif: *αυτον καταγαγῃ αυτον* 96: om αυτον 4¹: *αγαγῃ* 133.—*rec προς υμ.* (*corrtn to more usual*), with CGH al Chr al: *txt* ABE 69. 105 sah.—*ακρ. διαγιν.* C 73. 130-7 v Syr Lucif (*γινωσκ.* C): *διαγαγινωσκειν* 42: add *ως και ην* 73.—*τα* om 137: for αυτον, αυτων 73 sah.—137 *εγμarg have του* (om E) *ανελ. αυτ. εαν διη και αποθανειν.*—16. *την ενεδραν* ACE al Thl² (*corrtn to more usual*): *txt* BGH 1. 14. 38. 42. 57. 66¹. 76-8. 80. 95 to 98. 113-26-33-42-77 all Chr Thl¹ Oec.—17. *ειπεν* C 180.—*νεον 1: νεανισκον* 42. 57.—*απαγε* B al (*alii aliter*).—*απαγγ. τι* (*corrtn*) ABE 13: *txt* CGH mss (nrly) v all Chr Thl Oec.—18. *επηγαγε* 177.—*τον νε. τουτ.* 137: *νεανισκον* AE 11. 13. 15. 18. 29. 40. 69. 105-80: *txt* BGH.—19. *ο χιλ. της χ. αυτ.* 177.—*επυνθ. κατ ιδ. Α.*—20. *οι ιουδ.* om 19 (29 in Mill): *οι* om 13. 20. 69 Chr Thl¹.—*συνεθοντο* H¹.—*rec εις τ. συν. κατ. τον π.* with H al Thl¹ Oec: *κατ. τον π. εις τ. συν.* G 137 vss (*perhaps transpositions to avoid αυριον τον παντον*): *txt* ABE 13. 73 al am Chr: *τον π.* om 40: *απαγαγωσι τον π.* (omg εις τ. συν) 68.—*rec μελλοντες* (*corrtn to suit ver 15*), with some mss vss Thl² Oec: *μελλοντα* GH 4. 25-8-7-9. 31. 69. 78. 96-8² Thl¹: *μελλοντων* 36. 66². 8. 73. 98-marg 104¹-5-37-80 all Chr: *μελλοντα τινα* 177: *μελλοντι* 13. 64: *txt* ABE 40. 97. 101 al

derers went. That the high priest belonged to this sect, cannot be inferred with any accuracy. 15.] *σὺν τῷ συνεδρ.* belongs to *ὑμεῖς*, or perhaps better to *ἐμφανίσαι*—‘do you give official intimation’ (intimation conveyed by the whole Sanhedrim).—*ὅπως* expresses the purpose of *ἐμφαν.*—*τοῦ ἐν. αὐτ.*, that of *ἱεριοὶ ἐσμ.* (Meyer). *διαγιν. ἀκρ.*] not as E. V. ‘enquire something more perfectly’:—but (see reff.), ‘to determine with greater accuracy,’ or perhaps, neg-

lecting the comparative sense, ‘to determine accurately.’ 16.] It is quite uncertain whether Paul’s sister’s son lived in Jerusalem, or had accompanied him thither. The *ἡμᾶς* of ch. xx. 5, will include more than merely Luke. But from his knowledge of the plot, which presupposes other acquaintances than he would have been likely to make if he had come with Paul, I should suppose him to have been domiciled at Jerusalem, possibly under instruction, as was formerly Paul himself,

γ — ch. v. 36.
 87. 89. James
 ill. 8. Prov.
 xxvi. 25.
 δ trans. Luke
 xi. 54 only.
 Judg. ix. 83.
 α Rec vv. 12—
 15.
 β ch. i. 4 refl.
 γ — Matt. xiv.
 16 al.
 δ ch. xv. 6 refl.
 ε here only.
 Judith xi. 9.
 ς ο έκλα-
 λήσας;
 Demosth.
 περί τ.
 παρορω.
 p. 354. 28.
 ζ ver. 16 refl.
 η w. 99.
 here only.
 g. constr., ch. i.
 5. xviii. 8 al.
 θ — ch. xix. 14.
 Luke vii. 19.
 ι and constr.
 Rev. viii. 6.
 (ix. 10)
 κ Luke x. 84. 1 Cor. xv. 39. Num. xx. 4.
 λ ver. 28 only.
 μ here only.
 ν — Matt. xxvii. 45.
 ο — Luke x. 34.
 π xix. 85. 2 Kings vi. 2. r — ch. xxviii. 1. 4 (xxvii. 48. 1 Pet. iii. 20). w. eis. Jos. Ant. xii. 4. 9. end.
 ς — Matt. xxvii. 1 al. 5. Jos. Ant. xviii. 8. 1. t ch. ix. 9 refl. u — 1 Pet. ii. 6 only (Luke v. 2 only).
 η μὲν ἐπιστολὴ τοῦτον περιεῖχε τὸν τρόπον, Jos. Ant. xii. 4. 11, beg. 2 Macc. xi. 16.

copt aeth.—21. rec τεσσαρ. v Prolegg.—τὶ om 73.—μαθὲν 133.—πισθεις 13.—αυτους 137.—for μητε, μη 13.—rec εἰσσι. eis., with GH al: txt ABE 13 (al?) Thl².—παπα-
 γελίαν 78.—22. νεανισκον ABE 13. 29. 40. 60. 73. 96: txt GH most mss.—προς με B.
 —23. for και . . . εκατονταρχων, τω εκατονταρχω δε 68.—τινας δυο B 13: τινας om
 73.—aft στρατ. εν. ενοπλους 5 to 7. 81. 104 al Cassiod: εν οπλοις 99.—οπως to εβδ.
 om 177.—for εβδομ., εκατον 137 syr-marg sah aeth.—δεξιόβολου A (ms mentd by Erasmus)
jaculantes dextra Syr: *lancearios* v aeth sah: *jaculatores* copt syr: txt B (e sil) EGH
 mss (nrlly) syr-marg (gr) Chr Thl Oec.—εις καίσαριαν 3. 95¹. 137 Chr: μεχρι καισ.
 18. 36. 180.—διακοσ. om 76: ογδοηκοντα ar-pol.—24. παραστηναι 96.—for ινα, οπως
 180.—aft παυλον, ins νυκτος 137.—διασωσουσιν E: -ονται al: ητε 96: αγαγωσι Chr:
 αγαγ. αυτον sah.—φίλικα AH al Thl²: φίληκα 93 to 96. 180 al: and ver 26 also.—
 aft ηγεμουνα, add εις καίσαριαν 95¹. 137. syr*—at end, 137 v (edd) syr* Cassiod arm (aft
 διασωσ.) add, εφοβηθη γαρ μηποτε αρπασαντες αυτον οι ιουδαιοι αποκτενωσι και
 αυτος μεταυ εγκλημα εχη ως αργυριον ειληφως (*accepturus v-edd*).—25. εχουσιν

and thus likely, in the schools, to have heard the scheme spoken of.

21. ἐπαγγελίαν] not, 'an order' (as Rosenm., al.), nor 'a message' (as Grot., Bez., Wolf., al): but 'a promise,' as E. V. and constantly in N. T.

22.] ὅτι . . . με, a variation of person, as at ch. i. 4. 23. δύο τινάς] 'some two': see refl., and Winer, § 25. 2. στρατιώτας, the ordinary heavy-armed legionary soldiers: distinguished below from the ἱππεῖς and δεξιόλαβοι.

δεξιόλαβους] This word has never been satisfactorily explained. Suidas, Phavorinus, Beza, Kuin., al. explain it παραφύλακες:—Meursius, in his Glossarium Græcobarbarum,—a kind of *military lictors*, παρά τὸ λαβεῖν τὴν τοῦ δεξιμοῦ δεξιάν;—the Vulgate, *lancearios* (*spear-men*, E. V.):—Meyer, a sort of light armed troops, *rorarii* or *velites*,—either *jaculatores* or *funditores*. He quotes a passage from Constantine Porphyrogenitus (οἱ δὲ λεγόμενοι τουρμαρχαί τις υποφυγίαν τῶν στρατηγῶν ἐτάχθησαν. ση-

μαίνει δὲ τοιοῦτον ἀξίωμα τὸν ἔχοντα ὑφ' ἐαυτὸν στρατιώτας τοιοφύρους κεντακσίους, καὶ πελταστὰς τριακσίους, καὶ δεξιολάβους ἑκατὸν) where they are distinguished from bowmen and peltastæ, —and derives the name from *grasping the weapon with the right hand*, which the peltastæ and bowmen could not be said to do. The reading of A, δεξιόβολου (sah) is apparently a correction.

24. διασώσωσιν] 'εσοῦσι safe the whole way.' Φήλικα] FELIX was a freedman of the Emperor Claudius: Suidas and Zonaras give him the prænomen of *Claudius*, but Tacit. (Ann. xii. 54) calls him *Antonius Felix*, perhaps from Antonia, the mother of Claudius, as he was brother of Pallas, who was a freedman of Antonia (Tacit. ib. and Jos. Ant. xx. 7. 1). He was made sole procurator of Judæa after the deposition of Cumanus (having before been three years joint procurator with him, Tacit. ib.), principally by the influence of the high priest Jonathan (Ant. xx. 8. 5),

AB
EGH

ἐχουσιν τὸν ^ν τύπον τοῦτον. ²⁶ Κλαύδιος Λυσίας τῷ ^ν κρατίστῳ ἡγεμόνι Φήλικι ^ν χαίρειν. ²⁷ τὸν ἄνδρα ^ν συλληφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ^ν ἀναιρεῖσθαι ὑπ' αὐτῶν ἑπιστάς σὺν τῷ ^ν στρατεύματι ^ν ἐξελάμην αὐτὸν μαθὼν ὅτι Ῥωμαῖός ἐστιν. ²⁸ βουλόμενός τε ^ν ἐπιγῶναι τὴν αἰτίαν δι' ἣν ^ν ἐνεκάλουν αὐτῷ, ^ν κατήγαγον αὐτὸν εἰς τὸ ^ν συνέδριον αὐτῶν. ²⁹ ὃν εὔρον ^ν ἐγκαλούμενον περὶ ^ν ζητημάτων τοῦ νόμου αὐτῶν, ^ν μηδὲν δὲ ^ν ἄξιον θανάτου ἢ ^ν δεσμῶν ^ν ἔχοντα ^ν ἐγκλημα. ³⁰ ^ν μηνυθείσης δέ μοι ^ν ἐπιβουλῆς ^ν εἰς τὸν ἄνδρα μέλλειν ^ν ἔσεσθαι, ^ν ἐξ αὐτῆς ἐπεμψα πρὸς σε, ^ν παραγγείλας καὶ τοῖς ^ν κατηγόροις λέγειν ^ν τὰ πρὸς αὐτὸν ^ν ἐπὶ σοῦ. ³¹ Οἱ μὲν οὖν στρατιῶται κατὰ τὸ ^ν διατεταγμένον αὐτοῖς ^ν ἀναλα-

αἱ. 11. 1 John i. 8. 1 Tim. v. 19. m ch. xxv. 16 only t. n Luke xx. 37. John xl. 57. 1 Cor. x. 28 only t. 2 Macco. iii. 7. o ch. ix. 24 reff. p ch. ix. 1 reff. q Mark vi. 28 al. ch. x. 38 al. Phil. ii. 28. r ch. xv. 6 reff. s John vii. 10. ver. 36. ch. xxiv. 8. xxv. 16, 18. (See Rev. xii. 10.) t ch. xxiii. 15. u Matt. xxviii. 14. ch. xxiv. 19 al. v Luke xvii. 9, 10. Judg. v. 9. w ch. xx. 13. 2 Tim. iv. 11. x. 22, 24.

(*corrū, the compound being thought unnecessary*) **ABE** 13. 27-9. 66²-8-9. 105-37: om sah: txt AGH most mss (appy) Chr Thl Oec.—*τοῦτ. τ τυπ.* 177 sah: *ταδε* v syr-marg.—28. *τω* om 137.—*κρατίστῳ*. om 40 aeth.—*φηλ.* om H¹ but suppl in marg. (appy) H¹.—27. rec *ἐξελομην* (*corrū*), with GH al: txt ABE 13. 73 (al?):—*αὐτον* om ABE 13. 14¹. 15. 27-9. 36. 65-6²-8-9. 73. 105-80 al v Chr Oec (*as superfluous in the constr*): ins GH most mss (appy) Thl.—28. rec for *τε, δε*, with GH al e copt syr Chr Oec: txt ABE-gr 73 (al?) v Syr aeth al (oun sah) Thl.—rec *γῶναι* (*corrū to the simple verb*), with EGH al f (*μαθὴν* Thl¹): txt AB 13. 15. 36. 69. 73. 99. 105-37-80 Chr (ms).—*δε* om 38. 137.—for *αὐτω, αὐτον* 42. 126.—*αὐτον* om A 105. 69. 99. 105-37 al.—29. *νυρον* EG: *ευρον* 137.—*αὐτῶν*, add *μυνσεως και ιησου τινος* 137.—*δε* om G 26-7. 40. 76. 93 5 to 7. 100-1-6-13-26-37-42-77 all (aeth al) Chr.—rec *εγκλ. εχ.*, with EGH al Chr al: txt AB 13. 40. 65-9. 95 al v (arm Scholz) Thl².—30. *εις τον ανδρα* om 15¹. 36. 180 v aeth.—*μελλειν* om (*as superfluous with an infin fut: but see ch xi. 28; xxiv. 15; xxvii. 10*) **ABE** 15¹. 36. 40. 68-9. 73. 137-80 lect 40 v aeth: *εσεσθαι* also om 15¹: *esse* e: txt GH al Chr Thl Oec.—rec *ατ εσεσθαι*, add *υπο των ιουδαιων* (*explanatory gloss*), with GH al Syr sah al Thl Oec (*απο τ. ι.*): *εξ αυτων* **ABE** 13. 40. 68-9. 73. 105 lect 40 v arm syr (*υπο τ. ιουδ.*) *εξ αυτων επεμψ.* Chr: txt B 5.—*εξ αυτης* om **ABE** (see above) 13. 40. 68-9. 105 v al Chr: ins BG (add *ουν*) H most mss (appy) vss ff.—*κατηγορ.* *αυτου* E syr sah.—for *τα πρ. αυτον, αυτους* **AB** 13: *αυτου* 40: txt B (om *τα B* e Syr) EG (add *αυτους*) H vss (om v copt sah) Chr Thl Oec.—for *επι σου, περι σου* 67. 137.—rec at end add *ερωσω*, with **EG** al vss (Chr) Thl Oec: *ερωσθε* (see *ch xv. 29*) H 26. 78. 100-1¹ al

whom he afterwards procured to be murdered (ibid.). Of his character Tacitus says, 'Antonius Felix per omnem sēvitiam et libidinem vs regium servili ingenio exercuit,' Hist. v. 9. His procuratorship was one series of disturbances, false messiahs, sicarii, and robbers, and civil contests, see Jos. Antt. xx. 8, 5, 6, and 7. He was eventually (A.D. 61?) recalled, and accused by the Cæsarean Jews, but acquitted at the instance of his brother Pallas (Antt. xx. 8, 10). On his wife Drusilla, see note, ch. xxiv. 24. 25.] *περί τῶν, τύπ.*, see reff. 26. *κρατίστῳ*] See Luke i. 3.—This letter seems to be given (translated from the Latin) *as written*, not merely according to its general import (see the false statement in ver. 27): *from what*

source, is impossible to say, but it may be imagined that the contents transpired through some officers at Jerus. or at Cæsarea friendly to Paul.—Such letters were called *elogia*: so Modestin. Dig. lib 49. tit. 16. leg. 3 (Facciolati): 'Desertorem auditum ad suum ducem cum elogio præses mittit,' 'with an abstract of the praises brought against him.'

27. *ἐξελ. μαθὼν ὅτι* [*ἔστιν*] This was an attempt to conceal the fault that he had committed, see ch. xxii. 29. For this assertion cannot refer to the second rescue, see next ver.

30.] Two constructions are combined here: (1) *μηνυθείσης ἐπιβουλῆς τῆς μελλούσης εσεσθαι*, and (2) *μηνυθέντος, ἐπιβουλῆν μέλλειν εσεσθαι*. 31.] *ἈΝΤΙ-ΠΑΤΡΙΣ*, forty-two Roman miles from Jerus.,

x Luke v. 5.
ch. i. 8 al.
y John i. 29 al.
z = here only.
a ver. 25.
b = Matt. ii. 23
al.
c ch. viii. 25 ref.
d ch. xxi. 34
ref.
e = ch. x. 41.
47. xii. 62.
43 al.
f here only f.
g ἀνέθηκε
τοῖς φόροις
τῶν ἐπιστο-
λῶν, Diod.
Sic. xi. 45.
h ch. ix. 9.
i ver. 24.
j = Matt. xxvi.
55. (3 Cor. iv.
14.)
k Matt. xii. 10
al.
l see John xi.
1 ref.
m = Matt. xxiv.
42, 43 al.
n ch. xxv. 1 only. See Ex. v. 2.
o abso., Luke xii. 51 ref. ch. ix. 30.
p abso., ch. viii. 15 al.
See ch. xxiii. 15 ref.

βόντες τὸν Παῦλον ἤγαγον ^a διὰ τῆς νυκτὸς εἰς τὴν ^{AB}
Ἀντιπατρίδα, ³² τῇ δὲ ἐπαύριον ^a ἔασαντες τοὺς ^{EGH} ἱππεῖς
ὑπέρχεσθαι σὺν αὐτῷ, ^c ὑπέστρεψαν εἰς τὴν ^d παρεμ-
βολήν. ³³ οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν καὶ
ἀναδόντες τὴν ^e ἐπιστολὴν τῷ ^h ἡγεμόνι, ⁱ παρέστησαν
καὶ τὸν Παῦλον αὐτῷ. ³⁴ ἀναγνούς δὲ ^h καὶ ^j ἐπερωτή-
σας ^k ἐκ ^l ποίας ^m ἐπαρχίας ⁿ ἐστίν, καὶ πυθόμενος ὅτι
^k ἀπὸ Κιλικίας, ³⁵ ^o Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ
^p κατηγοροὶ σου ^q παραγένωνται, κεύσας ἐν τῷ ^r πραι-
τωρίῳ τοῦ Ἡρώδου ^s φυλάσσεσθαι αὐτόν.

XXIV. ¹ Μετὰ δὲ πέντε ἡμέρας ^t κατέβη ὁ ἀρχιερεὺς
Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ^u ῥήτορος Τερτύλλου
τινός, ^v οἵτινες ^w ἐνεφάνισαν τῷ ἡγεμόνι ^x κατὰ τοῦ Παύ-

Chr (mas and edd): om AB 13 am (latt mss) copt sah eth.—31. της bef νυκτ. om (as un-
necessary; see ch v. 19: xvi. 9: xvii. 10) ABE 13. 137-80 Chr Thl²: ins GH most
mss (appy) Thl¹ Oec.—εις την πατρίδα 36. 180.—32. rec πορευεσθαι (corrū for less
usual expro) with GH al Chr Thl² (εἰς πορ. Thl¹) Oec: txt ABE 11. 13. 27-9. 64. 80.
97. 126.—33. ελθοντες (? ελυντες Scholz) 73. 180.—την om 133.—και τ. π. om E
(al transp): και om 68-9 sah: τον om 137.—34. rec aft αναγν. δε, ins o ηγεμων (sup-
plementary corrū), with GH al sah: txt ABE 15. 18. 29. 36. 40. 66²-8. 73. 96.
105-42-80 al v syrr ar-erp copt eth arm Chr: syr-marg has αναγνους δε την επιστολην
(την εκ. also 137 slav: αυτην sah) επηρωτησε (so 115) τον παυλον (τ. π. also 137) εκ
ποιας επαρχιας ειη (ii 137): και ειπεν κιλικιας (εφη κιλιε 137): και πυθομενος ειπεν
(εφη 137) ακουσομαι (so 137) οταν οι κατηγοροι σου ερχονται.—πυθομενος 93-5.—
35. και om (Scholz) in error, see Griesb) 37. 101-37 al v (not demid) syr art eth Thl¹.
—παραγινηνται 96. 177.—rec εκλευσε τε (emendation of style), with GH al vs Chr al: εκ.
δε 96: txt ABE 40. 68. 105-37 al syr Thl².—εν om 137.—τω om 42.—τω ηρωδου B:
ηρωδου (omg τον) GH 137 all Chr Euthal Thl Oec: txt AE al.—rec αυτον εν τω πρ., τ.
ηρ. φυλ. (emendā as above), with GH al Chr al: txt ABE 13. 40. 68. 105-37 al v arm Thl².
CHAP. XXIV. 1. for πέντε, τινας A.—for των πρεσβ., πρεσβ. τινων ABE 13. 15.
27-9. 31-6. 40. 68. 73. 81. 105-37-80 v sah syr Arm Thl (prob an alteration, see
notes): txt GH most mss Syr copt eth al.—τερτυλον 180.—τινος om 68. 101-37

and twenty-six from Caesarea, was built by Herod the Great, and called in honour of his father. It was before called Kapharsaba (Jos. Antt. xiii. 15. 1; xvi. 5. 2). In Jerome's time (Epitaph. Paulæ) it was a 'semirutum oppidum' (Winer, RWB.).—They might have well made so much way during the night and the next day,—for the text will admit of that interpretation,—τῇ ἐπαύρ. being not necessarily the morrow after they left Jerusalem, but after they arrived at Antipatris. 33.] τοὺς ἱππεῖς] As they had now the lesser half of their journey before them, and that furthest removed from Jerusalem. The δεξιόλαβοι appear to have gone back with the soldiers. 35. διακούσ[.] 'The expression is in conformity with the Roman law; the rule was, "Qui cum elogio mittuntur, ex integro audiendi sunt.'" Hackett.

ἐν τῷ πραιτ. τ. Ἡρ.] The pro-

curator resided in the former palace of Herod the Great. Here Paul was 'militi traditus' (Digest, cited by De W.). not in a prison, but in the buildings attached to the palace.

CHAP. XXIV. 1—XXVI. 32.] PAUL'S IMPRISONMENT AT CAESAREA. 1. μετὰ πέντε ἡμ.] After five days—or on the fifth day—from Paul's departure for Caesarea. This would be the natural terminus a quo from which to date the proceedings of the high priest, &c., who were left in Jerus. That it is so, appears from ver. 11. See note there. τῶν πρεσβ.] 'the elders,' viz. a deputation from them. This expression, seeming to import that all the Sanhedrim went down, has been altered to πρεσβ. τινῶν (see var. read.). The alteration, however, betrays itself by the clumsiness, so unlike Luke, of the τινῶν and τινός close together. Nor can it be said, on the

λου. ² * κληθέντος δὲ αὐτοῦ ἤρξατο ^γ κατηγορεῖν ^δ οὗ ^ε ^ς ^χ ^{iv} ^{iv} ¹⁸.
Τέρτυλλος λέγων Πολλῆς εἰρήνης ² τυγχάνοντες ^α διὰ ^β ^υ ^{abrohl} ^{ver} ¹⁹.
σοῦ καὶ ^β κατορθωμάτων ^γ γινομένων τῷ ἔθνει τούτῳ διὰ ^δ ^{ch} ^{xzv} ¹⁶.
τῆς σῆς ^δ προνοίας, ³ ^ε πάντῃ τε καὶ ^ι πανταχοῦ ^α ἀπο- ^{xxviii} ¹⁹.
δεχόμεθα, ^β κράτιστε Φῆλιξ, ^ι μετὰ ^κ πάσης ^ι εὐχαριστίας. ^α ^{— Luke} ^x ³⁵.
⁴ ἵνα δὲ μὴ ^μ ἐπὶ πλείονι σε ^ν ἐγκόπτω, ^ο παρακαλῶ ἀκού- ¹ ^{Macc} ^{xi}.
δαι. ^δ ^{Rom} ^v ¹².
² ^{— Matt} ^{xviii} ⁷¹.
³ ^{Luko} ^{xvii} ²².
⁴ ^{Rom} ^v ¹².
⁵ ^{— &c}.
⁶ ^{b here only t}.
⁷ ^{c constr}. ^{ch} ⁱⁱ ⁴³ ref.

al Syr arr Thl¹.—*εμφάνησαν* 38. 40. 57. 68. 105 al.—*του* om 96. 142.—2. *αυτου* om B.—*διορθωμάτων* ABE 13. 15. 18. 36. 68. 73. 137-80 al lect 40 Chr-ms (*prob a corr*) for *elegance*, as *Phrynichus remarks*, p. 250, ἀμαρτάνουσιν αἱ ρήτορες οὐκ εἰδότες ὅτι το κατὸρθῶσαι, δόκιμον τὸ δ' ἀπὸ τούτου ὀνομα δόκιμον, το κατὸρθῶσαι,—where see *Lobeck's note*: txt GH most mss (appy) Chr. Thl Occ.—add πολλων 36. 68. 180 v Syr arr Thl².—*γενομένων* G 137 Thl².—*τω* εθνη τούτω om v.—3. *παντι* τε 13. 25. 36. 40. 73. 80². 96-8. 180 al: *παντοτε* 5 e v ar-pol: *παντι* 93: *παντι* *καιρω* sah: *παντες* Syr ar-erp.—4. *εκποτῶν* G al Thl²: *κοιτων* (A¹ appy) 13.—*σε* (om G) *Καιρω* ακουσαι E

other side, that this has *occasioned* the reading in the rec., which would not in that case have been τῶν, but still τινῶν.

ῥήτορας] An orator forensis or causidicus, persons who abounded in Rome and the provinces; sometimes called *συνηγοροί*, or *δικόλογοι*. Kuin. says: 'Multi adolescentes Romani qui se foro dederant, cum magistratibus in provincias se conferrebant, ut causis provincialium agendis se exercerent, et majoribus in urbe actionibus præparent.' So Cælius (see Cic. pro Cælio, c. 30.) in Africa. **Τεσσάρων**] A dim.

from Tertius, as Lucullus from Lucius,—
Catullus from Catius. The name occurs
Plin. Ep. v. 15; and *Tertulla*, Suet. Aug.
69 (Weist.). ἐπεφάνισαν (not, 'ap-
peared,' *ἰαυρούς*, sub;—See reff.) 'laid
information'; and, as it seems, not by
writing, but by word of mouth, since they
appeared in person, and Paul was called to
confront them. 2.] 'Inter præcepta

rhetorica est, judicem laudando sibi bene-
 volorum reddere.' (Grot.) Certainly Ter-
 tullus fulvis and overacts the precept, for
 his exordium is full of the basest flattery.
 Contrast with πολλῆς εἰς πύγῃ. Tac.
 Ann. xii. 54: 'Interim Felix intempestivis
 remediis delicta accendebat, æmulo ad de-
 terriam Ventid. Amiano, cui pars prov.
 habebatur: ita divisit, ut huic Galilæorum
 natio, Felici Samaritæ parerent, discordes
 olim, et tum, contemptu regentium, minus
 coercitis odiis. Igitur raptare inter se,
 immittere latronum globos, componere
 insidias, et aliquando præliis congredi,
 spoliisque et prædas ad Procuratores re-
 ferre';—Hist. v. 9, quoted above, on ch.
 xxi. 24;—and Jos. Antt. xx. 8. 9, οἱ
 πρωτεύοντες τῶν ἱερῶν Καισάρειαν κατοικούντων Ἰουδαίων εἰς τὴν Ῥώμην ἀνα-
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βαίνουσι, Φήλικος κατηγοροῦντες' καὶ πάντως ἂν ἰδεώμεν τιμωρίαν τῶν εἰς Ἰουδαίους ἀδικημάτων, εἰ μὴ πολλὰ αὐτὸν δὲ Νέρων τῷ ἀδελφῷ Πάλλαντι παρακαλῶσαντι συνεψώρῃσι. . . . There was just enough foundation for the flattery, to make the falsehood of its general application to Felix more glaring. He had put down some rebels (see ch. xxi. 38, note) and assassins (Antt. xx. 8. 4), 'ipse tamen his omnibus erat nocentior' (Wetst.).—It has been remarked (by Dean Milman, Bampton Lectures, p. 186) that the character of this address is *peculiarly Latin* (but qu.?); and it has been inferred from a passage in Valerius Maximus (cited at length in C. and H., vol. i. p. 3), that all pleadings, even in Greek provinces, were conducted before Roman magistrates in *Latin*. But Mr. Lowin has well observed (ii. 684), "under the emperors trials were permitted in Greek, even in Rome itself, as well in the senate as in the forum (Dio Cassius, lvii. 15, says of Tiberius, πολλὰς μὲν δίκας ἐν τῇ διαλέκτῳ ταύτῃ (viz. Greek) καὶ ἐκεί (in the senate) λεγομένας ἀκούων, πολλὰς δὲ καὶ αὐτὸς ἐπερωτῶν); and it is unlikely that greater strictness should have been observed in a distant province. The name Tertullus proves little, as the Greeks, and even the Jews, very commonly adopted Roman names." On this latter point, see note, ch. xiii. 9.

κατόρθωμα is 'res praeclara facta,' generally, whether military or civil ('quae nos aut recta aut recte facta dicamus, si placet, illi autem appellant κατορθώματα. Cic. de Fin. iii. 7): διόρθωμα, 'an amelioration or reform.' In uncertainty between the two words, I have retained the rec. for the reason mentioned in the varr. readd. προνοία] 'providentiae.' 'Hoc

n ch. xviii. 14
 ref.
 o = ch. xiii. 27
 al.
 p attr., ch. i. 1
 ref.
 q ch. xvii. 32 al.
 r ch. xxiii. 6.
 s here only.
 t ch. xviii. 26
 21. See
 Schlusman.
 Lex. V. T. in
 voc.). τό
 πλουσιώ-
 τεραν τὴν
 πόλιν πο-
 εἶν ἀναβα-
 λούμεθα,
 Xen. Mem.
 iii. 6. 6.
 t ch. xviii. 26 ref.
 u = ch. ix. 2 ref.
 v absol., ch. vii. 15 al. fr.
 w ch. xiii. 15 only. Num.
 xxxiii. 66. 2 Mac. ix. 15.
 x ch. xxv. 14. Eph. vi. 21. Col. iv. 7. Phil. i. 12.
 y Luke vii.
 65. ch. xviii. 2 al.
 z = ch. xii. 6 ref.
 a = here only. 2 Chron. xxiii. 15. (2 Cor. ii. 13. vii. 5.
 vii. 18. 2 Thess. i. 7 only. L. P.) b = ch. xvi. 6 ref.
 c = ch. iv. 28. See John i. 11. Titus i. 12.
 d = ch. xiii. 36. xx. 34 only f. Wisd. xvi. 24.

from ver 19), with some mss v syr al Oec: txt ABCEGH 38. 42. 57. 73-6-8. 80. 95 to 8. 113-26-33-42-77-80 all syr arr copt arm slav (not mod) Chr Thl.—*ἡνυρον* E.—*ἐν ἐμοὶ* om AB al 40: ins CEGH mss (nrly) vss Chr Thl Oec.—21. *φων. ταυρ.* E 80. 137 syr Thl. —*rec εκραξα (negligence?)*, with B (e sil) EGH al Thl²: *εκηρυξα* 101: txt AC 40. 65-9. 133-77 all Chr, Thl¹ Oec.—*rec εστ. εν αυτ.* (*corrn to avoid ambig of reference of εν αυτ.*), with GH al syrr al Chr Oec: txt ABCE 40. 68. 105-37 al v copt Thl: for εν, συν 177.—*εγω* om C.—*σημ. κριν.* 137: *σημ.* om 133.—*rec υφ (corrn, the force of εφ not being perceived)*, with EGH al: txt ABC 13. 31. 40. 65. 73 al syr (æth): *ἡμων* 42: *υμας* 180.—22. *rec ακουσας δε ταυτα ο φ. ανιβ.* *αυτ.* (*corrn for particularity*), with G al Thl Oec: txt ABCEH 14. 40. 68. 105-37-42 al v syrr ar-erp copt æth arm Chr (o φ. *αυτ.*).—*rec εκπων (corrn to more usual form)*, with EGH al: txt ABC: add *οτι* 137.—*καταλαβη* 73.—23. *rec διατ. τε*, with H al v all: *δε* G: txt ABCE 13. 36. 40. 66. 88. 99. 100-37 al copt syr arm Thl².—*rec for αυτον, τον παυλον*, with GH &c: txt ABCE 10. 13. 15. 36. 40. 68. 73. 105-26-37 v al arm syr copt Thl².—*rec aft υπηρειται* add *η προσερχεσθαι*, with GH &c: txt ABCE 13. 14. 68. 73. 105 al v syrr ar-erp copt arm al.—

solutely asserted in the present: then *εχοιεν* in the opt. follows, as if the hypothetical *ιδει* had been used: and hence the *corrn.* to *ιδει*. On the opt. after the hypothetical indicative, see Bernhardt, Syntax, p. 386 ff.—This also is a skilful argument on the part of the Apostle:—it being the custom of the Romans not to judge a prisoner without the accusers face to face, he deposes that *his real accusers were the Asiatic Jews* who first raised the cry against him in the temple,—*not the Sanhedrim*, who merely received him at the hands of others,—and that *these were not present*.

20.] 'Or let these persons themselves say, what fault they found in me while I stood before the Sanhedrim, other than in the matter of this one saying.' . . . *ri*, serves for *τι άλλο*. So in English: 'What fault but this?' i.e. 'What other fault but this.' 21.] *εφ' υμ.,* 'before you:' less usual than *υφ' υμ.* which is probably a correction. 22. *ανεβαλετο α.τρ.* 'ampliatit eos:' viz. both parties. *α.τρ. ειδως τα π. τ. δδ.* These words will bear only one philologically correct interpretation, 'having accurate knowledge about the way:' not, 'till he should obtain more acc. kn.' (un-

gram.): nor, 'since he had now obtained' (viz. by Paul's speech: but *ειδως* cannot be rendered 'certior factus'). But this, the only right rendering, is variously understood. Chrys. says: *επιτηδες υπερεβητο* (he adjourned the case purposely), *ου δεομενος μαθειν, αλλα διακρουσασθαι βουλομενος τοις Ιουδαιους.* *αφειναι ουκ ηθελε ει' ικτινους.* Luther and Wolf: "distulit, . . . non quod sectæ ignarus esset, aut pleniorē sibi notitiā ejus comparare vellet, sed quia, cum satis illam jam cognitā haberet, Judæos amplius sibi molestos esse nolebat." But these interpp., as De W. observes, overlook the circumstance, that such a reason for adjournment would be as unfavourable to Paul, as to the Jews. Meyer explains it, that he adjourned the case, 'because,' &c. But this (De W.) would imply that he was favourably disposed to Paul. The simplest explanation is that given by De W.: He put them off to another time, not as requiring any more information about 'the way,' for that matter he knew before,—but waiting for the arrival of Lysias.—Whether Lysias was expected, or summoned, or ever came to be heard, is very doubtful. The real motive of the 'ampliation' appears in ver. 26. *διαγν.*

ABC
EGH

24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ^{c ch. x. 48 reff. absol., Luke xii. 61. ch. ix. 39.} σὺν Δρουσίλλῃ τῇ γυναικί, οὕσῃ Ἰουδαία,^{g ch. x. 21 al. Col. ii. 6. Paul, or of Paul, only. 1 ver. 12. 1sa. lxi.} ὃς μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.^{h ch. xx. 21 al. Col. ii. 6. Paul, or of Paul, only. 1 ver. 12. 1sa. lxi.} 25 διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος,^{k absol., ch. xvi. 31. Rom. ix. 28. xiv. 17 al.} ὁ ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη ὅτι νῦν ἔχον πορεύου,^{l Gal. v. 23. 2 Pet. i. 6. only. 1. 6. xvi. 31. (title).} καὶ αἶμα δὲ μεταλαβὼν μετακαλέσομαι σε.^{m — Heb. vi. 2. 1 Pet. iv. 17. Rev. xx. 4. Prov. xxi. 15 al. n — Matt. xii. 32. Rom. v. 14 al. p here only. Tobit vii. 11. q — Gal. vi. 10. Hagg. i. 2, 4. r — here only. μεταλ. καιρ. ἀρμόττοντα, Polyb. ii. 16. 15. s ch. vii. 14 reff. t — ch. viii. 18 reff.} 26 ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ

24. τιν. ημ. AE 137 v al.—*παραγεν.* om Syr ar-erp.—ο φ. om B—*bef* or *aft* γυν. ins idia AB 13. 31-0 40-2. 57. 66-8-9. 97. 180 al syr-marg Amm Thl²: om C'E'GH all ('abt 40,' Tisch) Chr Thl¹ Oec.—*rec aft γυν.* ins αυτου, with A (see above) E al Thl¹ Oec: om B (see above) C'GH 14. 15. 26-7. 38. 57. 76-8. 80. 95-6-8. 100-4-13-26-37-42-77 all syr (marg) Amm Chr Thl² (*both idia and αυτου are additions to fix the sense of γυναικι*). —*aft ιουδαία*, ins παρακαλουση, οπως ιδη τον παυλον και ακουση τον λογον, ως ουν εβουλετο ικανον ποιησαι, ικοιησεν τουτο syr-marg: and *rogavit* (illa) *ut videret Paulum et audiret bohem.*—*μετεπεμψατο* Syr ar-erp.—*aft ηκουσεν* (ηκουειν C) om αυτου C.—*χρ. ιησουν* (*corrpn for precision*) XBEG 38. 42. 57. 78. 80. 95-6-7. 101-6-13-33-77 all v copt syr ar-pol aeth arm slav Chr Thl²: txt A (C¹: C² appy) H al (ap) Syr al Thl¹ Oec—25. του μιλλ. κριμ. C 15. 31. 40. 73. 180 al arm Chr-comm.—του om 13.—*rec aft μιλλ.* ins εισθαι (appy a *corrpn aft ver 15*), with GH most mss (appy) Chr² Thl Oec: txt ABCE 13. 15. 27-9. 36. 40. 66²-8. 73. 105-37-80 al (vss ?).—*εμφοβ. δε* A al.—*εχων* H al (*εχουν* G).—*παραλαβ.* A: λαβων 13. 32. 40 2-3. 57. 73-6. 99. 105-33 al Chr (ms & comm) Thl².—*καιρω δε επιτηδω* E v.—26. *rec αμα δε και* (*insertion of copula*), with some mss copt Thl² Oec: txt ABCEGH 4¹. 13. 26-7-9. 31-6. 42. 57. 65-6¹-8. 73. 80. 113-33 37-42-77-80 all v arr Chr Thl¹.—*και* om 76. 137.—*bef χρ.* ins και 137.—*αυτω*

τά καθ' ἑμ.] 'I will adjudge your matters.' So in reff. also. 23. διαταξάμενος is in appos. with εἰπας, and both belong to ἀντιβόλητο. ἀντιβόλη De W. and Meyer explain this of 'custodia libera,' φυλακή ἀδίστομος (Arrian, Exp. ii. 15). But this can hardly be. Lipsius (Excurs. II. on Tacit. Ann. iii. 22; vi. 3, cited by Wieseler, Chron. d. Apost.-g. p. 380) says, 'Præter custodiam militarem alia duplex, apud magistratus, et apud vades. Apud magistratus, quum reus Consul, Prætor, Aedili, interdum et Senatori, etiam non e magistratu, committebatur: quod non nisi in reis illustrioribus usurpatum, eaque custodia libera dicta: vid. Tacit. Ann. vi. 3. Sall. Cat. xlvii. Liv. vi. 36. Cic. Brut. xcvi. Dio lvi. 3. Custodia apud vades, quum eorum periculo fideiussoribus reus tradebatur: vid. Tacit. Ann. v. 8. Suet. Vitell. II.' Now, Wieseler argues, as Paul was *not bailed*,—and was not 'e reis illustrioribus,' and besides was *delivered to a centurion to keep*, his cannot have been 'custodia libera,' but 'militaris': relaxed however as much as was consistent with safe custody. He cites Josephus, who says (Antt. xviii. 6. 10) of the custody of Agrippa, φυλακή μὲν γὰρ καὶ τήρησις ἦν, μετὰ μὲντοι ἀνέσεως τῆς εἰς τὴν διαίταν.

'Remission,' or 'relaxation,' would be a better rendering than 'liberty.' 24. παραγεν.] Into the hall or chamber where Paul was to speak. Δρουσίλλα] She was daughter of Herod Agrippa I. (see ch. xii.) and of Cyprus,—and sister of Agrippa II. She was betrothed at six years old (Jos. Antt. xix. 9. 1) to Epiphanes, son of Antiochus, king of Commagene; but (Antt. xx. 7. 1) he declining the marriage, not wishing to be circumcised and become a Jew, she was married to the more obsequious Azizus, king of Emesa. Not long after, Felix, being enamoured of her beauty, persuaded her, by means of a certain Simon, a Cyprian magician (see note on ch. viii. 9), to leave her husband and live with him (Antt. xx. 7. 2). She bore him a son, Agrippa: and both mother and son perished in an eruption of Vesuvius, in the reign of Titus (ibid.).—The Drusilla mentioned by Tacitus (Hist. v. 9), a granddaughter of Antony and Cleopatra, must have been *another wife* of Felix, who was *thrice* married, and each time to persons of royal birth; 'trium reginarum maritus,' Suet. Claud. 28). 25.] It is remarkable that Tacitus uses of Felix (Ann. xii. 54) the expression 'cuncta malefacta sibi impune ratus.' The fear of Felix appears to have operated

s = ch. xvii. 2. τῷ ἱερῷ εὐρόν με πρὸς τινὰ ^a διαλεγόμενον ἢ ^a ἐπισύστασιν AB EGH
 xviii. 19. xx. 7.
 a here only. 2 Macc. vi. 8.
 b = here only. παραστήσαι
 παραστήσαι ὅτι ταύτην ἐχει ἰσχύον. Jos. Ant. viii. 2. 5. Xen. Oec. xiii. 1.
 c and constr., ver. 8.
 d = ch. ix. 9. ὅτι ταύτην ἐχει ἰσχύον. Jos. Ant. viii. 2. 5. Xen. Oec. xiii. 1.
 e ver. 6. f Matt. iv. 10 al Exod. iii. 12.
 g ch. xxii. 3. h = dat., Luke i. 20 al. fr. i ch. xxii. 12. k constr. (dat. of agency), Matt. vi. 1. Luke xxiii. 15. xxiv. 35. Gen. xxxi. 15. 11 Pet. i. 21. See 1 John iii. 5. ch. xxi. 15.
 m ver. 20. 2 Cor. ii. 8. vii. 11, &c. n = here only? δέχομαι = Luke viii. 18. ch. viii. 14. 2. ch. xxi. 28. xxvii. 10. q = Matt. vi. 7. John xvi. 30 al.
 o absol., ch. xvii. 18. Dan. xii. 2. p ch. xl. 28. xxvii. 10. q = Matt. vi. 7. John xvi. 30 al.

txt B (e sil) GH al Chr Oec.—12. ἡμερον E.—πρ. τινας E-gr.—for η, ουτε 137.—ἐπιστασιν (corrns to more simple word) ABE 3. 13. 40. 63-6. 73. 95¹ al: txt GH most mss (concursum v).—οὐδε . . . οὐδε B (sah 3 times): txt AEGH mss (appy) Chr Thl Oec.—ταῖς om 73.—13. ουτε (both) om 1. 2. 40.—Mill (not rec) aft παραστ., ins με, with 66¹. 9. 78. 80. 96-7. 100-4-6-42 slav-ms Chr-ms Oec: μοι 2. 18. 161-77: σοι 13. 15. 36. 133-80: νυν 66². 76. 80. 177.—παρ. με νυν H 27-9. 98-9 al Thl¹: μοι νυν 177: txt ABEG most mss (appy) vs Chr.—aft δυν., ins. σου ABE 4. 13. 27-9. 36. 40. 64-5-8. 73. 105-77 al v Syr ar-erp copt arm: om GH most mss sah syr eth Chr Thl Oec.—νυν AB 27. 68. 105-33-37 al Thl²: om 3. 30: txt EGH al.—μοι 13.—14. σοι τουτο 96.—rec ουτω: txt AE.—τω πατρ. μου θ. 137: patri deo meo v: τω θεω 73.—πιστευω 73.—πασι om B (-σιν E): τον om B al Chr.—και τοις εν τοις πρ. E 3. 15. 18. 25-9. 31-6. 40-3. 65-6¹. 73-6. 105-33-37 al Thl²: και εν τοις B al syrr Chr (appy the varr have been corrns to ease the constr. First the dat aft the pass was altered by εν, then τοις was supplied to render τοις κατ. τ. ν. and τοις εν τ. πρ. parallel. This is much more probable than Meyer's hyp): txt AGH 4. 13. 38. 42. 57. 66¹. 95-6-7²-8. 126-42-77 al v copt sah eth al Thl¹ Oec: τοις om 101 al.—15. εχων ε 137.—τον om C 180.—εκδεχ. 137.—rec εσεσθ. νεκρων (supplementary addition), with EGH al: om ABC 13. 40. 68 al v copt sah arm Chr Thl²: om αναστ. . . . αδικων 25.—16. rec δε (δε om 13)

cause these suppositions materially affect his arrangement of the twelve days, which he gives thus: 2nd, from Caesarea to Jerus.; 3rd, interview with James; 4th, (Pentecost) visit to the temple with the Nazarenes, and apprehension; 5th, before the Sanhedrim; 6th, departure from Jerusalem; 7th, arrival in Caesarea; then, five days from that (but see note on ver. 1), Ananias, &c., leave Jerusalem (but how does this appear from ver. 1? κατίβη must surely denote their arrival at Caesarea, where the narrator, or, at all events, the locus of the history is); 13th, arrival of Ananias, &c., at Caesarea, and hearing (improbable) of Paul. So that the above hypotheses are not the only reasons for rejecting Wieseler's arrangement. 12. κατὰ τὴν πόλιν.] 'throughout the city,' 'any where in the city,' as we say, 'up and down the streets.' 13.] The words με and σοι, found in various MSS, have been inserted to help the construction. 14.] The δι here has a peculiar force. 'But,' ('if thou wouldst truly know the reason why they accuse me'), 'hinc illæ lacrymæ.' αἰρεσιν,

in allusion to αἰρέσεις used by Tertullus, ver. 5. The word is capable of an indifferent or of a bad sense. Tert. had used it in the latter. Paul explains what it really was. οὕτως = κατὰ ταύτην. Notice in the words πατὴρ μου θεῷ the skill of Paul. The term was one well known to the Greeks and Romans, and which would carry with it its own justification. "Invisum quippe erat gentibus, nominatim etiam Romanis, si quis se peregrinis aut diis aut deorum cultibus addiceret; præterea Judæis per multa imperatorum et magistratuum decreta et senatus consulta sancita erat potestas, Deum patrium colendi, patriis ritibus et sacris utendi. Jos. Ant. xiv. 17; xvi. 4" (Kuinoel). In his address to the Jews (ch. xxii. 14) the similar expression, ὁ θεὸς τῶν πατέρων ἡμῶν, brings out more clearly those πατέρες, in whom Felix had no interest further than the identification of Paul's religion with that of his ancestors required. κατὰ τ. ν.] See on κατ. τ. πόλιν, above. Then the dat. is used of the personal agents, the prophets. He avoids saying 'by Moses,' because the mention of the

αὐτὸς ἰσχύει ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους διὰ παντός. ¹⁷ δι' ἐτῶν δὲ πλειόνων ἡλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμην καὶ προσφοράς, ¹⁸ ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς δὲ ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχουσιν πρὸς ἐμέ. ²⁰ ἡ αὐτοὶ

tt — ch. ii. 47. Rom. v. 1. a Matt. xviii. 10 al. ch. ii. 25 ref. v — Matt. xxvi. 61. Gal. ii. 1 al. Deut. xv. 1. w ch. ix. 36 ref. z — ch. x. 2 ref. Luke ix. 18 al. Luke xii. 51 ref. ch. ix. 39. a ch. xxi. 26 ref. b — Mark vi. 48. Luke xvi. 10 al. c ch. xxi. 24 ref. d Luke xii. 6. Ezech. xxi. 24. e μετά — ch. v. 26 al. Ezech. vii. 11. f ch. xxiii. 80. g See ch. x. 38. h ver. 2. i Matt. v. 23. Mark xi. 26. Rev. ii. 4 al. k opt. (subjective possiblity) — ch. xvii. 27. Luke xxi. 28 al. Winer, § 42. 4. c. 1 — 1 Cor. vi. 1. Col. iii. 13. ch. xiv. 19. m ver. 15. red.

αὐτοὶ (και not being understood), with H al copt Oec: txt ABCEG 15. 40. 68-9. 73-6. 97. 105-37 al lect 40 v syrr sah Thl²: δε και αυρ. 25. 36. 80. 100-77² arm slav Chr Thl¹: τε αυρ. 31.—εχων GH 15. 18. 31-6. 42. 57. 66-9. 80. 113-33-37-77-80 all ar-pol slav Chr: txt ABCE al v all Thl Oec.—προς τε G 95. 113-33-37 al Chr Thl².—προς τ. ανθρ. 137.—διαπαντος om 32. 42. 57¹. 137 al.—17. rec has παρηγ. aft πλειονων (transpos for perspicuity), with GH al: E 137 al aft προσφ.: txt BC 13. 31. 40. 68. 73. 105-80 all v Thl²: om A.—add at end, et vota v Jer.—18. εν αις (corr to suit προσφοράς) ABCE 13. 36. 40. 66-8. 73-6. 105-37-80 all Thl²: txt GH most mas Chr Thl¹.—aft θορυβου, add et apprehenderunt me, clamantes et dicentes: tolle inimicum nostrum (or virum) v-sixt demid al-latt.—ηυρον E.—δε om B (e sil) GH al: ins ACE 3. 14. 15. 18¹. 25-9. 31. 40. 68. 73. 137-42-80 v copt sah syr al Thl¹ Oec: τε 76.—των απο (and ιουδαιων, except C al) CE all syr Thl.—19. ιδει (corr to suit εχουσιν) ACE all syr copt all Chr¹ Thl: txt BGH 4. 18. 42. 57. 66¹. 76-8. 80. 95¹ to 101-4-6-26-37-77 all lect 40 sah æth al Chr Oec.—παραστηναι 96. 142.—ει εχουσιν τε 133: for ει τι, ori 137: ετι G (Scholz).—rec με, with GH al: txt ABCE 13 (al²).—20. ει AC.—rec ει τι (corr

law would carry more weight. 15.] αὐτοὶ οὗτοι.] It would appear from this, that the H. P. and the deputation were not of the Sadducees. But perhaps this inference is too hasty; Paul might regard them as representing the whole Jewish people, and speak generally, as he does of the same hope ch. xxvi. 7, where he assigns it to τὸ δωδεκάφυλον ἡμῶν. νεκρῶν, inserted here in some MSS. to fill up the meaning, is not likely to have been spoken by the Apostle. The juxta-position of those words, which excited mockery even when the Gospel was being directly preached, would hardly have been hazarded in this defence, where every expression is so carefully weighed.

16. ἐν τούτῳ.] 'Accordingly,' i. e. 'having and cherishing this hope;' see ref. καί] 'also,' 'as well as they.'

17.] δέ refers back to the former δέ, ver. 14. 'But the matter of which they complain is this, that after an absence of many years,' &c.—See 1 Cor. xvi. 3, 4. 2 Cor. viii. ix. note, ch. xx. 4.

18.] De W., upholding the reading αἷς, observes, that ἡγνισμ. can only refer to προσφ., not to ἔλεημ.; thus αἷς must have been altered to οἷς, to give a general neuter sense, 'amidst which occupations:' and the sense would be, 'among,' or 'engaged in which offerings;' it being in the temple. But this seems

far fetched and unlikely, and Meyer's supposition, which I have adopted in the varr. readd., much more probable. The use of a verb referring to two subst., to only one of which it is applicable, is too common to require illustration.—The construction is irregular. A subject to εὐρον has to be supplied by a reference to some nominative case implied in οὐ μετὰ ὄχ. οὐδ. μ. θορ., thus: 'amidst which they found me purified in the temple, none who detected me in the act of raising a tumult . . . but certain Asiatic Jews . . .'

This would leave it to be inferred that no legal officers had apprehended him, but certain private individuals, illegally; who besides had not come forward to substantiate any charge against him. Bornemann would supply οὐχ οὗτοι μὲν before τινες δέ; but the objection to this is, that the negative οὐ μετὰ ὄχ. . . . stands already as the proper opponent clause to τινες δέ, and we should thus have two negative clauses together.—On this sense of δέ, see Viger, ed. Hermann, p. 16, note 24; and Hermann's note, p. 702. 19. The latter remarks, "intelligitur in hac formula, quam malum, stultum est, vel simile quid."

19.] ἔχουσιν, not ἔχουσι, implying the subjective possibility merely, and disclaiming all knowledge of what the charge might be. The sentence is an anacoluthon: δέι is ab-

137/

p here only. Prov. xlii. 28. **σάι σε ἡμῶν** ^p συντόμως τῇ σῇ ^q ἐπικεία. ⁵ ^r εὐρόντες **AB**
^q 2 Cor. x. ^r only t. Wind. **γὰρ τὸν ἄνδρα τοῦτον** ^s λοιμὸν καὶ ^t κινουῦντα ^u στάσιν **EGH**
^{ii. 19. constr.} ^{dat., Matth. 499.} **πασὶ τοῖς Ἰουδαίοις τοῖς κατὰ τὴν** ^v οἰκουμένην, ^w πρωτο-
^{r — Rom. vii.} ^{10 al.} **στάτην τε τῆς τῶν Ναζωραίων** ^x αἰρέσεως, ⁶ ὃς καὶ τὸ
^{s — here only.} ^{Ps. i. 1.} ^{1 Kings xxx.} **ιερόν** ^y ἐπέαρε ^z βεβηλῶσαι, ὃν καὶ ^a ἐκρατήσαμεν [καὶ
^{22.} ^{t — ch. xxi. 30} **κατὰ τὸν ἡμέτερον νόμον** ^b ἠεληήσαμεν κρίνειν. ⁷ ^b παρ-
^{ref.} ^{u — ch. xix.} **ελθὼν δὲ Λυσίας** ^c ὁ χιλιάρχος ^d μετὰ πολλῆς ^e βίας ^f ἐκ
^{40 al.} ^{v See ch. xvii.} **τῶν** ^g χειρῶν ^h ἡμῶν ⁱ ἀπήγαγεν, ^j κελεύσας τοὺς ^k κατ-
^{6. w. kat.,} ^{here only.} **ηγόρους** ^l αὐτοῦ ^m ἔρχεσθαι ⁿ ἐπὶ σ[] ^o παρ' οὗ ^p δυνήσκει αὐτὸς
^{w here only.} ^{Job xv. 34.} ^{x ch. v. 17 ref.} ^{y constr., ch. ix. 26. xvi. 7 only.} ^{z Matt. xii. 6 only.} ^{a Neh. xiii. 18.} ^{b Esak. xxi. 26.}

(copt sah slav): **συγγ. ακουσ. ημων** 180: **ημων** om 96. 142 al.—5. **γαρ** om 100 v copt
αeth.—στασεις (copt as suiting better πασι τ. ιουδ. κ.τ.λ.) RABE 13. 15. 40. 68. 73.
 105-6 al v copt Chr Thl² Oec: txt GH most mss syrr sah aeth al.—**πασιν** E: txt A.—
αft 6c, ins κατοικουσι 57². 177.—**πρωστατην** 45: **πρωτοστατης** 13.—**των** om 177.—
 6. from kai kata . . . to επι σε om ABGH 4¹. 19². 26. 33-6. 65-6². 73-8. 80.
 93-5 to 7. 100-1-4. 13-26-42 all am tol latt copt sah slav mss Bed: ins (with consid varr
 see below), E 13. 15. 18. 25-7-9. 31-2. 40-2-6. 57. 66¹-8. 73-6. 98-9. 105-6-33-80 all
 (mss mentd by Bed) syrr (aeth) al Chr Thl Oec Cassiod. (see notes).—for ηθελ.,
 ηβουληθημεν (or εβ.) 31. 40-6. 66².—rec **κρινειν**, with some mss Thl² Oec: txt E 13. 15.
 18. 25-7-9. 42-6. 57. 66¹-8-9. 73-6. 98-9. 105-6-33-80 al Chr Thl¹.—7. **βια πολλη** 32. 42-6.
 57. 66¹.—for **απηγαγεν** to σε, αφειλετο (ατο 42) και προς σε απειστειλεν 32. 42-6. 57.
 66¹ al slav-ms: **κελευσασθαι επι σε παραγγελιας τοις κατηγοροις ερχεσθαι επι σοι** 180.
 —8. **αft κελουσας**, ins και 32. 42. 57. 69. 133 al arm.—**αυτου** om 69.—**προς σε** (the force
 of επι being overlooked) E 46. 133: om 32. 42. 57 al slav-ms: **επι σου** 25-7-9. 40. 66¹-8.
 76. 98². 106-37 al Chr-ms Thl¹: **επι σοι** al: txt some mss (qu?).—**παρω** E 36: **παρ**
ων 8. 15. 27-9. 66¹. 106-80 al: txt ABGH al v (a quo) (περι ου copt?) al Chr Thl
 Oec.—**δυνησει** E 13: **δυνασαι** sah Chr Thl: **δυνασε** 73: add και 25. 66¹ latt Thl².—
αυτος om A vss: **αυτου** 26: **αυτους** 40.—**διαγνωναι** 133.—at end, ins ειποντος δε

vocabulum saepe diis tribuerunt' (Beng.).
 'Providentia Caesaris' is a common phrase
 on the coins of the emperors (Mr. Hum-
 phry). 3. **πάντη κ. πανταχοῦ**] belongs to
 ἀποδεχ., not to γινομένων, in which
 case they would naturally precede the partic-
 ple.—'We receive, &c., not only here
 in thy presence, but also at all times
 and in all places.' A refinement of flat-
 tery.

4. **ἐπὶ πλείον**] viz. than the
 matter demands: 'too long.' **ἐγ-
 κένω.**] See reff. **συντόμως**] As Meyer
 observes, we need not supply **λεξόντων**,
 but take **συγγ.** as the measure of the time
 implied in **ἀκούσαι**. 5. **λοιμὸν**] See reff.
 and Demosth. p. 794. 5, οὗτος οὖν αὐτὸν
ἐξαιτήσεται ὁ φαρμακός, ὁ λοιμὸς . . . The
 construction here is an anacoluthon, there
 being nothing to follow up the part. **εὐρόντες**.
 The part. cannot be taken for the finite verb.
 See Winer, § 46. 2. **ἡ οἰκουμένη**] would
 here mean the Roman 'orbis terrarum.'

Ναζωρ.] This is the only place in
 the N. T. where the Christians are so called.
 The **Jews** could not call them by any name
 answering to **Christians**, as the hope of a
Messiah was professed by themselves.

6.] Considerable difficulty rests on the
 omission of the words **καὶ κατὰ ἐπὶ σὶ**.
 Their absence from the principal MSS,
 their many variations in those which con-
 tain them, are strongly against their genu-
 ineness; as also is the consideration that
 no reason for their omission can be sug-
 gested. On the other hand, as De Wette
 observes, it is hardly imaginable that so
 little should have been assigned to the
 speaker as would be if these words were
 omitted. Besides this, the historic aorist
ἐκρατήσαμεν seems to require some sequel,
 some reason, after his seizure, why he was
 there present and freed from Jewish dur-
 ance. The phenomena are common enough
 in the Acts, of unaccountable insertions,
 and almost always in D (here deficient).
 See a list of such in Prolegg. to Acts, § iv.
 2 (γ). But in this place it is the omission
 which is unaccountable, for no similarity
 of ending, no doctrinal reason can have
 led to it.

8.] **παρ' οὗ**, if the disputed
 words be *inserted*, refers naturally enough
 to **Lysias**; but if they be omitted, to **Paul**,
 which would be very unlikely,—that the
 judge should be referred to the prisoner

^a ἀνακρίνας περὶ πάντων τούτων ^b ἐπιγνώναι ^c ὧν ἡμεῖς ^d κατηγοροῦμεν αὐτοῦ. ^e ⁹ συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι, ^f φάσκοντες ταῦτα ^g οὕτως ^h ἔχειν. ⁱ ¹⁰ ἀπεκρίθη τε ὁ Παῦλος, ^j νεύσαντος αὐτῷ τοῦ ^k ἡγεμόνος λέγειν, ^l Ἐκ πολλῶν ἐτῶν ^m ὄντα σε κριτὴν τῷ ⁿ ἔθνει τούτῳ ἐπιστάμενος ^o εὐθυμότερον ^p τὰ περὶ ἑμαυτοῦ ^q ἀπολογοῦμαι, ^r ¹¹ δυναμένου σου γνῶναι ὅτι οὐ πλείους εἰσὶν ^s μοι ἡμέραι δεκαδύο ἀφ' ^t ἧς ^u ἀνέβην ^v προσκυνήσων ἐν Ἱερουσαλὴμ, ^w ¹² καὶ οὕτε ἐν

αὐτοῦ ταῦτα 137 syr.*—9. rec συνεθεντο (error? or the force of the compound was overlooked), with some mss Oec: txt ABEGH 4. 13. 18. 31-6. 40-2. 57. 66¹-9. 73. 80. 95-6. 105-13-33-37-42-77 all Chr Thl: συνεπειθοντο 13. 180: απεκριναντο sah aeth: adjeecerunt v e: litigarunt Syr: acclamarunt ar-erp: consenserunt ar-pol.—δε om 137. —οι om 13. 42. 78. 95 al.—λεγοντες 68.—οὕτως om 4¹.—10. rec δε (alteration of characteristic re), with GH al vss Chr al: txt ABE-gr 25. 40-2. 57. 69. 137 al aeth al (om copt) Thl¹.—ο om 180.—αυτου 4. 57. 99. 137 al.—λαλειν 137.—αγων om 177.—κριτ. δικαιον E 15. 18. 25-7-9. 36-8. 40. 66²-8. 73-6. 80. 93-8-9. 105-13-37-80 al syr al Chr (expressly) Thl (scholia in 100) Alcim.—ευθυμως (the force of the comparative being neglected) KABE 13. 15. 25. 36. 40. 68. 73. 105-33-37-80 v vss (appy: so Tisch) Ath Thl²: txt GH &c Chr Thl¹ Oec.—11. σου om A.—επιγινωσκει AE 15. 18. 27-9. 36. 66²-8. 73-6. 98-9. 105-37-80 al Thl: txt B (e al) GH &c Chr Oec.—rec bef δεκαδ., ins η: but om MSS all.—for δεκαδυο, δωδεκα (corrns) ABE 13. 31. 40. 65-8. 73. 105-33-37 al Thl: txt GH most mss Chr Oec.—αφ ης ημερας 95¹.—προσκυνησαι E ('not A', Tisch) 137 sah.—for εν, εις AE 4. 13. 15. 18. 25. 36. 40. 68. 73. 97. 105-33-80 al copt sah Thl:

(for examination by torture [Grot. and al.] on a Roman citizen is out of the question) for the particulars laid to his charge. Certainly it might, on the other hand, be said that Tertullus would hardly refer the governor to Lysias, whose interference he had just characterized in such terms of blame; but (which is a strong argument for the genuineness of the doubtful words) remarkably enough, we find Felix, ver. 22, putting off the trial till the arrival of Lysias.

9. συνεπέθ.] 'joined in setting upon him,' bore out Tertullus in his charges.

10. ἐκ πολλῶν ἐτῶν] Felix was now in the seventh year of his procuratorship, which begun in the twelfth year of Claudius, A.D. 52.—The contrast between Tertullus's and Paul's 'captatio benevolentiae' is remarkable. The former I have characterized above. But the Apostle, using no flattery, yet alleges the one point which could really win attention to him from Felix, viz. his confidence arising from speaking before one well skilled by experience in the manners and customs of the Jews.

11. ἡμέραι δεκαδυο] The point of this seems to be, that Felix having been so long time a judge among the Jews, must be well able to search into and adjudicate on an offence whose whole course was comprised within so short a period.—The twelve

days may be thus made out: 1. his arrival in Jerusalem, ch. xxi. 15—17; 2. his interview with James, ib. 18 ff.; 3. his taking on him the vow, ib. 26; 3—7. the time of the vow, interrupted by—7. his apprehension, ch. xxi. 27; 8. his appearance before the Sanhedrim, ch. xxii. 30 ff.; 9. his departure from Jerusalem (at night); and so to the 13th, the day now current, which was the 5th inclusive from his leaving Jerusalem. This, which is also De Wette and Meyer's arrangement, is far more natural than that of Keim, Olsh., Heinr. &c., who suppose that the days which he had already spent at Caesars are *not* to be counted, because his raising disturbances while in custody was out of the question. The view advocated by Wieseler (Chron. der Apost.-gesch. pp. 103 ff.), that Paul was apprehended on the very day of his appearance with the men in the temple, I cannot but regard, notwithstanding his arguments in its favour, as inconsistent with the text of ch. xxi. 26, 27; as also his idea that the Apostle did not take the vow on himself: the expression σὺν αὐτοῖς ἀγνοσθῆναι clearly negating the latter supposition; and τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ver. 26, being manifestly, unless to one warped by a hypothesis, identical with αἱ ἡμέραι of ver. 27. See note there. I mention this here, be-

u Luke v. 33. 1 Tim. v. 23. only 1. (Ezek. xxxi. 8 Alex.). 2 Macc. viii. 8. v Luke xxi. 14. ch. xx. 11 only. w. dat., here only. Prov. xxiii. 30. w ch. xxviii. 30 only. See Matt. ii. 16. 2 Macc. x. 3. x — ch. vii. 28, 30 al. Gen. xxv. 24. y here only. 1 Chron. xviii. 17. λ. διαδ., so *καταθέσθαι* acceptd, Flin. Epist. ix. 13, end. s — ch. xxv. 8, 9. s — ch. xxv. 9 only. 1 Macc. x. 28 (vat.). *ἐπεργασίαν καταθέσθαι*, Demosth. 198. 22. b — ch. xxv. 14. Luke xv. 4. Dan. x. 13. c — Mark xv. 7. d — here only. See ch. xx. 18. xxi. 4. e ch. xiii. 84 only. See Ex. v. 3. f — ch. xv. 2. Matt. xx. 18. Est. vii. 6, 7. g ch. xxiv. 1. See ch. xiii. 15 reff. h ch. xiii. 60 reff.

om B.—rec aft παυλ. add *οπως λυση αυτον* (a gloss from the marg), with GH al (ina απολος. av. 4. 69. 80. 98 marg 100-4) copt al Chr Thl Oec: txt ABCE 40. 68. 73. 81. 107 v syrr arm (æth).—αυτον om 38. 93-6.—*μεταπειψαμενος* 133.—for ωμιλ. (ομιλ. G), διελγετο C 15. 18. 36. 180.—27. aft διαδοχον, ins της ηγεμονιας αυτου syr.—ο φηλιξ om 73.—aft φστον, ins τον δε παυλον εισειεν εν τηρησει δια δρουσιλλαν 137: παυλω δε επιτρεψεν εν φυλακη λαλειν syr-marg.—τε om arm: δε 13. 14. 27-9. 38. 40-2. 68. 93-6. 105-37 v syr ar-erp copt Chr Thl.—*χαριτα* (corra, as is also *χαριν*, because one favour only is here spoken of: see ch. xxv. 9) ABC 13. 25: *χαριν* EG 14¹. 27. 40. 66¹-8. 73. 96. 105-37 v (Syr ar-erp copt) Chr Thl²: txt H most mss (appy) no versions appy (Thsch).

CHAP. XXV. 1. τη επαρχιω A.—aft κατεβ., ins απο καισαρειας 137.—2. ενεφα νησαν H 25-6. 68. 105 Thl² Oec (so also ch. xiii. 22; xxiv. 1; xxv. 15).—rec δε (alteration of characteristic τε) with EGH &c copt syr al Thl: txt ABC 13 (al?) v syr æth al Chr Thl² Oec.—οι αρχιερεις (see note) ABCEG 14. 27-9. 36-8. 40. 65-6¹-8. 73. 80. 95. 105-37 al v Syr ar-erp copt æth arm slav Chr-text: ο τε αρχιερεις

merely in his *sending away* Paul: no impression for *good* was made on him.

26.] 'Lex Julia de repetundis præcipit, ne quis ob hominem in vincula publica conjiciendum, vinciendum, vincirive jubendum, exve vinculis dimittendum; neve quis ob hominem condemnandum absolvendumve . . . aliquid acceperit.' Digest. xl. 11. 3. Cited by Mr. Humphry, who observes: Albinus, who succeeded Festus, so much encouraged this kind of bribery, that no malefactors remained in prison, except those who did not offer money for their liberation (Jos. B. J. ii. 14. 1). St. Paul did not resort to this mode of shortening his tedious and unjust imprisonment, and Tertullian ('de Fuga in Persecutione') quotes his conduct in this respect against those who were disposed to purchase escape from persecution: a practice which prevailed and became a great evil in the time of Cyprian. See his Epistles, lii. and lxviii., denouncing the Libellatici.

27. διετίας] viz. of Paul's imprisonment.

Πόρκιον Φήστον] Festus appears to have succeeded Felix in the summer or autumn of the year 60, A.D.: but the question is one of much chronological difficulty. It is fully discussed in Wieseler, Chron. d. Apost.-g. pp. 91-99. He found the province (Jos. Antt. xx. 8, 10 wasted

and harassed by bands of robbers and sicarii, and the old plague of false prophets. He died, after being procurator a very short time,—from one to two years. Josephus (B. J. ii. 14. 1) contrasts him, as a putter down of robbers, favourably with his successor Albinus.—On the deposition, &c. of Felix, see note, ch. xxiii. 24. *χαρίτας καταθέσθαι*] See reff. 'Est locutio bene Græca, Demostheni quoque usitata et Xenophonti: quales locutiones non paucas habet Lucas, ubi non alios inducit loquentes, sed ipse loquitur, et quidem de rebus ad religionem non pertinentibus.' Grot. The reading *χαρίτα*, so strongly supported by MSS, has evidently been a correction to suit the context, only *one* such act being spoken of. But the plural describes the *wish* of Felix to confer *obligations* on the Jews, who were sending to complain of him at Rome,—and so win their favour. *δεδεμένον*] There was no *change* in the method of custody, see note on ver. 23. He left him in the '*custodia militaris*' in which he was.

XXV. 1.] The term *επαρχία* is properly used of a *province*, whether imperial or senatorial (see note on ch. xiii. 7),—but is here loosely applied to Judæa, which was only a procuratorship, attached to the *province* of Syria. So also Josephus calls

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Ἰουδαίων ^κκατὰ τοῦ Παύλου, καὶ ^ιπαρεκάλουν αὐτὸν ^ι—Matt. xviii. 30. ^καἰτούμενοι ^ιχάριν κατ' αὐτοῦ, ὅπως ^μμεταπέμψηται ^κ—ch. xii. 30. αὐτὸν εἰς Ἱερουσαλὴμ, ^νἐνέδραν ποιοῦντες ^οἀνελεῖν αὐτὸν ^κ—Matt. vii. 9 f. ^ρκατὰ τὴν ὁδόν. ⁴ὁ μὲν οὖν Φῆστος ἀπεκρίθη ^ιτηρεῖ- ^κ8 Kings xix. 4. σθαι τὸν Παῦλον ^ιεἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν ^νἐν ^κτάχει ^ιἐκπορεύεσθαι. ⁵Οἱ οὖν ἐν ὑμῖν, φησὶν, δυνατοὶ ^ο—Matt. ii. 16 al. ^νσυγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, ^κκατηγο- ^κxvii. 10. ^ρρεῖτωσαν αὐτοῦ. ⁶ἡ διατρίψας δὲ ^νἐν αὐτοῖς ἡμέρας οὐ ^κxvii. 14. ^ρπλείους ὁκτὼ ἢ δέκα, ^κκαταβὰς εἰς Καισάρειαν, ^ντῷ ^κἐπαύριον ^ικαθίσας ἐπὶ τοῦ ^δβήματος ἐκέλευσε τὸν Παῦ- ^κJosh. v. 7. ^ρλον ^ιἀχθῆναι. ⁷ἡ παραγενομένου δὲ αὐτοῦ ^κπερίεστησάν ^κ—ch. xii. 6. οἱ ἀπὸ Ἱεροσολύμων ^κκαταβεβηκότες Ἰουδαῖοι, πολλὰ ^κ—ch. viii. 40. ^ρκαὶ ^ιβαρέα ^ιαἰτιώματα ^κφέροντες, ^αοὐκ ^ιἴσχυον ^μἀπο- ^κxviii. 21 al. ^ρ—Cor. i. 28. ^ν—here only. ^κ—Ps. xlviii. 17.

x and constr. ch. xxiv. 8.

γ ch. xii. 19 ref.

σ—ch. xiv. 21 al. fr.

α ch. viii. 15 al. fr.

b John i. 29 al.

ε—ch. xxiii. 8. ver. 17.

δ ch. xviii. 12 ref.

ε—ch. xxi. 16 al.

f—Luke xii. 61 ref.

g—John xi. 42 only (3 Tim. ii. 16).

h—2 Cor. x. 10.

i—2 Kings xiii. 21.

h—2 Cor. x. 10.

i—here only.

k—ch. xxvi. 10 only.

l—Matt. viii. 28.

28 al. Isa. i. 2.

m ch. ii. 22 ref.

32. 42. 57. 69 al lect 40 Chr-comm: txt H &c Thl¹ Oec.—των ιουδ. om 3. 43. 65: της πολεις 133.—τα κατα 13. 68.—του om 96. 142.—aft αυτον, ins οι την ευχνην πεποι-
κοτες, κατα το δυνατον, ινα εν ταις χερσιν αυτων γεινηται syr-marg.—3. for κατ, παρ
C 18. 36. 105. 180 tol Syr arr latt Chr (text).—εις ιεροσολυμα E 96.—ενεδρον 137 Chr.
—τον ανελ. 180.—4. τ. π. τηρεσθαι 68.—rec εν καισαρια (corrta for simplicity), with
GH &c Chr al: txt ABCE 13. 40. 73.—δε om 13.—μελλειν om E: μελλον 96.—εν
ταχει om 31.—5. rec δυν. εν υμιν (transposition for periphrasis), with GH &c syr Thl
Oec: txt ABCE 13. 31. 40. 105 v arm (copt) Chr (comm): φησιν om 99 Syr arr
Lucif: δυν. also om Lucif.—aft εστιν, add αποπον 27. 36. 43. 57. 98. 105-6. 180 syrr
Thl²: τουτω om 133: for τουτω, αποπον ABCE 4². 13. 15. 18. 40. 65. 73 al v arm slav
Lucif: τουτω αποπον 42. 57. 66²-8. 81. 96-7-9. 137. 180 (αποπον has been a gloss on
τι, see Luke xxiii. 41: and so has been inserted variously): txt GH most mss syrr copt
al Chr Thl¹ Oec.—κατηγορητησαν 38. 180.—6. rec ημ. πλειους η δεκα, with GH al Chr
(text) (Chr comm om πλ. η) Thl¹ Oec: txt ABCE-gr (ou om E gr 19². 25. 40. 66¹. 80².
96 syrr: πλειονας B: πλειονες 38) 13. 15. 27-9. 31. 63-5-6²-8. 73. 105-33 lect 40 v
e copt arm Thl²: also, omg ου πλ., 137 Syr ar-erp sah eth: ου πλειους η δεκα 18. 63. 76.
180 al slav-ed: πλειους η οκτω 32. 42¹. 57 (on the varr, see notes).—κατεβη 180.—και
τη επανρ. A.—αχθ. τ. π. G syrr copt.—εκελευσεν CE: txt A.—7. aft περιεστ. ins αυτον
(interpoin for periphrasis) ABCE (αυτω E al Thl²) G 13. 15. 18. 29. 36. 40. 65-6²-8.
73. 105-80 lect 40 v Syr arm Thl² Lucif: txt H most mss copt al Chr Thl¹ Oec.—
καταβαντες 96. 142.—rec αιτιαματα, with many mss Thl¹ Oec: txt ABCEGH
42. 57. 65. 73-6. 8. 96-7. 126-42-80 all Chr Thl².—rec φεροντες κατα τον παυλον,
with GH al syr al Chr Thl¹ Oec: επιφερ. τω παυλω E: καταφ. του π. 105: καταφε-
ροντες ABC 13. 40 v al Lucif: φερ. κατ. αυτου 17, 18. 68 Syr copt eth sah: txt 73
(φεροντες seems to have been the origl text: then κατα τον παυλον, κατ αυου,
καταφερ. &c to have been glosses. So De Wette and Meyer: Lachm and Tisch read

Festus *ἑπαρχος*, Antt. xx. 8. 11; as also Albinus, ib. 9. 1. 2. *ὁ ἀρχ.*] It has been imagined, that *ὁ ἀρχ.* has been a correction to suit the former part of the narrative. But it is much more probable that *οἱ ἀρχιερεῖς* has been substituted for it, to suit the assertion of Festus, ver. 15.—So Meyer and De Wette. The H. P. now was Ishmael the son of Phabi, Jos. Antt. xx. 8. 11. *πρῶτοι* is more general than *πρεσβύτεροι*, though most of the *first men* must have been members of the Sanhedrim.

Festus, relating this application, ver. 15, calls them *πρεσβύτεροι*. 3. *χάριν* = *καταδικην*, ver. 15. *ποιοῦντες*, not for *ποιήσαντες*: they were *making*, *contriving*, the ambush already. The country was at this time, as may be seen abundantly in Jos. Antt. xx., full of sicarii; who were hired by the various parties to take off their adversaries. 6.] The number of days is variously read: which has probably arisen from the later MSS, which have *η* for the *δεκά* of the more

u John i. 29 ref.
v — ch. v. 26.
xxvii. 10 al.
fr. 1 Mac. ix. 87.
w here only.
Zech. x. 1.
— Polyb. i. 87. 5 al.
x here only f.
y here only f.
Job xxxix. 28.
a ver. 6.
b here only.
Prov. viii. 27.
Wisd. ix. 10.
c Rom. viii. 27.
84. xl. 2.
Heb. vii. 26.
2 Mac. iv. 86 f.
d here only f.
θεοῦ ἐπι-
βοήθειαν.
Thucyd. iii. 59.
Polyb. xviii. 8. l. d ch. iv. 13. x. 24. See John i. 5. e ch. xxiv. 15, 20 al. f ver. 11. g — ch. xx. 16 ref.

23^a Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης ὡς μετὰ πολλῆς φαντασίας καὶ εἰσελθόντων εἰς τὸ ἄκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἑξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστος ἡχθη ὁ Παῦλος. 24 καὶ φησιν ὁ Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. 25 ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν σεβαστὸν, ἔκρινα πέμπειν. 26 περὶ

ABC
EGH

—and ἐφ' and ο δε were inserted to distinguish the speakers).—23. ἐπαυρ. ον 38.—εἰσελθόντος Ε (Bornemann): ἐλθόντων εἰς 142: εἰσελθόντες 180.—βερνικης C (latt mss).—ἀκροτηριον H.—rec τοις χιλ. (the usage of omg art aft a preposition not being recognized), with GH & Chr al: txt ABCE 3. 13. 40-2. 65-8. 95¹. 105-37 al.—rec aft κατ' ἐξ. (καθ' ὑπεροχὴν 3. 95¹ schol in 40) add ουσι (supplementary interpoin), with EGH & c: txt ABC (καθ' C) 13. 27. 40. 66². 105 al Chr (comm).—24. συν. ημ. παρόντες 95.—τοῦτο 180.—for ου, τοῦτο 137.—rec παν, with H & c: txt ABCEG 25. 36. 40. 68. 105-37-80 Thl²: om 4¹. 16. 23. 37. 100.—ἐνέτυχεν B 25. 40.—styr-marg (and therefore perhaps D, had it been preserved) has: ut traderem eum iis ad tormentum sine defensione. Non potui autem tradere eum propter mandata quae habemus ab Augusto. Si autem quis eum accusaturus esset, dicebam ut sequeretur me in Caesarem, ubi custodiebatur. Qui quum venissent, clamaverunt ut tolleretur e vita. Quum autem hanc et alteram partem audivissem, comperi quod in nullo reus esset mortis. Quum autem dicerem: Vis iudicari cum iis Hierosolymae? Caesarem appellavit. De quo nihil certum scribere domino meo habeo: and simply (see Scholz) the bohem. version.—κ. ἐνθαδ. om v e.—βωοντες AB.—αυτον ζην (transposn for euphony?) ABCE 13. 31. 40. 69 al v Syr arm Chr, (comm) Thl¹: txt GH most mss Chr Thl Oec.—25. καταλαβουην (emendn of constr) ABCE 8. 17. 40. 68. 73. 105 v: txt GH most mss syr æth al Chr Thl Oec.—rec θαν. αυτ. (transp. of characteristic order), with GH al Chr al: txt ABCE 40 am (latt mss): αυτον αξιον 68 arm Thl²: πεπραχεναι αυτον 105-37: om αυτ. 73.—πεπραχ. τι 73.—om και (corrpn to suit καταλαβουην above) ABCE 13. 17. 40. 68. 73. 100 v al Thl²: txt GH most mss syr al Thl¹ Oec.—rec πεμπ. αυτον, with EGH & c

πέμπει αὐτόν. 23.] ἐβουλόμην does not (as Calvin) imply any former wish of Agrippa to hear Paul. It is, as Meyer explains it, a modest way of expressing a wish, formed in this case while the procurator was speaking, but spoken of by Agr. as if now past by, and therefore not pressed. We say somewhat similarly, 'I was wishing.' See ref. and note there. Cf. Aristoph. Av. 1027: ἐκκλησιάζει δ' οὖν ἰδιόμην οἰκοί μινων; and see other exx. in Bernhardt, Syntax, p. 373 ff. Agrippa, as a Jew, is anxious to hear Paul's defence, as a matter of national interest. The procurator's ready consent is explained ver. 26.

23.] φαντασία is of frequent use in this sense in Polybius and later Greek writers. Herodotus uses the verb φαντάζεσθαι for 'superbire,' vii. 201: ὁρᾷς ὡς γὰρ ὑπερίχοντα ζῶα κεραυνοὶ ὁ θεός, οὐδ' ἐὰ φαντάζεσθαι. See Wetst., who finely remarks on the words, 'In eadem urbe, in

qua pater ipsorum a vermibus corrosus ob superbiam perierat.'

ἀκροατήριον] after the Latin 'auditorium': perhaps no fixed hall of audience, but the chamber or saloon set apart for this occasion.

χιλιάρχοις] Jos. (B. J. iii. 4. 2), speaking of Titus's army, says, προσεγένοντο δὲ καὶ ἀπὸ Καισαρείας πέντε (στῆλαι). These, then, were the tribunes of the cohorts stationed at Caesarea. Stier remarks (Red. der Apostel. ii. 397), "Yet more and more complete must the giving of the testimony in these parts be, before the witness departs for Rome. In Jerusalem, the long-suffering of the Lord towards the rejectors of the Gospel was now exhausted. In Antioch, the residence of the Præses of Syria, the new mother church of Jewish and Gentile Christians was flourishing; here, in Caesarea, the residence of the procurator, the testimony which had begun in the house of Cornelius the centurion, had now risen

οὐ ἂσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω, διὸ προ-
 ἤγαγον αὐτὸν ἐφ' ὑμῶν καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ
 Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι
 γράψω. 27 ἄλογον γάρ μοι δοκεῖ πέμποντα δέσμιον
 μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημαῖν.

XXVI. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη
 Ἐπιτρέπεται σοι περὶ σεαυτοῦ λέγειν. τότε ὁ Παῦλος
 ἀπελογεῖτο ἐκτείνας τὴν χεῖρα Περὶ πάντων ὧν
 ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγήμαι
 ἱμαντὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολο-

ii. 12. Job xxxii. 14. Xen. Cyr. viii. 4. 39. s. Luke xxi. 14. Rom. ii. 15. Jer. xli. 1.
 al. ἀνέτεινε τὴν δεξιὰν ὡς δημηγορήσαν, Polygen. iv. p. 317 (Wahl). u. ch. xix. 38. Matt. viii. 8.
 ix. 6. Phil. ii. 8 al. fr. Paul. Job xlii. 6. w. ch. xxiii. 80. ref. v 3 Cor.

vss Chr Thl Oec: txt ABC 3. 13. 15. 25. 36. 40. 65. 73. 180 al v arm Thl².—26. ἀσφαλώς
 C: ασφ. τι om e Syr: περι . . . έχω om ar-erp.—aft τω κυρ. add μου 15. 18. 25-7-9.
 38. 68. 98 marg 105-80 copt arm syr* Thl²: ημων syr-marg.—προσηγαι. E-gr 16.
 17: επηγαι. A.—κρισεως E.—γινου. 180.—for σχω, έχω AE 137 Thl².—rec γραψαι,
 with EGH al: txt AB (“-φω in Benti appears to be an error, as also is “γραψω B”
 Scholz al at the first γραψαι above.” Tischend) C 13. 105 (al ?) syr vss (“many of wh
 have -ψω before also.” Tisch).—27. μοι δοκ. om Syr ar-erp: δοκ. μοι 137: add ειναι 31.
 40 Chr-comm.—πμποντι G 37. 43. 133.—E v al have μη aft ιωτιας.

CHAP. XXVI. 1. επιτερεπται G: -απται 5. 137 al Thl².—rec υπερ σ., with B (e sil)
 G & c Chr al: txt ACEH 13. 27-9. 36. 73. 80. 105-80: λαλειν περι σ. 137.—aft παυλ.
 add πεποιθως, και εν πνευματι αγιω παρακληθεις syr*.—εκτ. την χ. απελ. (corrpn of
 order) ABCE 13. 40. 66-8. 73. 99. 133-80 lectt 13. 14 v Syr copt arm Thl²: txt GH
 most mss syr Chr Thl¹ Oec: τας χειρας 137.—2. for περι παντων . . . ζητηματων,—
 137 has περι παντων των κατα ιουδαιους εθνη τε και ζητηματων επισταμενος.—rec
 μελλ. απολ. ιπι σου σημ. (simplifn of order), with some mss Oec: txt (απολ. σημ. EGH
 all v syr al Chr Thl¹ Bed) ABCEGH all vss Chr Thl: απολογησασθαι 1. 38. 80. 95.

upward, till it comes before this brilliant assembly of all the local authorities, in the presence of the last king of the Jews.”

24. ἔπειν τὸ πλ.] At Jerusalem (ver. 1) literally, by the popular voice (probably) of some tumultuous outcry:—here, by their deputation. 25. καὶ . . . 26] ‘and moreover.’ These reasons did really coexist as influencing his determination. Mr. Lewin cites, on ver. 12, Dig. xlix. 1. 16: ‘Constitutiones quæ de recipiendis, necnon, appellationibus loquuntur, ut nihil novi fiat, locum non habent in eorum persona quos damnatos statim puniri publici interest, ut sunt insignes latrones, vel seditionum concitatores, vel duces factionum.’

26. ἀσφαλές] ‘fixed, definite.’ The whole matter had been hitherto obscured by the exaggerations and fictions of the Jews.

τῷ κυρίῳ] viz. Nero. Augustus and Tiberius refused this title; Caligula and (apparently) all following bore it. “Thus Tertullian, Apol. xxiv.: ‘Augustus imperii formator ne dominum quidem dici se volebat;’ and Suet. Aug. 53: ‘Dominum se appellari ne a liberis quidem aut nepotibus vel serio vel joco passus est;’ and Tib. 27: ‘Dominus appellatus a quodam

denuntiavit ne se amplius contumelias causa nominaret.’ Caligula accepted the title, according to Victor, ap. Eckhel, viii. 364. Herod Agrippa had applied it to Claudius (Philo ap. Spanheim. Numism. ii. 482); but it was not a recognized title of any emperor before Domitian. Suet. Dom. 13: ‘Martialis,—Edictum Domini Deique nostri.’” Mr. Humphry.

26.] γράψω has apparently been altered to γράψαι to suit the τι γράψαι above.—Olsh. remarks, that now first was our Lord’s prophecy Matt. x. 18. Mark xiii. 9 fulfilled. But Meyer answers well, that we do not know enough of the history of the other App. to be able to say this with any certainty. James the greater, and Peter, had in all probability stood before Agrippa I. See ch. xii. 2, 3.

XXVI. 1.] The stretching out of the hand by a speaker was not, as Hammond supposes, the same as the κατασιμν τῇ χειρὶ of ch. xii. 17; xiii. 16. The latter was to ensure silence; but this, a formal attitude usual with orators. Apuleius, Met. ii. p. 54 (Meyer), describes it very precisely: ‘Porrigit dextram et ad instar oratorum conformat articulum, duobusque infimis conclusis digitis ceteros emi-

e ch. xii. 19
f Gal. ii. 2 only
2 Macc. iii.
9.4
g ch. xxiv. 22
h ch. xxiv. 27.
i ch. xvi. 36.
27. xxiii. 18.
k — ch. viii. 40.
xviii. 21 al. fr.
l ch. xxiv. 1.
See ch. xxiii.
16 reff.
m ch. xii. 20.
n here only.
Ozian, Var.
Hist. v. 18.
Herodian,
vii. 4.
o See ver. 11.
q Abol., ch.
xxiv. 2 reff.
r Luke ii. 31.
ch. iii. 18
reff.
s ch. xxiii. 30.
t — Rom. xv.
29. Heb. xii. 17.
x here only.

σόμενοι τὸν Φῆστον. ¹⁴ ὥς δὲ πλείους ἡμέρας °διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἄνεθετο τὰ κατὰ τὸν Παῦλον, λέγων Ἀνὴρ τις ἐστὶ ἡ καταλειμμένος ὑπὸ Φήλικος δέσμιος, ¹⁵ περὶ οὗ γενομένου μου ἡ εἰς Ἱεροσόλυμα ἐνεφάνισαν οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ ἡ καταδικῆναι. ¹⁶ πρὸς οὗς ἀπεκρίθη ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις °χαρίζεσθαι τινα ἄνθρωπον πρὶν ἢ ὁ ἡ κατηγορούμενος ἡ κατὰ ἡ πρόσωπον ἔχοι τοὺς ἡ κατηγοροῦντας, ἡ τόπον τε ἡ ἀπολογίας λάβοι περὶ τοῦ ἡ ἐγκλήματος. ¹⁷ συνελθόντων οὖν αὐτῶν ἐνθάδε ἡ ἀναβολὴν μηδεμίαν ποιησάμενος, ἡ τῇ ἐξῆς ἡ καθίσας ἐπὶ τοῦ ἡ βήματος ἐκέλευσα ἡ ἀχθῆναι τὸν ἄνδρα. ¹⁸ περὶ

ABC
EGH

u ch. xxii. 1. 9 Tim. iv. 16. v ch. xxiii. 29 only t. w — ch. i. 6 al. fr.
y ch. xxi. 1. xxvii. 18 only. See
Luke vii. 11. ix. 37. (Luke only.) z ver. 6.

al Chr Thl¹ Oec.—14. διετρίβεν (*corr*) H 42. 57. 78. 80. 97-8 all ar-pol æth Thl¹ Oec (ed).—15. ἐνεθ. μοι E arm: on -νησαν (40. 105 Thl¹ Oec), see ver 2: ἀνεφάνισαν 13 Chr.—γων ιουδ. om 13.—κατ αὐτου om 13. 66¹.—rec δικην (*see note*), with EGH most mss Chr Thl Oec: txt ABC 13. 25-7-9. 40. 66². 73. 105 al Bas: *damnationem* v l: χαριν ar-pol.—16. ρωμαίους 10. 31. 126: χαρισσασθαι 133.—τινι C 27-9. 105 al Bas (om Thdrt Tisch).—rec ανθρ. ις απωλειαν (*gloss*), with GH & Syr syr* (æth) Chr Thl Oec: txt ABC 13. 25-7-9. 40. 66² al v (*damnare: donare am*) copt sah arm Ath Thdrt Bas Act-chalced.—εχει 57. 68. 80. 99. 100-33-7-62-3-80 all Thl: εχη 104: σχοχη Thdrt: ιδοι slav-ms.—for τε, δε BE-gr.—λαβη 33. 80. 100-4 al Bas.—17. αυτων om B 13. 40-2. 57. 81. 95¹-7 al: ins AC (aft ενθαδε, αυτων δε 137) EGH & Chr Thl Oec.—καθησας 142.—εκελευσεν 13. 137.—σταθηναι 96. 142.—18. rec επιφερον (*corr*), as above ver 7),

and the appointment of the H. Priest. Some years after the same emperor added to his jurisdiction the former tetrarchy of Philip, and Batanea, Trachonitis, and Abilene (Antt. xx. 7. 1), with the title of King (B. J. ii. 12. 8). Nero afterwards annexed Tiberias, Tarichea, Julias, and fourteen neighbouring villages to his kingdom (Antt. xx. 8. 4). He built a large palace at Jerusalem (ib. 8. 11); but offended the Jews by constructing it so as to overlook the temple (ib.), and by his capricious changes in the High Priesthood,—and was not much esteemed by them (B. J. ii. 17. 1). When the last war broke out, he attached himself throughout to the Romans. He died in the third year of Trajan, and fifty-first of his reign, aged about seventy (Winer, RWB.). Βερνίκη] The Macedonian form (Βερνίκη or Βερρονίκη) for Φερηνίκη. She was the eldest daughter of Herod Agrippa I., and first married to her uncle Herod, prince of Chalcis (Antt. xix. 5. 1). After his death she lived with Agrippa her brother, but not without suspicion (φήμης ἐπισχυούσης, ὅτι τῷ ἀδελφῷ συνέει, Antt. xx. 7. 3; see also Juv. Sat. vi. 156 ff.); in consequence of which (ὅπως γὰρ ἐλέγξειεν ψεῖστο ψευδεῖν τὰς διαβολὰς, Antt. ib.) she married Polemo, king of Cilicia. The mar-

riage was, however, soon dissolved (ib.), and she returned to her brother. She was afterwards the mistress of Vespasian (Tac. Hist. ii. 81), and of Titus (Suet. Tit. 7; Winer, RWB.). ἀσπασόμενοι] on his accession to the procuratorship, to gain his favour. 14. ἀνέθετο] 'laid before,' so ref. He did this, not only because Agrippa was a Jew, but because he was (see above) *governor of the temple*. 15.] It seems more probable that the unusual word *καταδικῆναι* should have been changed to *δικην*, especially as *κατά* precedes, than the converse. Luke never uses *δικη*, except as *personified* ch. xxviii. 4; and in the only two places besides where it occurs in the N. T. (2 Thess. i. 9; Jude 7), it has the sense of *condemnation* or *punishment*; and in neither place is there any various reading. 16. χαρίζεσθαι] The words inserted in the rec., εἰς ἀπώλειαν, are a correct supplement of the sense: 'to give up,' i. e. *to his enemies*, and *for destruction*. De W. remarks, that the constr. of *πρὶν* with an opt. without *ἂν*, is only found here in the N. T. Hermann, on Viger, p. 442, restricts the opt. with *πρὶν* ἢ to cases where 'res narratur ut cogitatio aliusque:' so Paus., μὴ πρότερον φάναί ζητοῦντι μηνύσειν πρὶν ἢ οἱ καὶ ἐν

οὐ ^a σταθέντες οἱ ^b κατηγοροὶ οὐδεμίαν ^c αἰτίαν ^d ἔφερον ^a ch. xi. 18 reff. (Luke only.)
 ὧν ^e ὑπενόουν ἐγὼ, ¹⁹ ζήτηματα δὲ τινα περὶ τῆς ἰδίας ^b ver. 16.
^c = Matt. xxvii. 37 al. Gen. iv. 23.
^d = John xviii. 20. See ver. 7.
^e ch. xxiii. 25. fch. xv. 2 reff. g here only f. Jos. Anti. xix. 6. 9.
 δεισιδαιμονίας εἶχον ^h πρὸς αὐτὸν, καὶ περὶ τινος Ἰησοῦ ⁱ ch. xxiv. 19 reff. i ch. xxiv. 9 reff.
 τεθνηκότος, ὃν ^j ἔφασκεν ὁ Παῦλος ^k ζῆν. ²⁰ ἀπορούμενος ^l Cor. iv. 8. Gal. ii. 20. John xiii. 28 only. Gen. xxxii. 6. w. eis, here only. See Matthias,
 δὲ ἐγὼ εἰς τὴν περὶ τούτων ^m ζήτησιν, ⁿ ἔλεγον ^o ἐἰ βού-
 λοιτο πορεύεσθαι εἰς Ἱεροσόλυμα ^p κάκει ^q κρίνεσθαι περὶ
 τούτων. ²¹ τοῦ δὲ Παύλου ^r ἐπικαλεσαμένου ^s τρηθῆναι
 αὐτὸν εἰς τὴν τοῦ σεβαστοῦ ^t διάγνωσιν, ἐκέλευσα ^u τρη-
 σθαι αὐτόν ^v ἕως οὐ ^w ἀναπέμψω αὐτὸν πρὸς Καίσαρα.
 22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον ^x Ἐβουλόμην καὶ αὐτὸς
 τοῦ ἀνθρώπου ἀκοῦσαι. Ἀὔριον φησὶν ἀκούσῃ αὐτοῦ.

§ 578. Rom. iv. 20. 1 = 1 Tim. vi. 4. 2 Tim. ii. 23. Tit. iii. 9. (John iii. 26. ch. xv. 2. 1 Tim. i. 4) only f. m constr., here only. n ver. 9. o ver. 11. p ch. xii. 5. xxiv. 28. w. eis, 2 Pet. ii. 4. q here only f. Wisd. iii. 18. r = Luke xxiii. 7, 15 (Luke xxiii. 11. Philom. ii. 1) only f. Polyb. i. 7. 12. s imperf. — Rom. ix. 2 (ch. xxii. 22) al. See Winer, § 42. 2. t absol., Matt. vi. 80. ch. x. 11. 20. Isa. xlii. 13 al.

with H & Chr Thl (add *κατ' αὐτον* 68 Thl²) Oec: *νεφ.* 80 lect 5: txt ABCEG 13. 18. 27-9. 36. 40. 68. 73. 105 37-80 al.—*εγω υπενουν* ABC 13. 180 (all?) v al Thl² (*corr'n of order*): txt EGH most mss Chr Thl¹ Oec.—add *πονηραν* ABC¹ 13? (Scholz, but see below) 15. 36. 40. 68. 73. 105-6-37 v *syrr* ar-erp copt æth Thl²: *πονηρων* KBE 73. 100 lect 40: *πονηρίας* arm: *πονηρα* C²: *malum* v (*all additions, as asponon* ver 5): txt GH most mss ar-pol slav Chr Thl¹ Oec.—19. *περι της ιδιαις διαις*. om 26: for *ιδ.*, *εαυτων* 25.—for *αυτον*, *αυτους* A.—*ειλεγεν* 137.—20. *εις* (1st) om ΔΗ 1. 26. 42. 57. 95¹. 7-8. 142-77 al Thl¹ Oec: *περι την του*. 4. 38. 66². 93. 100 Chr: *εις την του*. 31. 137: *εις την* om 113 (Scholz).—rec *τουτου* (*corr'n to nisi παυλος, or ιησου?*), with H & c: txt ABCEG 13. 25. 36-8. 40. 68-9. 73. 93 5-6. 105-13-42-80 æth ar-erp al Syr copt Chr, Thl².—rec *ιερουσαλημ*, with G & c: txt ABCEH 17. 137-80 (al?) Thl².—*ερηθηναι* G.—21. *τρησθαι* (1st) C al: *αυτ. τρησθ.* 13 and (2nd) 137.—rec *πεμψω* (*neglect of force of compound*), with GH & Chr al: txt ABCE 13. 15. 36. 40. 68. 73. 97. 105-37-80 al Thl².—22. rec aft φηστ. ins *εφη* (see below), with CEGH & c: om AB am.—rec bef *αυρ*. ins *ο δε*, with CEGH & c: om AB v copt. (*The account of both these inærit I take to have been, that as the words stood, αγριππας appeared to be the subj of φησιν,*

Ἀκροκορινθῶν γένοιτο ὕδωρ.—On the practice of the Romans, here nobly and truly alleged, see citations in Grot. and Wetst. in loc. *τόπον*] This use of *τόπος* as the Lat. 'locus,' is not found in good Greek. 18. *περὶ οὗ σταθ.*] See ver. 7: E. V., 'against whom,' supposing *περὶ οὗ* to refer to *ἐπίφειρον*, is wrong. The word *πονηράν* or *πονηρῶν*, added in the best MSS. at the end of this ver., is evidently a gloss to explain *ὧν* or *αἰτίαν*, and is betrayed by the variations in its form and place. 'Hinc iterum conjicere licet, imo aperte cognoscere, adeo fuit fuisse calumnias ut in iudicii rationem venire non debuerint, perinde ac si quis convicium temere jactet.' Calv. 19.] *δαισινδαιμ.* is used by Festus in a middle sense, certainly not as = 'superstition,' E. V., speaking as he was to Agrippa, a Jew. 20.] See the real reason why he proposed this, ver. 9. This he now conceals, and alleges his modesty in referring such matters to the judgment of the Jews themselves. This would be pleasing to his guest

Agrippa. *ἄνωρ. εις*] so σὺ δ' εἰς τὰ μητρὸς μὴ φόβον νυμφεύματα, Soph. El. Tyr. 980; and ἀμφοῖν ἐς τίρας, Antig. 372. *ἔλεγον*] There is a mixed construction between 'I said, wilt thou . . .?' as in ver. 9, and 'I asked him whether he would . . .'. 21.] *τρηθῆναι* is not for *εἰς τὸ τρη.* (as Grot. and De W.), but follows directly on *ἐπικαλεσαμένου*. The constr. is again a mixed one between 'appealing so as to be kept,' and 'demanding to be kept.' *σεβαστοῦ*] This title, = Augustus, was first conferred by the senate on Octavianus (αὐτὸς γινόμενος ἀρχὴ σεβαστοῦ καὶ τοῖς ἑπειτα, Philo de Legat. ad Caium, p. 1012), and borne by all succeeding emperors. Dio Cassius (liii. 16) says: *Αὐγουστος, ὡς καὶ πλείον τι ἢ κατὰ ἀνθρώπους ὧν, ἐπεκλήθη. πάντα γὰρ τὰ ἐντιμώτατα καὶ τὰ ἐρωτάτα αὐγουστα προσαγορεύεται. ἐξ οὗπερ καὶ σεβαστὸν αὐτὸν καὶ ἑλληνίζοντίς πως, ὥσπερ τινα σιπτὸν, ἀπὸ τοῦ σεβάζεσθαι, προσέτιον. Ὁν ἀναπέμψω, Bornemann cites Lucian, Tox. § 17: ὁ δὲ βασιλεὶ τῷ μεγάλῳ ἀνα-*

δειξαι, τοῦ Παύλου ⁸ ἀπολογουμένου ὅτι οὔτε ° εἰς τὸν ABC
νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρα EGH
τί ° ἡμαρτον. ⁹ ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις ῥάχριν
ῥακαθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπεν Θέλεις εἰς
Ἱεροσόλυμα ⁹ ἀναβὰς ἐκεῖ περὶ τούτων ῥκριθῆναι ° ἐπ'
ἐμοῦ; ¹⁰ εἶπεν δὲ ὁ Παῦλος ° Ἐπὶ τοῦ ^d βήματος Καί-
σαρος ἐστὼς ° εἰμι, οὐ με δεῖ ῥκρίνεσθαι. Ἰουδαίους οὐδὲν
ἡδίκησα, ὥς καὶ σὺ ° κάλλιον ° ἐπιγίνωσκεις. ¹¹ εἰ μὲν
οὐν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ ° παραιτοῦ-

καταφεροντες only).—8. rec ἀπολογ. αὐτου (corrⁿ following on the insertion of κατ. τ. π. above), with GH al Chr (Thl¹) Oec: txt ABCE (του δε π. E am demid Lucif) 13. 17. 31. 40. 68. 73. 81. 137 v syrr ar-erp copt æth Thl¹ Lucif: ἀπολ. δε αὐτου 15. 36. 100-80 Thl¹.—τὶ om 57. 80. 105: τὶνα 137.—9. for δε, οὐν A al—rec τοις ιου. θελ. (emendⁿ of order), with GH & Chr Thl¹ Oec: txt ABCE 8. 13. 31. 40. 68. 105-37 al v tel demid arm Thl².—χαριτα A.—τουτου 133.—rec κρινεσθαι (corrⁿ), with GH & Chr al: txt ABCE 13. 40. 68. 73. 105 Thl².—υπ ἐμου 4. 15. 18. 36-8. 80. 93-7-8¹. 105-13-77-80 Chr comm Thl¹: απ 3: επι 133 (υπ and απ have arisen from the forensic sense of επι not being perceived).—10. o om A.—εστως επι... B (but in Bentley B repeats εστως aft καισαρος).—ἡδικηκα B.—γινωσκεις C 2. 30. 137.—11. rec εἰ μὲν γαρ (corrⁿ, as Meyer, because εἰ μὲν οὐν seemed contrad to οὐδεν ἡδικησα), with GH al vs Chr (text) Thl¹ Oec: txt ABCE 15. 17. 18. 27. 36. 65-8. 105-33-180 al copt slav Chr (comm) Thl²: οὐν om 40 e.—η αξιον E 29 v Syr Chr (comm).—τον αποθ. H 18.

ancient ones: thus η has been omitted on account of the η following. It is possible, as Meyer also observes, that a perverted notion of the necessity of an absolute precision in details in the inspired text, may have occasioned the erasure of one of the numbers.

7.] περιέστησαν, viz. round Paul, as is plain from the αὐτοῦ just preceding: not round the βῆμα, nor Festus. 8.] These were the three principal charges to which the πολ. κ. βαρ. air. of the Jews referred (Meyer).

9.] κριθῆναι, the acc., refers to the one act, of deciding finally concerning these charges. This not having been seen, the later MSS. have substituted κρινεσθαι, which is more 'going to law,' 'being involved in a trial.'—The question is asked of Paul as a Roman citizen, having a right to be tried by Roman law: and more is contained in it, than at first meets the eye. It seems to propose only a change of place; but doubtless in the ἐκεῖ κριθῆναι was contained by implication a sentence pronounced by the Sanhedrim. ἐπ. ἐμοῦ may mean no more than ἐπὶ σοῦ, ch. xxvi. 2, viz., that, as in ch. xxii. the procurator would be present and sanction the trial: so Grot., "visne synedrio iudicari me presente?" Otherwise, a journey to Jerusalem would be superfluous. Festus may very probably have anticipated the rejection of this proposal by Paul, and have wished to make it appear that the obstacle in the way of Paul being tried by

the Sanhedrim arose not from him, but from the prisoner himself.

10.] Paul's refusal has a positive and a negative ground:—1. 'Caesar's tribunal is my proper place of judgment': 2. 'To the Jews I have done no harm, and they have therefore no claim to judge me' (De W.).

ἐπ. τ. β. Καὶ.] Meyer quotes from Ulpian, "Quæ acta gestaque sunt a procuratore Caesaris, sic ab eo comprobantur, atque si a Cæsare ipso gesta sint." κάλλιον] Not 'for the superlative,' here or any where else:—the comparative is elliptical, requiring 'than . . . ' to be supplied by the hearer: so also in reff. Here, the ellipsis would be readily supplied from Festus's own speech, which appeared to assume that there was some ground of trial before the Sanhedrim. κάλλιον will therefore mean, 'better than thou chooseth to confess.' We have an ellipsis of the same kind in our phrase 'to know better.' Or it may be in this case as in 2 Tim. i. 18, 'better, than that I need say more on it:' but I prefer the other interpretation.

11.] Both readings, εἰ μὲν γάρ, and εἰ μὲν οὐν, will suit the sense. In the former case, it is, 'For if I am an offender, . . . : in the latter, 'If, now, I am an offender . . . ,'—taking up the supposition generally, after having denied the particular case of his having offended the Jews. Meyer and De Wette are at issue about the internal probability of these readings: I am disposed to agree

μαι τὸ ἀποθανεῖν· εἰ δὲ ὡς οὐδέν ἐστιν ὡς ὧν οὗτοι ἔκατ-
 ηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς ἡ χαρίσασθαι.
 Καίσαρα ἑπικαλοῦμαι. ¹² Τότε ὁ Φῆστος συλλαλήσας
 μετὰ τοῦ συμβουλίου ἀπεκρίθη Καίσαρα ἑπικέκλησαι,
 ἐπὶ Καίσαρα πορεύσθ.

¹³ Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βα-
 σιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν ἄσπα-
 Luke ix. 80. Exod. xxxiv. 35. aa = here only. See Matt. xii. 14 al.† b ch. xviii. 14. bb Mark xvi. 1. ch. xxvii. 9 only.† c ch. xvi. 1 ref. d ch. xviii. 22. xxi. 7. Exod. xviii. 7. w = ch. xxi. 24. w w attr. ch. 1. 1 al. xxiv. 8. x and constr. ch. xxiv. 8. y = ver. 16 only. See ch. iii. 14 ref. z = here, &c. only. See ch. ii. 21. a w. μετά. Matt. xvii. 8. πρὸς. Luke iv. 36. dat. 1. ref.

68. 96-8. 100-5-42-77-80 all Thl.—*ἐστιν ἐν μοι* syrr.—*οὗτοι* om 37. 100 al Syr ar-erp Chr (comm).—*μοι* 781.—*for αὐτοῖς, τοῦτοις* CG 15. 18. 36. 73. 180: txt AB (e sil) EH &c Chr Thl Oec.—12. *λαλήσας* 18. 45-6: *συμβουλίου* G: *συνεδρίου* C: *συνεδ. κ. συμβ.* 68—*καὶς. επικ.* om 33-6: *ἐπικαλῶμαι* E, *ἐπικαλῶμαι* 26: *πρὸς καίς.* 23 al.—13. *τινῶν* om 1. 36. 137 syrr Chr: *τριῶν* S. 95. 108.—*βερνίκη* C² arm: *βερνικη* (appy) C¹, but ver 23, C has *βερνικης*, and so here e (tol demid mss latt) Cassiod.—*ἀσπασσάμενοι* AE-gr GH 68. 95-6-8. 105-80 all copt æth al Thl¹ (C is uncertain): txt B (e sil) &c v syrr

with Meyer that a difficulty was felt in the *οὐν* (no expression is more frequently misunderstood and altered than *μὲν οὐν*) and it was corrected into *γάρ*.—This *εἰ* assumes the conviction after proof; as the following *εἰ* does the acquittal.

οὐ. με δύν.] Said of legal possibility: 'non fas est aliquid . . .'. The dilemma here put by Paul is, "If I am guilty, it is not by them, but by Caesar, that I must be (and am willing to be) tried, sentenced, and punished. If I am innocent, and Caesar acquits me, then clearly none will be empowered to give me up to them; therefore, at all events, guilty or innocent, I am not to be made their victim." *Καὶς. ἐπικαλ.*]

'I call upon,' i. e. 'appeal to (provoco ad) Caesar.' This power of 'provocatio ad populum' having existed in very early times (e. g. the case of Horatius, Livy i. 26), was ensured to Roman citizens by the lex Valeria (see Livy, ii. 8. u. c. 245), suspended by the Decemviri, but solemnly re-established after their deposition (Livy iii. 55. u. c. 305), when it was decreed that it should be unlawful to make any magistrate from whom there did not lie an appeal. When the emperors absorbed the power of the populus and the tribunitial veto in themselves, the 'provocatio ad populum' and 'appellatio ad tribunos' were both made to the *princeps*. See Smith's Dict. of Antt. art. Appellatio. In Pliny's celebrated Epistle respecting the Bithynian Christians (x. 97), we read, "Fuerunt alii similis amantiae: quos, quia cives Romani erant, adnotavi in urbem remittendos."

συμβουλίου] The 'conventus,' or *σύνοδος* of citizens in the provinces, assembled to try causes on the *ἀγοραῖοι* (*ἡμέραι*), see ch. xix. 38. A certain number of these were chosen as judges, for the particular

causes, by the proconsul, and these were called his 'consiliarii' (Suet. Galb. 33), or 'assessores' (*πάρειδροι*, Suet. Tib. 19). So in Jos. (B. J. ii. 16. 1), Cestius, on receiving an application from Jerusalem respecting the conduct of Florus, *μετὰ ἡγεμόνων ἐβουλεύετο*, i. e. with his assessors, or *συμβούλιον*. He consulted them to decide whether the appeal was to be conceded, or if conceded, to be at once acted on. (Mr. Lewin cites from the Digests, xlix. 5. 7: 'Si res dilationem non recipiat, non permittitur appellare.') The sense is stronger and better without a question at *ἐπικέκλησαι*. Thus were the two—the design of Paul (ch. xix. 21), and the promise of our Lord to him (ch. xxiii. 11)—brought to their fulfilment, by a combination of Providential circumstances. We can hardly say, with De W. and Meyer, that these must have influenced Paul in making his appeal; that step is naturally accounted for, and was rendered necessary by the difficulties which now beset him: but we may be sure that the prospect at length, after his long and tedious imprisonment, of seeing Rome, must at this time have cheered him, and caused him to hear the *ἔτι Καίσαρα πορεύσθ* of Festus with no small emotion.

13.] HEROD AGRIPPA II., son of the Herod of ch. xii. (see note on ver. 1 there), was at Rome, and seventeen only, when his father died (Jos. Antt. xix. 9. 1). Claudius (ib. 9. 2) was about to send him to succeed to the kingdom, but was dissuaded by his freedmen and favourites, and sent Cuspius Fadus as procurator instead. Soon after, Claudius gave him the principality of Chalcis, which had been held by his uncle Herod (Antt. xx. 5. 2),—and (Antt. xx. 1. 3) the presidency of the temple at Jerus. and its treasures,—

x here only 2.
1 King.
xxviii. 3.
= Sus. 42.
y constr., see
Eph. iv. 2.
lit. 17. Col.
iii. 16 al.
Paul chiefly.
See Winer,
§ 64, 2.
s ch. vi. 14 reff.
s ch. xv. 2 reff.
b here only 4.
c Matt. xix. 20.
Jer. xxii. 21.
d Matt. xix.
4, 8. Luke
1, 2 al. Isa.
ixlii. 19.
e = here only.
2 Pet. iii. 17.
(1 Pet. i. 20. Rom. xli. 29. xi. 2 only f.)
lit. 28. h = here only. i ch. v. 17 reff.
l constr., here only.
ch. xxiii. 6. xxiv. 21.)

γεῖσθαι, ³ μάλιστα ^x γνώστην ^y ὅντα σε πάντων τῶν κατὰ
Ἰουδαίους ^z ἐθῶν τε καὶ ^a ζητημάτων. διὸ δέομαι ^b μακρο-
θύμως ἀκουσαί μου. ⁴ τὴν μὲν οὖν ^c βίωσίν μου τὴν
^c ἐκ νεότητος, τὴν ^d ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου
ἐν τε Ἱεροσολύμοις, ἴσασι πάντες Ἰουδαῖοι ^e προγενώ-
σκοντές με ^f ἄνωθεν, εἰάν θέλωσι ^g μαρτυρεῖν, ὅτι κατὰ
τὴν ^h ἀκριβεστάτην ⁱ αἵρεσιν τῆς ἡμετέρας ^k θρησκείας
1 ἔζησα ^l Φαρισαῖος. ^m καὶ νῦν ⁿ ἐπ' ἐλπίδι τῆς εἰς τοὺς
πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἔσθηκα

ABC
EGH

113-26-77 lect 12: σημ. om 25 lect 5 Ambr: τη σημ. 80.—3. σε οντα C 73: σε om 180.—παντων om A 17. 25 copt aeth: add ων μιλλω σημ. απολογησασθαι 68.—κατα ιουδαιων AE 68 lect 12.—ηθων GH 36. 42. 57. 101-26-33 Thl²: εθων A 15. 27. 105.—aft ζητημ. add πισταμενος AC 13. 38. 80. 105 slav-ms Oec: aft μάλιστα above 15. 18. 36 Syr ar-erp: πισταμενον 73. 180: aft σε 7, and ειδως 6. 29 slav-mod: aft παντων 31.—rec aft δεομαι ins σου (supplementary addn), with CGH al Syr al Chr al: om ABE 13. 25. 36. 40. 68. 105 lect 12 v aeth syr arm.—4. την (2nd) om BC¹H 3. 31. 56. 95¹: ins AC²EG al Chr al.—την (3rd) om 180.—rec εν ιερ. (misapprehension), with CGH al: txt ABCE-gr 13. 40 al lect 12 Syr ar-erp.—rec α ιουδ. (more usual exprn), with AC²GH al: txt BC¹E 13. 57. 95. 133-42 Chr. (comm).—ισασιν CE: txt AB.—5. με om 137.—ακριβεστεραν 97. 133.—θελωσιν CE: txt A.—θρησκιας CE al: txt AB (e sil) GH al: της το θρησκ. om Syr ar-erp Thl¹ comm.—φαρισαιων Syr ar-erp.—6. rec προς τ. παρ. (corrtn, see note), with CGH al Chr al: txt ABE 13. 25. 40. 65. 133 al.—rec aft παρ. om ημων, with GH all Thl¹ Oec: but ins ABCE 14. 15. 25-7-9. 36. 40. 65-6²-7-8. 73-6. 103-5-33-7-42-80 al v syrr arr copt aeth arm slav-edd Chr

nentes porrigit.' The hand was chained—
τούτων τ. δισμ., ver. 29. 2.] There is no force in Meyer's observation, that by the omission of the art. before Ἰουδαίων, Paul wishes to express that the charges were made by some, not by all of the Jews. That omission is the one so often overlooked by the German critics (e. g. Stier also here), after a preposition. See Middl. ch. vi. § 1, and compare κατὰ Ἰουδαίους in the next verse, of which the above cannot be said.

μᾶλλον contains the ground of ἡγῆμαι, 'in that I am to defend myself.'

3. γν. ὄντα σε] For the constr., see reff.; and cf. Viger (ed. Hermann), p. 337, where many examples are given—e. g. Herod. vi. 109: ἐν σοὶ νῦν ἔστιν ἡ καταδουλώσας Ἀθήνας, ἢ ἐλευθέρως ποιήσαντα μνημόσυον ληψίσθαι κ.τ.λ.

4.] The μὲν οὖν takes up ἀπολογεῖσθαι: q. d. 'well, then, to begin my apology.'

δ. ἀκριβεστάτην] See ch. xxii. 3: κατὰ ἀκριβειαν τοῦ πατρῷου νόμου. Jos. (B. J. i. 6. 2) calls the Pharisees σύνταγμα τ. Ἰουδαίων δοκοῦν εὐσιβέστερον εἶναι τῶν ἄλλων, καὶ τοὺς νόμους ἀκριβεστέρον ἀφηγεῖσθαι. θρησκεία] ἡ λατρεία ὅθιν καὶ ἐτερόθρησκος, ἐτερόδοξος. Suidas.—We have an instance here of αἵρεσις used

in an indifferent sense.

6.] The rec. text has apparently been corrected after ch. xiii. 32; for there we have πρὸς, and no ἡμῶν. The εἰς has its propriety here, combining the ideas of address towards, and of ethical relation to, its object: so εἰς δ' ἡμᾶς ἐρῶ μῦθον, Aesch. Pers. 159: ψόγος εἰς Ἑλλήνας μέγας, Eur. Bacch. 778 (735): δημοκρατίας καρίστω εἰς τὰς πόλεις, Herod. vi. 43. See Bernhardt, Syntax, p. 217, where many more exx. are given.—The promise spoken of is not that of the resurrection merely, but that of a Messiah and His kingdom, involving (ver. 8) the resurrection. This is evident from the way in which he brings in the mention of Jesus of Nazareth, and connects His exaltation (ver. 18) with the universal preaching of repentance and remission of sins. But he hints merely at this hope, and does not explain it fully; for Agrippa knew well what was intended, and the mention of any king but Caesar would have misled and prejudiced the Roman procurator. There is great skill in binding on his former Pharisaic life of orthodoxy (in externals), to his now real and living defence of the hope of Israel. But though he thus far identifies them, he makes no concealment of the dif-

^π κρινόμενος, ⁷ εἰς ἣν τὸ ὀδωδεκάφυλον ἡμῶν ἐν ^ρ ἐκτενείᾳ ^π νύκτα καὶ ἡμέραν ⁹ λατρεῦον ἐλπίζει ¹ κατανῆσαι, περὶ ^π ἧς ἐλπίδος ¹ ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ. ⁸ τί ¹ ἄπιστον ¹ κρίνεται ¹ παρ' ὑμῖν ¹ εἰ ὁ θεὸς νεκροὺς ¹ ἐγείρει; ⁹ ἐγὼ μὲν οὖν ¹ ἔδοξα ἑμαυτῷ ¹ πρὸς τὸ ὄνομα ¹ Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ² ἐναντία ¹ πράξαι, ¹⁰ ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τε τῶν ¹ ἁγίων ἐγὼ ἐν φυλακαῖς ¹ κατέκλεισα, τὴν παρὰ τῶν ¹ ἀρχιερέων ¹ ἐξουσίαν ¹ λαβὼν, ¹ ἀναιρουμένων τε αὐτῶν

iv. 18. Phil. iii. 11. s. ch. xix. 38 reff. See above (m). t = here only. Demosth. p 18, ult.,
 καὶ μὰ Δι' οὐδὲν ἄπιστον ἴσως. u = ch. xiii. 46 reff. t = here only. Demosth. p 18, ult.,
 vv See ch. iv. 9. Rom. viii. 13, 17. w = Matt. x. 8 al. x w. dat., here only. δοκᾷ μοι, Xen. Hier. i. 6.
 1 Cor. iii. 13 reff. Herod. ii. 93, and exx. in Wetst. y = ch. xxiv. 19 reff. s = 1 Theas. ii. 15.
 (ch. xxviii. 17.) Th. ii. 8. a = ch. ix. 13 reff. b Luke iii. 20 only. Jer. xxxix. 8. c ch. ix. 14.
 d ch. ii. 33 reff. e ch. ii. 23 reff.

Thl².—γεν. επαγγ. 137.—υπο θεου G 142.—εκτενεια 38. 177-80.—7. λατρευων H 73.—
 ἐλπίζειν E-gr: -ην lect 12.—κατανῆσειν B.—rec aft εγκαλ. ins βασιλεν αγραππα, with
 GH al vs Chr al (3. 31. 40. 95. 105-33 lect 12. Syr æth place it at end), om altogether A 18.
 36: txt²BCE (not A as Tisch by misprint appy) all vs Chron Thl². (*The text appears
 to have been the origl, then αγραππα was added to βασ., and transposo took place.*)—
 rec των ιουδ. against MSS, most mss Chr Chron Thl.—8. τι; απιστον E (app) and add:
 not ACGH &c.—ημιν 36. 99. 100 al: υμων 78.—9. μεν om B.—ουν om 95.—εμαυτον lect
 12.—δειν om 78¹.—10. for o, διο B.—rec om τε (1st), with B (e sil) GH al: ins ACE 13
 (68 Thl² omg και).—δε 36. 180.—rec om εν (as unnecessary), with H al Chr al: ins ABCEG
 13. 15. 18. 25-7-9. 31-6. 40. 65-6²-8. 73-6. 95. 105-33-37-80 v al.—for τε (2nd), δε H 137

ference between them, ver. 9 ff. 7.]
 τὸ δωδεκάφυλ.] The Jews in Judæa and
 those of the dispersion also. See James i.
 1. There was a difference between Paul
 and the Jews, which lies beneath the sur-
 face of this verse, but is yet not brought
 out: he had already arrived at the accom-
 plishment of this hope, to which *they*, with
 all their sacrifices and zeal, were as yet only
 earnestly *tending*, having it yet in the
 future only (so Rom. x. 2: ἤλθον θεοῦ
 ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν). It
 was *concerning this hope* (in what sense
 appears not yet) that he was accused by the
 Jews.—The adverb *ἐκτενῶς* and subst.
ἐκτενεία are disapproved by the philolo-
 gists, as belonging to later Greek. See
 Lobeck on Phrynichus, p. 311. We have
 the adj., Æsch. Suppl. 990: ἐκτενής
 φῶλος. 8.] Having impressed on his
 hearers the injustice of this charge from
 the Jews, with reference to his holding that
 hope which they themselves held, he now
 leaves much to be filled up, not giving a
 confession of his own faith, but proceeding
 as if it were well understood. 'You as-
 sume rightly, that I mean by *this hope*, in
 my own case, my believing it accomplished
 in the crucified and risen Jesus of Naza-
 reth.' Then, this being acknowledged, he
 goes on to show how his own view became
 so changed with regard to Jesus; drawing,
 by the μὲν οὖν (ver. 9), a contrast in some
 respects between *himself*, who was super-
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naturally brought to the faith, and *them*,
 who yet could not refuse to believe that
 God could and might raise the dead. All
 this he mainly addresses to Agrippa (ver.
 26), as being the best acquainted with the
 circumstances, and, from his position, best
 qualified to judge of them. It may be, as
 Stier suggests, that if not open, yet *prac-*
tical Sadduceism had tainted the Herodian
 family. Paul knew, at all events, how
 generally the highly cultivated, and those
 in power and wealth, despised and thought
 ἄπιστον the doctrine of the resurrection.
 εἰ . . . ἐγείρει] not, as commonly
 rendered, 'that God should raise the dead'
 (E. V.); but the question is far stronger
 than this, if the conjunction be taken in its
 literal meaning: 'why is it judged by you
 a thing past belief, if God raises the
 dead?' i. e. 'if God, in His exercise of
 power, sees fit to raise the dead (the word
 implying that such a fact has veritably
 taken place) is it for you to refuse to be-
 lieve it?' Compare the declaration of our
 Lord Luke xvi. 31: οὐδὲ εἰάν τις ἐκ νεκρῶν
 ἀναστῇ, πεισθήσονται. We have many
 instances of this use of εἰ:—Xen. Mem. i. 1.
 13, ἰθαῦμαζε δὲ, εἰ μὴ φανερόν αὐτοῖς
 ἴσθιν; ib. 18, ὅσα δὲ πάντες ᾔδεισαν, θαν-
 μαστὸν εἰ μὴ τούτων ἐνισυμμήθησαν:
 ib. i. 2. 13, ἐγὼ δ', εἰ μὲν τι κακὸν ἐκείνῳ
 τὴν πόλιν ἐποιήσατήν, οὐκ ἀπολογήσο-
 μαι: on which exx. Hermann remarks, ad
 Viger. p. 604, "in his locis omnibus rem
 S

f—ch. xiv. 7 only.
 g—here only. (Rev. ii. 17 only.)
 h—ch. ii. 46. v. 42 al.
 i—ch. xii. 6 only (Paul). Esak. v. 17.
 k—ch. xxviii. 10. Gal. ii. 8, 14.
 l—Luke xxii. 65. 4 Kings xix. 4, 6, 22.
 m—Matt. xxvii. 22. Mark xv. 14. x. 20 only. Isa. lvi. 13 (alack).
 n—here only. (Wisd. xiv. 23.)
 o—Matt. xxiii. 54. 1 Mac. v. 29.
 p—ch. xxi. 5 reff. xiv. 18. q—here only. met. Mark iv. 11 reff. w. art. Paul only. 1 Cor. v. 13 al. r. ch. xxi. 18. s—Luke xxi. 27. Dan. vii. 18. Isa. xxxiii. 17. t—here only. 3 Mac. xiii. 14. u—here only. See Matt. xxv. 6. v—ch. viii. 36 al. w—ch. xiv. 17 only. x—3 Cor. i. 8 al. y—here only. Dan. xii. 3. z—Luke ii. 9 only. a—ch. xxviii. 6 only. Pa. cxiv. 14. b—ch. i. 10 al. Acts only. Beth. ix. 26. c—ch. vii. 53 reff. d—here only. See John vi. 80 reff.

copt syr Thl².—*αυτων* om E.—11. *πολλακις* om Syr ar-erp, and ins aft *βλασφ.*, το ου. *ισου*: *nomem ejus* demid.—*τε* om B: δε E gr copt.—*περισσοτερως* 25.—12. *και* om (as unnecessary) ABCE 13. 15. 17. 18. 36. 40. 68. 80. 105-33-80 lect 12 v copt arm aeth slav Thl²: txt GH most mss Syr al Chr Thl.—*την* om 38. 137-77.—*την* om E al.—*της* *κατα* om (as unnecessary) AE 40. 68 lect 17 v syrr arr: *κατα* om B 17. 73. 137-80: *της* om al Thl²: txt CGH most mss Chr Thl¹ Oec.—13. *ιδον* AC (so Tisch asserts expressly in his 2nd Leipzig edn: but in his edn of C, it stands *ΙΔΟΥ*: and this he confirms, N. T. Prolegg, p. lix) H.—*περασσρασαν* 4: *περιανγασαν* 18.—14. *rec δε* (altern of characteristic *τε*), with GH al: txt ABCE 13. 18. 25. 36. 40. 68. 105-37 lect 12. 40 v syrr arr Thl².—*ημων* om B: ins ACEGH al.—for *χαλουσαν προς με κ. λεγουσαν, λεγουσαν προς με* ABCE (-ης λεγουσης) 15. 18. 25. 36. 40. 68. 73. 98-99. 105-33-80 lect 17 syrr ar-erp arm: *χαλουσαν (μοι 80) προς με* H 27-9. 33-5. 66². 76. 80: om 13: *λεγουσης προς με κ. λεγουσης 69*: *vocem loquentem ad me or mihi v*: txt G most mss appy aeth ar-pol al Chr Thl¹ Oec. (*The shorter reading λεγ. προς με seems to have been adopted from ch ix. 4, xxii. 7, or, as also λαλ. προς με, to avoid what seemed, but is*

non dubiam et incertam indicat *et*, sed plane certam et perspicuam." 9.] Henceforward he passes to *his own* history,—how he once refused, like them, to believe in Jesus; and shows them both the process of his conversion, and the ministry with which he was entrusted to others. *μὲν οὖν*, 'well then,' resuming the character described vv. 4, 5. 10.] We are surprised here by the unexpected word *ἀγίω*, which it might have been thought he would have rather in this presence avoided. But, as Stier remarks, it belongs to the more confident tone of this speech, which he delivers, not as a *prisoner defending himself*, but as one being heard before those who were his audience, *not his judges*.

10, 11.] This is the *μέγας διωγμός* of ch. viii. 1. 10.] *κατήνεγκα ψῆφον* can hardly be taken *figuratively*, as many comm., trying to escape from the inference that the *πραιός* Saul was a member of the Sanhedrim; but must be understood as *testifying to this very fact*, however strange it may seem. He can hardly have been *less than* thirty when sent on his errand of persecution to Damascus.—The genitive is

supposed by Elsner and Kypke to be dependent on *κατήνεγκα*; but this is harsh, and it is better to take (as most comm., and Meyer, and De W.) it as absolute, and *κατήνεγκα* as *local*, '*detuli sententiam*:' 'when their deaths were being compassed, I gave in my vote' (scil. in the affirmative). On the fact, cf. *συνευδοκῶν τῇ ἀναιρίσει αὐτοῦ*, ch. viii. 1. 11. *τιμωρῶν* viz. by scourging: comp. Matt. x. 17. *ἡνάγκαζον* does not imply that any *did* blaspheme (Christ: so Pliny, Ep. n. 97, speaks of ordering the Bithynian Christians '*maledicere Christo*,' and adds, 'quorum nihil cogi posse dicuntur qui sunt revera Christiani'); the imperf. only relates the attempt. The persecuting the Christians even to foreign cities, forms the transition to the narrative following. 12. *ἐν οἷς*] 'In which things (being engaged).'
 13.] See notes on ch. ix. 3—8, where I have treated of the discrepancies, real or only apparent, between the three accounts of Saul's conversion. See also ch. xxii. 6—10. 14. *τῇ Ἐβρ. διαλ.*] These words are expressed here only. In ch. ix. (see note) we have the *fact* remarkably pre-

ABC
 EGH

πρὸς ^ε κέντρα ^ι λακτίζειν. ¹⁵ Ἐγὼ δὲ εἶπα Τίς εἶ, κύριε; ¹⁶ ἄλλὰ
 ὁ δὲ εἶπεν Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ ^ε διώκεις. ¹⁶ ἀλλὰ
^ε ἀνάστηθι καὶ ^ε στήθι ^ε ἐπὶ τοὺς πόδας σου. ¹ εἰς τοῦτο
 γὰρ ^ε ὥφθην σοι, ¹ προχειρίσασθαί σε ^ε ὑπηρέτην καὶ
^ε μάρτυρα ὧν τε εἶδες ὧν τε ὁφθήσομαί σοι, ¹⁷ ἔξαι-
 ροῦμένος σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς ἐγὼ σε
 k ch. ii. 8 reff. ch. iii. 20. xxii. 14 only. Ecod. iv. 13. m ch. xiii. 5. n ch. i. 8 reff.
 o constr., Soph. Oed. Tyr. 788, ὧν μὲν ἰσόμενον ἔτιμον ἔξέπεμψεν. p ch. vii. 10 reff.

not, a tautology).—15. rec εἶπον, with (H Tisch, but qu? as he cites it for εἶπα also) al Chr al: txt ABCE (H?) all Thl².—bef εἶπεν, ins κυριος (see ch ix. 5: it is most improb that the exp^r ο κυριος shd have been used here by Paul) ABCE 15. 18. 25. 36. 40-3. 65. 73. 81. 105-37-80 al lect 12 v syr ar-erp copt arm Thl²: txt H &c aeth ar-pol Chr Thl¹ Oec.—ισ. ο ναζωραιος 137.—εἶπεν προς με E vss.—16. for ωφθ, ὁφθήσομαι 64.—aft εἶδες (ιδες ACH) add με B (and appy C¹) 137 lect 12 arm syr Ambr Aug: δυναμειν 25.—17. aft λαου, add των ιουδαιων 5. 8. 44. 99 lectt 12. 17 Syr ar-erp Thl².—κ. εκ τ. ἐθν. LABE-gr 13. 25. 40 Thl² (addn for particularity): txt CGH most mas v al Chr Thl¹ Oec: και om al.—rec for εγω, νυν (marginal gloss, which has overborne the εγω), with a few mas Oec: txt ABCEGH most mss vss Chr Thl¹ Aug (νυν εγω v al Thl²).—αποστελλω σε (corrⁿ of order) ABC (εκαπ. C 13. 18. 68. 73. 105 lectt 5. 12) E 33. 137 v syr aeth Thl¹ (ελω) Thl²

served by the Hebrew form שאול; in ch. xxii. he was speaking in Hebrew (Syr-Chald.), and the notice was not required.

σκληρ. σοι πρ. κ. λ.] This is found here only; in ch. ix. the words are spurious, having been inserted from this place. The metaphor is derived from oxen at plough or drawing a burden, who, on being pricked with the goad, kick against it, and so cause it to pierce deeper. (See Schol. on Pind. l. c., below.) It is a Greek, and not (apparently) a Hebrew proverb; but this is no reason why it should not be used in Hebrew, just as it is in Latin. Instances of its use are Pynd. Pyth. ii. 173: χρῆ δὲ πρὸς θεὸν οὐκ ἐρίζειν . . . φέρειν δ' ἐλαφρῶς ἐπαυχένιον λαβόντα ζυγὸν ἀρήγει. ποτὶ κέντρον δὲ τοὶ λακτίζεμεν τελίθει ὀλισθηρὸς ὁλμος. Æschyl. Agam. 1633: πρὸς κέντρα μὴ λακτίζει, μὴ πῆσας μογῆς. Eurip. Bacch. 791: θυμούμενος πρὸς κέντρα λακτίζοιμι, θνητὸς ὧν θεῶ. See also Æsch. Prom. 323, and other exx. in Wetst. Plautus (Truc. iv. 2. 59); and Terence, Phorm. i. 2. 27: 'Nam quæ incisia est, adversum stimulum calces?'

16—19.] There can be no question that Paul here condenses into one, various sayings of our Lord to him at different times, in visions, see ch. xxii. 18—21; and by Ananias, ch. ix. 15. Nor can this, on the strictest view, be considered any deviation from truth. It is what all must more or less do who are abridging a narrative, or giving the general sense of things said at various times. There were reasons for his being minute and particular in the details of his conversion; that once related, the commission which he thereupon received is

not followed into its details, but summed up as committed to him by the Lord himself. It would be not only irreverent, but false, to imagine that he put his own thoughts into the mouth of our Lord; but I do not see, with Stier, the necessity of maintaining that all these words were actually spoken to him at some time by the Lord. The message delivered by Ananias certainly furnished some of them; and the unmistakeable utterings of God's Spirit (τὸ πνεῦμα Ἰησοῦ, ch. xvi. 7) which supernaturally led him, may have furnished more, all within the limits of truth.

16.] εἰς τοῦτο refers to what follows, προχειρ., &c.—γάρ gives the reason for ἀνάστηθι, &c. (Meyer.)

προχειρ.] See reff. μάρτυρα ὧν τ. εἶδες] Stier remarks, that Paul was the witness of the glory of Christ: whereas Peter, the first of the former twelve, describes himself (1 Pet. v. 1) as 'a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed.' So true it was that this ἔκτρωμα among the Apostles, became, by divine grace, more than they all (1 Cor. xv. 8—10).—The expression ὑπηρέτην ὧν εἶδες may be compared with ὑπῆρτα τοῦ λόγου, which Luke calls the ἀποπταί, Luke i. 2. ὧν τε ὁφθήσομαί σοι.]

(1) ὁφθ. must be passive, not (as Bornemann, Winer, Wahl, al.) causative ('videre faciam'),—but as E. V., 'I will appear unto thee.' (2) the gen. is exactly paralleled (Meyer) by Soph. Oed. Tyr. 788, ὧν μὲν ἰσόμενον = ρούτων (rather ἐκείνων) δι' ἃ ἰσόμενον. So here ὧν = ρούτων (ἐκείνων) δι' ἃ ὁφθ. 'the things in (or on account of) which I will appear to thee.'

q Luke xxii. 6. ἀποστέλλω¹⁸ ἀνοίξαι ὀφθαλμοὺς αὐτῶν, ¹⁹ τοῦ ἐπιστρέφειν ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν θεὸν, ²⁰ τοῦ λαβεῖν αὐτοὺς ἄφσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις ²¹ πίστει τῇ εἰς ἐμέ. ²² ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ, ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτόν τε καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἅξια τῆς μετανοίας ἔργα πράσσοντας. ²³ ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρώντο διαχειρίσασθαι. ²⁴ ἐπικουρίας οὖν τυχὼν τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων

1 Cor. ix. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

(ἐξαποστέλω): txt GH (—ελω H vss) most mss vss copt Syr al Chr Oec.—18. for αὐτῶν, τυφλῶν E mss latt Aug.—αποστρ. AH 65. 97. 100-6-42 al lectt 5. 12 al Chr Thl¹ Aug: υποστρ. 27. 78 Chr (ms).—εξ σκ. 96. 142.—του σκ. 180.—απο της (om 80) εἰ. CEG 137-80 lect 12 (v al) Thl²: txt AB (e al) H most mss Chr Thl¹ Oec.—ηγιασ. (ηγιασμένοις 105) πασιν E (see ch xx. 32).—τη πιστει τη 180.—20. rec om τε (1st), with EG (τε 2nd also om G) H al: ins AB al.—ins εν bef ier. AE (—ουσαλημ) 36. 40 al Syr arr Thl: τοις εν 137 lect 12: om GH most mss Chr Oec.—εις om AB (on acct of —οις preceding?) (latt mss).—Mill (not rec) απαγγελλων, with GH 4. 78. 80 al Oec: απαγγελλω 14. 38. 65-6². 76. 95-7-9. 104-13-33-77 al Chr: απηγγελα al: απηγγελλον 66²: παρηγγελλον 96: txt ABE al v all.—προς τ. θ. 95. 177.—bef θ. ins ζωντα 15. 18. 25. 36. 40. 133-80 arm.—αξια τε E.—21. συλλαβ. με A 73. 137 vss: οι ιουδ. με EG al Chr Thl²: με om 180.—οι om ABG 13 Chron Thl².—οντα εν τω E 13. 15. 18. 36. 40. 68. 73. 105-37-80 v al Chron.—22. rec παρα τ. θ. (more usual exppn), with GH al Chr al: txt ABE 13. 15. 17. 25. 36. 40. 65-8. 73. 105-80 al Chron Thl².—rec μαρτυρουμενος (see notes), with E al Thl² Oec: txt ABGH 1. 15. 18. 40 and most mss v al (testificans) Chr Chron Thl¹: διαμαρτομενος 73.—τε om 96.—ελαλησαν

That such visions did take place, we know, from ch. xviii. 9; xxii. 18; xxiii. 11. 2 Cor. xii. 1. Gal. i. 12. 17. τοῦ λαοῦ] as elsewhere, 'the Jewish people.' —'Hic armatur contra omnes metus qui eum manebant, et simul praepratur ad crucis tolerantiam.' Calvin. εἰς οὓς] to both, the people, and the Gentiles; not the Gentiles only. 18. τοῦ ἐπιστ.] not, as Beza, and E. V., 'to turn them:' but, 'that they may turn;' see ἐπιστρέφειν, ver. 20.—The general reference of οὓς becomes tacitly modified (not expressly, speaking as he was to the Jew Agrippa) by the expression σκότος and ἐξουσία τοῦ σατανᾶ, both, in the common language of the Jews, applicable only to the Gentiles. But in reality, and in Paul's mind, they had their sense as applied to Jews,—who were in spiritual darkness and under Satan's power, however little they

thought it. See Col. i. 13. τοῦ λαβ.] A third step: first the opening of the eyes—next, the turning to God—next, the receiving remission of sins and a place among the sanctified; see ch. xx. 32.—This last reference determines πιστει τῇ εἰς ἐμὶ to belong not to ἡγιασμένοις but to λαβεῖν.—Thus the great object of Paul's preaching was to awaken and show the necessity and efficacy of πιστις ἡ εἰς ἐμὶ. And fully, long ere this, had he recognized and acted on this his great mission. The epistles to the Galatians and Romans are two noble monuments of the APOSTLE OF FAITH. 19. ἀπειθής] See Isa. i. 5 in LXX. 20. τοῖς εν Δαμ. πρ.] See ch. ix. 20.—εἰς belongs to ἀπήγγελ. (De W.), not to τοῖς (εν Δαμ.), as Meyer; see Luke viii. 34; and on this sense of εἰς, note on ver. 6 above. 22.] The οὖν refers to the whole course of deliverances

ABC
BGH... απ-
ειθης
τη C.
ABE
GH

γίνεσθαι καὶ Μωυσῆς, ²³ εἰ ἡ παθητὺς ὁ χριστὸς, ²⁴ εἰ ἡ ^{ver. 8.}
 πρῶτος ² ἐξ ἡ ἀναστάσεως ³ νεκρῶν φῶς ⁴ μέλλει ⁵ καταγ- ^{8 Kings i. 51}
 γέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. ²⁴ ταῦτα δὲ αὐτοῦ ^{Col. i. 18.}
¹ ἀπολογουμένου ὁ Φῆστος ² μεγάλη τῇ φωνῇ φησιν ^{ch. xvii. 32.}
³ Μαῖνρ, Παῦλε· τὰ πολλὰ σε ⁴ γράμματα εἰς ⁵ μανίαν ^{xxiii. 6 al.}
⁶ ^{u ch. iii. 24.}
⁷ ^{ch. xlii. 32 al.}
⁸ ^{and constr.}
⁹ ^{Luke xii. 11.}
¹⁰ ^{ch. xxiv. 10.}

w ch. xiv. 10 only.
 s here only. Hos. ix. 7, 8.

x ch. xii. 15 reff.

y = here only. Bar. Hippol. 961.

om 95: προσελαλησαν 137.—γενεσθαι 177.—23. μέλλειν καταγ. ('not μέλλειν in ver 22, as Scholz,' Tisch) H.—rec om τε (as unnecessary), with G al Chron Thl¹ Oec: ins ABE-gr H 13. 38. 40. 65-8. 95-8-9. 105-13-33 al Chr Thl².—24. λαλουντος αυτ. κ. απολ. E v.—rec εφη (corrtn to historical tense), with GH al v al (dixit) Chr (text) Oec: εφωνησε 35 al: ειπε 64. 137 al: txt ABE 13. 15. 18. 40. 68. 180 al Chr (comm) Thl.—

which he had had from God, not merely to the last. It serves to close the narrative, by showing how it was that he was there that day,—after such repeated persecutions, crowned by this last attempt to destroy him.

μαρτυρόμενος] The mere love of paradox and difficulty, as it seems to me, has led De Wette and Meyer to prefer the ordinary reading *ροούμενος*, although very weakly supported by MSS, and yielding hardly any appropriate sense. *μαρτυρόμενος* must be *passive*, and signify (see reff. below) 'testified to,' 'borne witness of': the datives μικρῷ and μεγάλῳ must be the agents, 'by small and great' (to which there is no objection grammatically, but every objection analogically, see ch. x. 22; xvi. 2; xxii. 12, in all which *μαρτύρουμαι* is followed by ὑπό),—and λέγων must be predicative, 'as saying': i. e., 'that I say.' But this would be contrary to the fact: Paul was not *thus borne witness of by all*, but on the contrary accused of being a despiser of the law by a great majority of his own countrymen. There can, I think, be no question either critically or exegetically of the correctness of the other reading *μαρτυρόμενος*, 'bearing witness,' as directly appropriate to the office to which Paul was appointed,—that of a witness (ver. 16); and then μικρῷ καὶ μεγάλῳ, 'to small and great,' so flat and meaningless on the other interpretation, admirably suits the occasion,—standing as he was before an assembly of the greatest of the land.

23. εἰ] not for ὅτι—but just as in ver. 8,—'if,'—'if at least:' meaning, that the things following were patent facts to those who knew the prophets. See Heb. vii. 15, where εἰ has the same sense.

παθητός] not, as Beza, 'Christum fuisse passurum' (so E. V., 'should suffer'): but as vulg., 'si passibilis Christus.' Paul does not refer to the prophetic announcement, or the historical reality, of the fact of Christ's suffering, but to the *idea* of the Messiah as *passible* and

suffering being in accordance with the testimony of the prophets. That the fact of His having suffered on the cross was in the Apostle's mind, can hardly be doubted: but that the words do not assert it, is evident from the change of constr. in the next clause, where the fact of the bringing life and immortality to light by the resurrection is spoken of,—εἰ παθητός ὁ χρ.,—εἰ . . . μέλλει καταγγέλλειν. Grot. cites from Justin Martyr, Tryph. παθητὸν τὸν χριστὸν, ὅτι αἱ γραφαὶ κηρύσσουσι, φανερόν ἐστι. These words are put into the mouth of Trypho the Jew. *πρῶτος* ἐξ ἀναστάσεως = *πρῶτος ἀναστάς*, or *πρωτότοκος ἐκ νεκρῶν*, Col. i. 18, but implying that this light, to be preached to the Jews (ὁ λαός) and Gentiles, must arise *from the resurrection of the dead*, and that Christ, the *first* ἐξ ἀναστάσεως, was to announce it.—See Isa. xlii. 6; xlix. 6; lx. 1, 2, 3. Luke ii. 32. ch. xiii. 47.

24.] The words ταῦτα ἀπολογουμένου must refer, on account of the present part., to the last words spoken by Paul: but it is not necessary to suppose that *these only* produced the effect described on Festus. Mr. Humphry remarks, "Festus was probably not so well acquainted as his predecessor (ch. xxiv. 10) with the character of the nation over which he had recently been called to preside. Hence he avails himself of Agrippa's assistance (xxv. 26). Hence also he is unable to comprehend the earnestness of St. Paul, so unlike the indifference with which religious and moral subjects were regarded by the upper classes at Rome. His self-love suggests to him, that one who presents such a contrast to his own apathy, must be mad: the convenient hypothesis that much learning had produced this result, may have occurred to him on hearing Paul quote prophecies in proof of his assertions."

μαίνῃ] 'Thou art mad,' not merely 'thou ravesst,' nor 'thou art an enthusiast': nor are the words spoken in jest (Olsh.),—but in earnest

29 ὁ δὲ Παῦλος ¹Εὐζαῖμην ^m ἂν τῷ θεῷ καὶ ¹ἐν ὀλίγῃ ^{dat. and constr., here only. See Xen. Mem. iii. 14. 3. m = here only. Ken. Mem. iii. 5. 1. mm Gal. ii. 6. ref.}
καὶ ¹ἐν μεγάλῃ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς
ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ^{mm} ὅποῖος
καὶ γὰρ εἰμι ²παρεκτός τῶν ^oδεσμῶν τούτων. 30 ἀνέστη
τε ὁ βασιλεὺς καὶ ὁ ^pἡγεμὼν ἡ τε Βερνίκη καὶ οἱ ^qσυγ-
καθήμενοι αὐτοῖς, 31 καὶ ^rἀναχωρήσαντες ἐλάλουν πρὸς
ἀλλήλους λέγοντες ὅτι οὐδὲν ^sθανάτου ἄξιον ἢ δεσμῶν
πράσσει ὁ ἄνθρωπος οὗτος. 32 Ἀγρίππας δὲ τῷ Φήσῳ
ἔφη Ἐπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ
^uἐπεκέκλητο Καίσαρα.

XXVII. 1 Ὡς δὲ ^vἐκρίθη ^wτοῦ ^xἀποπλεῖν ἡμᾶς εἰς ^y

^a ch. xxv. 11. ^v = ch. xx. 16 ref.
^x ch. xiii. 4. xiv. 26. xx. 16 only.

^w constr., ch. iii. 13 ref.

ποιήσει): txt EGH ^{mas} (nrl) vs Chr Thl Occ.—29. rec o δε π. απαν (supply addn), with GH al (eph 15. 18. 33-6. 76. 177-80: txt AB 13. 17. 40. 68. 73. 105-37 v syr.—rec for μεγαλω, πολλω (see notes), with GH al eth Chr Thl Occ: κ. εν πολ. κ. εν ολ. 31: txt LAB (al?) 5. 13. 40. 105 v syrr copt arm.—30. rec και ταυτα ειποντος αυτου, ανιστη (addn for perspicuity), with GH syr* al Thl Occ: και ταυτα ειποντος, ανιστη 137 Syr ar-arp eth arm: ανιστ. δε 13. 14. 17. 40. 105 syr (but rec in marg) copt Chr: και ανιστη 81: txt LAB 13. 36. 68. 73. 103-42-80 v.—31. ori om 31-8.—αξιον θαν. A copt al.—η δεσμ. αξ. B 13. 31. 40 v.—τι πρσσει A 13 v: πρσσειν 137.—32. ηδυνατο B 67. 95. 137-80 Thl: txt AGH most mas Chr Thl Occ.—επικεικλ. AG (-αλειτο) 1. 4. 40. 64-8. 97-8. marg 103-5-6-80 al Thl: txt BH al Chr Occ: εκεκλητο 133.

CHAR. XXVII. 1. ins και ουτως εκρινεν ο ηγεμων, αναπημφαι καισαρα 64: και

'attempting to persuade:' and (2) the use, in the mouth of a Jew, and that Jew a king, of the Gentile and offensive appellation χριστιανός. To my mind, the first of these considerations decide that Agrippa is characterizing no effect on himself, but what Paul was doing or attempting to do: the second, that he speaks of something not that he is likely to be persuaded to become, but that contrasts strangely with his present worldly position and intentions. I would therefore render the words thus: 'Lightly art thou persuading me to be a Christian:' and understand them, in connexion with Paul's having attempted to make Agrippa a witness on his side,—'I am not so easily to be made a Christian as, as thou supposest.' Most of the ancient commentators take the words as implying some effect on Agrippa's mind, and as spoken in earnest: but this I think is hardly possible, philologically or exegetically.—I may add that the emphatic position of both ἐν ὀλίγῳ and χριστιανόν, before their respective verbs, strongly confirms the view taken above.

29.] 'I could wish to God, that whether with ease or with difficulty (persuaded), not only thou, but all who hear me to day, might become such as I am, except only these bonds.' He understands ἐν ὀλίγῳ just as Agrippa had used it, 'easily,' 'with little trouble,' 'with small persuasion:'

and contrasts with it ἐν μεγάλῳ (πολλῷ has been an alteration to suit the imagined supplement χρόνῳ), 'with difficulty,' 'with great trouble,' 'with much persuasion.' Those interpreters who understand χρόνῳ above, render this 'seu tempore exiguo opus fuerit, suo multo' (Schott.).—Those who take ἐν ὀλίγῳ for 'almost,' 'non propemodum tantum, sed plane' (Grot.): 'not only almost, but altogether,' E. V. In εὐχεσθαι θεῷ the dative implies the direction of the wish or request to God: so Æsch. Agam. 852, θεοῖσι πρῶτα δεξιῶσμαι; Il. iii. 318, θεοῖσι δὲ χειρας ἀνίσχον, and freq. See exx. in Bernhardy, Syntax, p. 86.

δεσμῶν] He shows the chain, which being in 'custodia militaris,' he bore on his arm, to connect him with the soldier who had charge of him. 31. πρῶσσευ] generally, of his life and habits. No definite act was alleged against him: and his apologetic speech was in fact a sample of the acts of which he was accused. 32.] Agrippa in these words delivers his judgment as a Jew: 'For aught I see, as regards our belief and practices, he might have been set at liberty.'

—But now he could not: 'nam appellatione potestas judicis, a quo appellatum est, cessare incipit ad absolvendum non minus quam ad condemnandum. Crimina enim integra servanda sunt cognitioni superioris.' Grot.

γ — ch. xxviii. 16. ἤν Ἰταλίαν, ὃ παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ABGH
 π ver. 42 only. ἐτέρους ὃ δεσμώτας ἑκατοντάρχη ὀνόματι Ἰουλίῳ ὁ σπείρης
 Gen. xxxix. 20. ὃ σεβαστῆς. 2^c ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῇ μέλ-
 a ch. x. 1 reff. b see ch. xxv. 91, 92. c ch. xxi. 2, 6. dat., here only.

οὕτως ἐκρινεν αὐτὸν ὁ ηγ. ἀναπεμφθαι καίσαρι 97: ὡς οὖν ἐκρινεν ὁ ηγ. τοῦ πεμπεσθαι αὐτὸν πρὸς καίσαρα, τῇ ἐπιουσῇ καλέσας τὸν ἑκατονταρχὸν ὀνοματίουλιανὸν σπείρης σεβαστοῦ, παρεδίδου αὐτῷ τὸν παῦλον, σὺν ἑτεροῖς δεσμωταῖς συγ-μαργ: καὶ ἐκρινε περὶ αὐτοῦ ὁ φηστός πεμπεσθαι αὐτὸν πρὸς καίσαρα εἰς τὴν ἰταλ. κτλ. Syr ar-erp.—δε om lect 12.—for ἡμας, τοὺς περὶ τ. παῦλον 6. 31-3 lectt 12. 25. 32 all ar-pol (an ecclesiastical portion beginning at ὡς).—τὴν om 57.—παρεδίδου A 6. 8. 40. 69 al demid copt syr ar-erp Thl.—τέρους om 137.—ἑκατονταρχῷ 133-37.—σπείρας 37 all vss ff.—2. ὡς δὲ ἐγένετο πορευεσθαι ἡμας, ἐπιβάντες Syr ar-erp.—ἐπιβ. ἐν 137.—ἀδραμυττηνῇ A, -μυττηνῇ 13: ἀδραμυττινῇ G 38: ἀτραμυττηνῇ 95. 113-23.—rec μέλλοντες (corrpn to suit ἐπιβάντες), with GH al v ar-pol Chr al: txtAB 13. 14¹.

CHAP. XXVII. 1—XXVIII. 31.] PAUL'S VOYAGE TO ROME, AND SOJOURN THERE. (I take this opportunity, before commencing my commentary on this section, to express my great obligations to a Treatise on the Voyage and Shipwreck of St. Paul, by James Smith, Esq., F.R.S., kindly put into my hands by the author.)

1.] τοῦ (see reff.) contains the purpose of ἐκρίθη. The matter of the decision implied in ἐκρίθη is expressed in this form as if governed by the substantive κρίσις, as in ch. xx. 3, ἐγένετο γνώμη τοῦ ὑποστρίψειν. Meyer remarks that the expressions κλέειν ἵνα, εἰπεῖν ἵνα, θέλειν ἵνα, &c. are analogous. ἡμᾶς] Here we have again the *first person*, the nar-

rator having, in all probability, remained in Palestine, and in the neighbourhood of Paul, during the interval since ch. xxi. 18.

παρεδίδου] Who? perhaps the assessors with whom Festus took counsel on the appeal, ch. xxv. 12: but more likely the plural is used indefinitely, the subject being 'they,' = 'on' (Fr.) or 'man' (Germ.).

ἐτέρους 8.] This expression, says Meyer, is purposely chosen, to intimate, that they were prisoners of *another sort* (not also Christians under arrest). But De W. shows this to be a mistake, by ἕτεροι πολλαί, Luke viii. 3, = ἄλλαι πολλαί, Mark xv. 41, in both places meaning '*many others of the same sort*.' Here also they are of the *same class*, as far as δεσμῶται is concerned: further, nothing is implied in the narrative, one way or the other.

σπείρης σεβαστῆς] There is some difficulty in determining what this cohort was. We must not fall into the mistake of several of the commentators, that of confounding this σπ. σεβαστῆς with an ἴλη ἰππέων καλουμένη Σεβαστηνῶν, mentioned by Josephus, B. J. ii. 12. 6, and Antt. xx. 6. 1, this latter implying '*natives of Samaria*' (Σεβαστή),—whereas our word is the same adjective as that name itself, and cannot by

any analogy have reference to it. More than one of the *legions* at different times bore the honorary title 'Augusta.' Wetst. quotes from Claudian de Bell. Gild. 'Dictaque ab Augusto legio:' from inscriptions in Mauritania, Legio III. Aug., II. Aug., VIII. Aug.: from Ptolemy, ii. 3, λεγίων δευτέρα σεβαστή (in Britain); iv. 3, λεγίων γ. σεβαστή; but of a '*cohort* Augusta,' or 'Augustana,' we never hear. De Wette and Meyer suggest (but we have no historical proof of the supposition) that it was one among the five cohorts stationed at Caesarea (see note, ch. xxv. 23) thus distinguished, as the body-guard of the emperor (?), and therefore chosen for any services immediately concerning him, as in this case. Meyer thinks it may be the same (but then would the appellations be different?) with the σπείρα Ἰταλική of ch. x. 1. It is remarkable that almost all the commentators have assumed, without any reason, that this σπ. σεβαστή must have been stationed at Caesarea, whereas it may well have been a cohort, or body of men so called, at Rome. Wieseler is the only one whom I have seen that has not fallen into this error. He controverts the other interpretations (Chron. d. Apost.-g. note, p. 391), and infers that Julius belonged to the *Augustani*, mentioned Tacitus xiv. 16, and Suet. Nero, 20 and 25 (see also Dio Cass. lxi. 20: ἦν μὲν γάρ τι καὶ ἰδίον αὐτῷ σύστημα ἐς πεντακισχίλιους στρατιώτας παρεσκευασμένον. Ἀγούσταιοι τε ὀνομάζοντο: καὶ ἐξήρχον τῶν ἐπαίων, and lxiii. 8), who appear to have been identical with the evocati (veterans specially summoned to service by the emperors), and to have formed Nero's body-guard on his journey to Greece. The first levying of this band by Augustus, Dio relates, xlv. 12. To this Julius seems to have belonged,—to have been sent on some service into Asia, and now to have been returning to Rome. —We read of a Julius Priscus, Prefect of

λονται ^d πλείν τοὺς κατὰ τὴν Ἀσίαν τόπους, ^e ἀνήχθημεν, ^{d constr., here only.} πλείν ^{τῇ πειλάγῃ, Polyb. iii. 4. 10.} ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνης Θεσσαλονικέως, ³ τῇ τε ^f ἑτέρᾳ ^g κατήχθημεν εἰς Σιδῶνα, ^h φιλανθρώπως ^{e ch. xiii. 13 ref.} τε ὁ Ἰούλιος τῷ Παύλῳ ⁱ χορησάμενος ^k ἐπέτρεψεν πρὸς ^{f = ch. xx. 18. Xen. Cyr. iv. 6. 10.} τοὺς φίλους πορευθέντα ^l ἐπιμελείας ^m τυχεῖν. ⁴ κακεῖθεν ^{g ch. xxi. 2. xxviii. 12 only. (Lake v. li.)} ἀναχθέντες ⁿ ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς

... τυχεῖν H. aft which it is written in official letters by a later hand.

h here only f. φιλ. διακεῖσθαι πρὸς . . . Polyb. i. 68. 18. i = 2 Cor. xiii. 10 only. Xen. Mem. iv. 6. 5 (often). k inf. aor., Matt. viii. 21. See ch. xxvi. 1 ref. l here only. Prov. iii. 8. m = ch. xxiv. 9. Luke xx. 36. 1 Macc. xi. 42. n ver. 7 only f.

15. 18. 36. 40. 66²-8-9. 73-6. 133-37-80 all am (latt) syrr copt aeth arm al: -τα 25. 96-9. 105 lect 14: -τος 64 lect 13.—πλείν (*a late usage, see Lobbeck, Phryn., p. 221*) 137. —εις τοὺς κ. AB 13. 25. 40. 68-9. 73. 105 al Thl²: ἐπὶ r. 15. 36. 137-80 lect 12: circa v al: txt GH all (*various corruptions supplementary of the constr., which was not understood*) Chr Thl¹ Oec.—for ὄντος σὺν, συνόντος 13.—aft Θεσσαλον., add δε ἀριστάρχου καὶ σκευονδου syr: —νικῶν δε ἀριστάρχ. κ. σκ. 137 (see ch. xx. 4).—3. δε G al vas Chr.—τὴν σιδ. lect 12.—ιουλιανός A syr-marg: τῷ δε π. ο. ιουλιος 95.—ἐπιτρέψαι 137: ἐκέλευσε 105.—Mill (not rec) om τοὺς bef φιλ.: but ins ABGH al Chr Thl Oec.—πορευθέντι AB 13. 15. 36. 68. 105 Thl² (*grammli corrpt*): πορευεσθαι 106: txt GH most

the Prætorian guards under Vitellius, who killed himself 'pudore magis quam necessitate,' after the military murder by Mucianus of Calpurnius Galerianus. This was ten years after the date of our narrative: but their identity must be only conjectural.

2. Ἀδραμυττηνῶν Adramyttium (Ἀδραμύττιον, -ιον, or Ἀτραμύττιον, and in Plin. v. 32, Adramytteos) was a seaport with a harbour in Mysia, an Athenian colony. It is now a village called Endramit. Grotius, Drusus, and others, erroneously suppose *Adrumetum* to be meant, on the north coast of Africa (Winer, RWB.).

πλείν τοὺς . . . The accusative is indicative of the direction. We have ἦλθε Πολυνείκης χθόνα, Eur. Phœniss. 110. See Winer, § 32. 1, on the accus. after neuter verbs, and Bernhardy, Syntax, p. 114. 20.

Ἀριστάρχ. See ch. xix. 29; xx. 4. Col. iv. 10. Philem. 24. In Col. iv. 10, Paul calls him his συναϊχμάλωτος, but perhaps only figuratively: the same term is applied to Ephras, Philem. 23, where follows Ἀριστάρχος, Δημᾶς, Λουκᾶς, οἱ σύντροφοί μου. Σιδῶνα.] This celebrated city is generally

joined in the N. T. with Tyre, from which it was distant 200 stadia (Strabo, xvi. 756 ff.), and of which it was probably the mother city. It was within the lot of the tribe of Asher (Josh. xix. 28), but never conquered by the Israelites (Judg. i. 31; iii. 3). From the earliest times the Sidonians were renowned for their manufactures of glass ('Sidon artifex vitri,' Plin. v. 19), linen (πίπλοι παμποικίλοι, ἔργα γυναικῶν Σιδωνίων, Il. vi. 290), silversmith's work (Il. xxiii. 743, and Od. xv. 115, &c.), and for the hewing of timber (1 Kings v. 6; Ezr. iii. 7). In ancient times, Sidon seems to have been under Tyre, and to have fur-

nished her with mariners (see Ezek. xxvii. 8). It went over to Shalmaneser, k. of Assyria (Jos. Antt. ix. 14. 2); but seems under him, and afterwards under the Chaldeans and Persians, to have had tributary kings of its own (Jer. xxv. 22; xxvii. 3; Herod. viii. 67). The Sidonians furnished the best ships in Xerxes's navy, Herod. vii. 96. 99. Under Artaxerxes Ochus Sidon freed itself, but was by him, after a severe siege, taken and destroyed (Diod. Sic. xvi. 43 ff.). It was rebuilt, and soon after went over to Alexander, keeping its own vassal kings. After his death it was alternately under Syrian and Egyptian rule, till it fell under the Romans. The present Saïda is west of ancient Sidon, and is a port of some commerce, but insecure, from the sanding up of the harbour (Winer, RWB. See also Robinson, vol. iii. pp. 415 ff., who gives an account of the history of Sidon during the middle ages).

3. πορευθέντα] acc. with inf. aft. a dat. preceding, as ch. xxvi. 20; xxii. 17. πορευθέντι (see var. read.) is a grammatical correction. The φίλοι here are mentioned were probably Christian brethren (see ch. xi. 19, where the Gospel is said to have been preached in Phœnicia; and ch. xxi. 3, where we find brethren at Tyre); but it is usual in that case for ἀδελφοί or μαθηταί to be specified: cf. ch. xii. 4. 7. The ἐπιμελείας τυχεῖν was perhaps to obtain from that outfit for the voyage which, on account of the official precision of his custody at Cæsarea, he could not there be provided with.

4. ὑπεπλεύσαμεν] 'sailed under,' i. e. 'in the lee of,' Cyprus. "Ubi navis vento contrario cogitur a recto cursu decedere, ita ut tunc insula sit interposita inter ventum et navem, dicitur ferri *infra* insulam."

ο — Mark vi. 48.
 p Matt. xviii. 6 only f.
 2 Macc. v. 21.
 q — vv. 2, 7 al.
 r here only f.
 Xen. Anab. vii. 5. 1.
 s ch. viii. 5 ref.
 t here only.
 Prov. iv. 7.
 u — ch. ix. 23, 43 ref.
 Luke only.
 v here only f.
 w ch. xiv. 18 ref.
 x — ch. xx. 16 al.
 y — Luke x. 82. Matt. xxiv. 7. s here only f. a ver. 13 only f. Diiod. Sic. xiii. 2.

mss Chr Thl¹.—5. την om 137.—for κιλ., λυκιαν 38.—πλευσαντες H: add δι ημερων δεκαπεντε 137 syr^a.—κατηλθαμεν A: κατηχημεν 14. 38. 57. 66. 76. 93-7-8-marg 113 lect 5 al Oec: ηλθωμεν 25 v Syr ar-erp Jer.—for μύρα (μύρα 93), λυστρα A v cor¹ al Cassiod Bed: μοιρων H: σμυρναν 31 Bed-gr: σμυρα arm: txt B (-pραν) G most mss syrr Chr Thl Oec Jer.—6. κακειθεν A 24 al. κακεισε 15. 25. 31-6. 40. 180: και 37. 56.—rec -ρχος, with GH al Chr Thl¹ Oec: txt AB 180 lect 12 Thl².—αλεξανδρηνον B 69. 93-5-8-marg 105 all Thl¹: -δρενον 42 96. 180.—την om H 93. 180.—ανεβιβασ. 4. 13. 36. 68. 96. 133-80 all lect 14 al Chr Thl² (ανεβιβασαμεν Thl¹): txt AB (e sil) GH al Oec.—ως αυτο ημας 137.—8. και ουκ ιωντος 27-9: ουκ ιωντος 105: μη ιωντος 66²: μη προκρινωτος 2. 99: μη προκρινωτος Thl².—aft ανεμ. ins ut recto itinere navigaretur Syr ar-erp.—κατα σαλμ. om (similarity of endings) 137: σαλαμينا cor¹.—καταλεγόμενοι 68: παραγενομενοι 40 al.—τινα om A 133 Syr ar-erp

Wetst., who also says, "Si ventus favisset, alto se commisissent, et Cyprum ad dexteram partem reliquissent, ut Act. xxi. 3, nunc autem coguntur legere litus Ciliciæ, inter Cyprum et Asiam." With this explanation Mr. Smith agrees; and there can hardly be a doubt that it is the right one. The *κατὰ τὴν Ἀσίαν τόποι* of ver. 2 being to the west of Pamphylia (which was not in Asia, ch. ii. 10), the direct course thither would have been S. of Cyprus; but having the wind contrary, i.e. from the W. or N.W. ("the very wind which might have been expected in this part of the Mediterranean at this season (summer). Admiral de Saumarez writes, Aug. 19, 1798, 'We have just gained sight of Cyprus, so invariably do the westerly winds prevail at this season.' " Smith, p. 27), they kept under shelter of Cyprus, i.e. between Cyprus and Cilicia; and so *διαπλεύσαντες*, 'having sailed the whole length of' the sea off Cilicia and Pamphylia, they came to Myra. See the account of the reverse voyage, ch. xxi. 8, where, the wind being nearly in the same quarter (see ver. 1, *εὐθυδρομήσαντες εἰς τ. Κῶ*), the direct course was taken, and they left Cyprus at a distance (for so *ἀναφ.* seems to imply) on their left, in going to Tyre. On the *διαπλεύσαντες*, &c., it may be well to quote (from Smith) the testimony of M. de Pagès, a French navigator, who, on his voyage from Syria to Marseilles, informs us that after making Cyprus, "the winds from the west, and consequently contrary, which prevail in

these places during the summer, forced us to run to the north. We made for the coast of Caramania (Cilicia), in order to meet the northerly winds, and which we found accordingly." 5. Μύρα.] *εἶτα Μύρα* ἐν ἱκοσι σταδίοις ὑπὲρ τῆς θαλάττης ἐπὶ μετεώρου λόφου, Strab. xiv. 3.—*Λένγλος* ἐπιπεμφθεὶς Ἀνδριάκῃ Μυρίων ἐπινείψῃ, τὴν τὴ ἄλυσιν ἐρῶν τὸν λιμένας, καὶ εἰς Μύρα ἀνψύει. The neighbourhood is full of magnificent ruins; see Sir C. Fellows's Lycia, chap. ix. The name still remains. The various readings merely show that the copyists were unacquainted with the place.

6.] The Alexandrian ship may have been laden with corn for Rome; but this cannot be inferred from ver. 38, for the ship had been *lightened before*, ver. 18.—On her size, see below, on ver. 37.—Most probably this ship had been prevented taking the direct course to Italy, which was by the south of Crete, by the prevailing westerly winds. Under such circumstances, says Mr. Smith (p. 32), "ships, particularly those of the ancients, unprovided with a compass, and ill calculated to work to windward, would naturally stand to the N. till they made the land of Asia Minor, which is peculiarly favourable for such a mode of navigation, because the coast is bold and safe, and the elevation of the mountains makes it visible at a great distance; it abounds in harbours, while the sinuosities of its shores and the westerly current would enable them, if the wind was at all off the land, to work to windward, at least as far

αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς
 Λιμένας, ὃ ἐγγὺς ἦν πόλις Λασαία. ⁹ ^b ἱκανοῦ δὲ ^{b ch. viii. 11}
^b χρόνου ^c διαγενομένου καὶ ὕντος ἤδη ^d ἐπισηαλοῦς τοῦ ^{o ch. xiv. 13.}
^e πλοὸς διὰ τὸ καὶ τὴν ἵνστηϊαν ἤδη ^f παρεληλυθῆναι, ^{only t.}
^{7. ver. 10 only t.} ^{f — here only (2 Kings xii. 16).} ^{g — Matt. xiv. 15. 1 Pet. iv. 8. Dan. ii. 9.}

slav mss.—λεγομενον 133.—πολις ην Α 13.—for λασαία, αλασσα A 40. 96. 109 syr-
 marg (Alasa): Thalassa v æth and some mēnd by Jer. Thessala latt: txt (with some
 varr, λασια B 21 copt: λασσαία al: λισαία lect 12: λασια 180) BGH most mss syr
 al Chr Thl Occ.—9. του πλ. επισφ. 137 lect 12.—και om 96¹.—την om 113.—

as Cnidus, where these advantages ceased. Myra lies due N. from Alexandria, and its bay is well calculated to shelter a wind-bound ship. The Alexandrian ship was not, therefore, out of her course at Myra, even if she had no call to touch there for the purposes of commerce." ^{πλίου}, the present, should be rendered 'on her voyage.'

7. βραδυῶν.] It is evident that the ship was encountering an adverse wind. The distance from Myra to Cnidus is only 130 geogr. miles, which, with a fair wind, would not take more than one day. Mr. Smith shows that the wind was N.W., or within a few points of it. "We learn from the sailing directions for the Mediterranean, that, throughout the whole of that sea, but mostly in the eastern half, including the Adriatic and Archipelago, N.W. winds prevail in the summer months; . . . the summer Etesiae come from the N.W. (p. 197); which agrees with Aristotle's account of these winds,—οἱ ἰσησιαὶ λεγόμενοι μῖξιν ἔχοντες τῶν τε ἀπὸ τῆς ἀρκτου φερομένων κ. ζεφύρου, de Mundo, ch. iv. According to Pliny (ii. 47), they begin in August, and blow for forty days."

μόλις] 'with difficulty:' not as E. V., 'scarce,' which being also an adv. of time, gives the erroneous idea to the English reader that the ship had scarcely reached Cnidus when the wind became unfavourable.

γεν. κατά] 'having come over against,' as E. V. Κνίδου] Cnidus is a peninsula at the entrance of the Ægean Sea, between the islands of Cos and Rhodes, having a lofty promontory and two harbours, Strabo, xiv. 2. "With N.W. winds the ship could work up from Myra to Cnidus; because, until she reached that point, she had the advantage of a weather shore, under the lee of which she would have smooth water, and as formerly mentioned, a westerly current; but it would be slowly and with difficulty." At Cnidus that advantage ceased." Smith, p. 37.

μή προσέωντ.] The common idea has been that the prep. in composition implies that the wind would not suffer them to put in at Cnidus. But this would hardly be recon-

cilable with the fact; for when off Cnidus they would be in shelter under the high land, and there would be no difficulty in putting in. I should be rather inclined to regard this clause as explaining the μόλις above, and the πρὸς in composition as implying contribution, or direction: 'with difficulty, the wind not permitting us by favouring our course.'

ἵκεν κ. τ. Κρ. κ. Σαλμώνην] "Unless she had put into that harbour (Cnidus), and waited for a fair wind, her only course was to run under the lee of Crete, in the direction of Salmone, which is the eastern extremity of that island."—Salmone (Capo Salomon) is described by Strabo (x. 4) as ὁ δὲ ἀκρωτήριον τὸ Σαμώνιον, ἐπὶ τὴν Αἴγυπτον νεῦον, καὶ τὰς Ῥοδίων νήσους. Pliny (iv. 12) calls it Sammonium.

8. μόλις παρ.] "After passing this point (Salmone), the difficulty they experienced in navigating to the westward along the coasts of Asia, would recur; but as the south side of Crete is also a weather shore with N.W. winds, they would be able to work up as far as Cape Matala. Here the land trends suddenly to the N., and the advantages of a weather shore cease, and their only resource was to make for a harbour. Now Fair Havens is the harbour nearest to Cape Matala, the farthest point to which an ancient ship could have attained with N.W.-ly winds."

Smith, ib. παραλεγει. does not, as Servius on Æn. iii. 127 supposes, imply that the ship was towed ("funem legendo, i. e. colligendo, aspera loca prætereunt"), but, as Meyer explains it, that, the places on the coast being touched (or perhaps, rather, appearing) one after another, are, as it were, gathered up by the navigators.—Mr. Smith (p. 42) exposes the mistake of Eustathius (adopted by Valpy, from Dr. Falconer), by which the ship taking the S. coast of Crete is attempted to be explained: viz. δυσλίμνος ἡ Κρήτη πρὸς τὴν βόρραν: whereas there are, in fact, excellent harbours on the N. side of Crete,—Souda and Spina Longa.

Καλοὺς Λιμένας] The situation of this anchorage was ascertained by Pococke, from the fact of the name still remaining.

h ver. 22 only. 10^b παρήνει ὁ Παῦλος λέγων αὐτοῖς "Ἄνδρες, ¹ θεωρῶ ABGH
 2 Mac. vii. 26, 26. ὅτι ^k μετὰ ¹ ὕβρεως καὶ πολλῆς ^m ζημίας οὐ μόνον τοῦ
 i ch. xix. 28 ⁿ φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ^o ψυχῶν ἡμῶν
 k = ch. v. 26. ^p μέλλειν ἔσθαι τὸν πλοῦν. ¹¹ ὁ δὲ ἑκατοντάρχης τῷ
 xiv. 23 al. fr. ^q κυβερνήτῃ καὶ τῷ ^r ναυκλήρῃ ^s ἐπέειθετο μᾶλλον ἢ τοῖς
 1 Mac. ix. 87. ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} 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^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ

ὑπὸ τοῦ Παύλου λεγομένοις. ¹² ἀνευθέτου δὲ τοῦ λι-
 μένος ὑπάρχοντος πρὸς παραχειμασίαν ὅι πλείονες
 ἔθεντο βουλήν ἀναχθῆναι κάκειθεν, εἴπως δύναιτο
 κατανήσαντες εἰς Φοῖνικα παραχειμάσαι λιμένα τῆς
 Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον.
 13 ὑποπνεύσαντος δὲ νότου δόξαντες τῆς προ-

^t here only †. See Luke ix. 62.
^a ch. ii. 30 reff.
^b here only †. Dirod. 81c.
^c ch. ii. 30 reff.
^d here only. w here only.
^e ch. ii. 30 reff.
^f ch. ii. 30 reff.
^g here only. See

Rom. i. 10. xi. 14. Phil. iii. 11. a ch. xvi. 1 reff. a ch. xxviii. 11. 1 Cor. xvi. 6. Tit. iii. 12 only †.
 b = here only. Esak. xi. 1 al. c case note. (ch. viii. 26, 26. Phil. iii. 14.) d here only. Gen. xiii. 14 al.
 e here only †. f ch. xxviii. 18. Luke xii. 55. Eccl. i. 6. g = Eph. i. 11 reff.

13. 31 al v al Thl': txt GH most mss syr aeth al Chr Thl' Oec.—του om AB: ins GH
 mas (appy) Chr Thl Oec.—12. rec πλειους, with GH al Chr al: txt AB 17. 40. 73 (al ?).
 —εκειθεν ABG 13. 36-8. 40. 73-6. 93-5². 100-4-5-13-80 all lectt 5. 12 v Syr ar-erp arm
 Ch (corrta, the force of the kai not being perceived): txt H all syr Thl Oec.—for
 ειπως, ειπερ 96. 142.—και κατ. χωρον om Syrar-erp.—13. δοξαντες 13.—της προθ. om 30.—

decisive (De W.) against it. ⁸τι . . .
 μάλλιν] A mixing of two constructions,
 see Winer, § 45. 9. Anm. 2. This is most
 flagrant in later writers, as Pausanias and
 Arrian,—see Bernhardt, Syntax, p. 369; but
 is also found earlier, e. g. Plat. Charm., p.
 165: οὐκ ἂν ἀλσχυνοῖσιν ὅτι μὴ οὐχὶ
 ὀρθῶς φάναι εἰρηκίναί. Isæus: περὶ τοῦ
 φιλοκτ. κληρ. p. 57, ἐπειδὴ δὲ προσδιαμι-
 μαρτύρηκεν ὡς νῆον εἶναι γνήσιον Ἐκκλή-
 μονος τοῦτον . . . 11. τ. ναυκλήρῃ]

'the owner of the ship.' Wetst. cites
 from Plutarch, ναύτας μὲν ἐκλήγεται κυ-
 βερνήτης, καὶ κυβερνήτην ναύκληρος.
 So Hesych.: ναυκληρος, ὁ δεσπότης τ.
 πλοίου,—and Xen. Econ. viii. 12: φορ-
 τίων, ὅσα ναυκλήροις κέρδους εἵνεκα ἀγε-
 ται. (Kuin.) 12.] see above on ver.

8. The anchorage was sheltered from the
 N.W., but not from nearly half the com-
 pass. Grotius and Heinsius's rendering of
 πρὸς παραχίμ., 'ad vitandam tempestatem,'
 is contrary to usage, besides being singularly
 inconsistent with the fact in more ways
 than one. For this purpose the anchorage
 was εὐθετος, and in it they had (see next
 ver.) actually ridden out the storm, before
 they left it. κάκειθεν] 'thence also,'
 as from their former stopping places.

Φοῖνικα] Ptolemy (iii. 17) calls the haven
 Φοινικῶς, and the city (lying some way
 inland) Φοινίξ. Strabo (x. 4) says, τὸ δὲ
 εἶθεν ἰσθμός ἐστιν ὡς ἑκατὸν σταδίων,
 ἔχων κατοικίαν πρὸς μὲν τῇ βορείῳ θα-
 λάττῃ Ἀμφιμάλλαν, πρὸς δὲ τῇ νοτίῳ
 Φοινικῇ τῶν Λαμπίων. This description,
 and the other data belonging to Phoenice,
 Smith (p. 48) has shown to fit the modern
 Lutro, which, though not known now as an
 anchorage, probably from the silting up of
 the harbour, is so marked in the French
 admiralty chart of 1738, and "if then able
 to shelter the smallest craft, must have
 been capable of receiving the largest ships
 seventeen centuries before."

βλέ-
 ποντα κατὰ λίβα κ. κατὰ χῶρον] 'looking

(literally) down the S.W. and N.W. winds;'
 i. e. in the direction of these winds, viz.
 N.E. and S.E. For λίψ, and χῶρος are
 not quarters of the compass, but winds;
 and κατὰ, used with a wind, denotes the
 direction of its blowing,—"down the wind."
 This interpretation, which I was long ago
 persuaded was the right one, I find now
 confirmed by the opinion of Mr. Smith,
 who cites Herod. iv. 110, ἐφίροντο κατὰ
 εὔμα καὶ ἀνεμον, and Arrian, Periplus
 Euxini, p. 3, ἀφ' ὧν νεφέλῃ ἐπαναστάσα
 ἐξέρράγη κατ' εὐρον. So also κατὰ ῥόον,
 Herod. ii. 96. In the reff., the substantive
 is not one of motion like λίψ, χῶρος, or
 ῥόος, but of fixed location, as μεσημβρία,
 σκόπος. The direction then is towards
 the spot indicated, just as in the present
 case it is in that of the motion indicated.
 The harbour of Lutro satisfies these con-
 ditions; and is even more decisively pointed
 out as being the spot by a notice in the
 Synecdemus of Hierocles, Φοινίκη ἦτοι
 Ἀράδην· νῆσος Κλαύδος. Now Mr.
 Pashley found a village called Aradhena a
 short distance above Lutro, and another
 close by called Anopolis, of which Steph.
 Byz. says, Ἀράδην πόλις Κρήτης· ἡ δὲ
 Ἀνωπόλις λέγεται, διὰ τὸ εἶναι ἄνω.
 From these data it is almost demonstrated
 that the port of Phoenice is the present port
 of Lutro. Ptolemy's longitude for port
 Phoenice also agrees. See Smith, pp. 51 ff.
 Mr. Smith has kindly sent me the following
 extract from a letter containing additional
 confirmation of the view: 'Loutro is an ex-
 cellent harbour; you open it unexpectedly,
 the rocks stand apart and the town appears
 within. During the Greek war, when cruis-
 ing with Lord Cochrane, . . . chased a
 pirate schooner, as they thought, right upon
 the rocks; suddenly he disappeared, and
 when rounding in after him,—like a change
 of scenery, the little basin, its shipping,
 and the town of Loutro, revealed themselves.'
 See Prof. Hackett's note, impugning the

h — (Heb. vi. 18). ^{κρ. τῆς} ^{προθ. Diob.} ^{81c. xvi. 20.} ^{i — here only.} ^{So Thucyd.} ^{ii. 32 al.} ^{κ comparat., — ch. xxv. 10 ref.} ^{i ver. 8.} ^{m — here only.} ^{Hom. II. xi. 751.}
 θέσεως ^ἡ κεκρατηκέναι, ^ἡ ἄραντες ^ἡ ἄσσον ^ἡ παρελέγοντο ΔΒΓΗ
 τὴν Κρήτην. ¹⁴ μετ' οὐ πολὺ δὲ ^ἡ ἔβαλεν κατ'
 αὐτῆς ἄνεμος ^ἡ τωφωνικὸς ^ἡ ο καλούμενος ^ἡ εὐροκλύδων.
 πόταμος . . . εἰς ἄλα βάλλων. See note. n here only†.

for ἄσσον, ἄσσον G al: *Asson* τ copt mth (also Chr Thl Oec, but they do not notice it in comm): om syrt ar-erp.—14. *ευρακλῶν* ΔΒ¹ ssk (*ευρακῆλων*) copt: (*ευτρακῆλων*) v Cassiod (*Euroaquilo*): *ευρακῆλων* arm: *aquilo maris* (omg τυφ. ο καλ.) mth (see notes): txt GH (but they have *εὐρ.* not *εὐρ.*) most mss Syr (*Euroclydon*) syr (*Euraclydon*,

above view and interpretation. I cannot observe on it, as it has only come to hand as these sheets are being printed: but it does not alter my opinion.

13. ὑποπνεύ-
 σαρτος] as E. V., 'softly blowing,' comp. ὑπομειδιάω.—The S. wind was favourable for them in sailing from F. H. to Phœnice.

86ξ. τ. προθ. κεκρατ.] 'imagining that they had (as good as) accomplished their purpose,' i.e. that it would now be a very easy matter to reach Phœnice.

ἄραντες 'may be translated either 'weighed' or 'set sail,' for ancient authors supply sometimes τὰς ἀγκύρας, and sometimes τὰ ἱστία . . . Julius Pollux, however, like St. Luke, supplies neither, which is certainly the most nautical way of expressing it: he says, αἰρουντες ἀπὸ τῆς γῆς, lib. i. 103." Smith, p. 55.

ἄσσον παρ.] They crept close along the land till they passed Cape Matala. "A ship which could not lie nearer to the wind than seven points, would just weather that point which bears W. by S. from the entrance of Fair Havens. We see therefore the propriety of the expression ἄσσον παρ., 'they sailed close by Crete,' which the author uses to describe the first part of their passage." Smith, p. 55.—The Vulg. has: 'quum sustulissent de Asson,' connecting ἄραντες with ἄσσον, and understanding the latter as the name of a Cretan town. There is an Asus mentioned by Pliny (iv. 12), but it is 'in Mediterraneo,' not on the coast,—and the constr. would be inadmissible. Erasmus, Luther, &c., have taken ἄσσον as the accusative of direction, 'when they had weighed for Assus.' But besides the local objection, this constr. also would be most harsh, as ἄραντες does not indicate the progress of their voyage, but only the setting out. Heinsius took ἄραντες = ἀναφανίντες, ch. xxi. 3,—'postquam Asos attollere se visse est' (Meyer). But there can be little doubt that all of these are mistakes, and that ἄσσον is the adverb. 14. ἔβαλεν κατ' αὐτῆς These difficult words have been taken in three ways: (1) (The common interpretation) referring αὐτῆς to τὴν Κρήτην just mentioned. Thus they might mean, (a) 'drove (us) against Crete,' or (β)

'struck (blew) against Crete,' i.e. in the direction of Crete. Now of these, (α) is contrary to the expressed fact:—they were not driven against Crete. And (β) is as inconsistent with the implied fact. Had the wind blown in the direction of Crete at all, they, who gave themselves up to it, and were driven before it (ἰκιδόντες ἑφ' ἐρόμθσ, ver. 15), must have been stranded on the Cretan coast, which they were not. (2) referring αὐτῆς to the ship, understood. This is adopted by Dr. Bloomfield and Mr. Smith. (The latter, I find by a letter received since this note was written, now understands it as I have explained it below.) But not to mention the harshness occasioned by having to supply a subject for αὐτῆς which has never yet been mentioned,—a decisive objection against this rendering is, that the ship throughout the narrative is τὸ πλοῖον, not ἡ ναῦς, in every place except ver. 41,—and τὸ πλ. occurs in the very next clause, which, had this been meant of the ship, would certainly have been expressed συναρπασθεῖσης δὲ, or συναρπασθεῖσης δὲ αὐτῆς. (3) referring αὐτῆς to προθείσας. In that case ἔβαλεν κατ' αὐτῆς must either (α) = κατέβαλεν ἡμᾶς ἀπ' αὐτῆς, as Plato, Euthyph. 15. e, ἀπ' ἐλπίδος με καταβαλὼν μεγάλως ἀπέργει, which is harsh and hardly allowable; or (β) be understood, taking the neuter sense of βάλλω (ποταμὸς εἰς ἄλα βάλλων, Il. xi. 722), as meaning 'blew against it,' so as to thwart their design. And so Luther: 'erhob sich wider ihr Vornehmen.' But this mixture of literal and figurative is also harsh, and hardly allowable. (4) A method has occurred to me of rendering the words, which seems to remove all harshness, whether of reference in αὐτῆς, or of construction. There can be no question that the obvious reference of αὐτῆς is to Crete. What then is ἔβαλεν κατ' αὐτῆς? ἔβαλεν applied to wind may be understood as above, neuter, or reflective, 'blew,' 'rushed.' Assuming this, and that there is no object to be supplied between ἔβαλεν and the proposition, κατ' αὐτῆς may surely be rendered, as in βῆ δὲ κατ' Οὐλύμποιο κρήνων,—κατ' ἰδαίων ὀρίων,—κατὰ κίττης, &c., viz. 'down (from) Crete,' 'down the

15^ο συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ^{ο ch. vi. 12 reff. p here only t. Wlad. xii. 14. q — here only. See ch. xv. 30. s here only t.} ἄντ-
οφθαλμῖν τῷ ἀνέμῳ ^{16^ς νησίον} ἐπιδόντες ^{r — (naut.) Dioc. Sic. xx. 16.} ἐφερόμεθα.

and in marg *ευρακλῶν*) Chr Thl Oec: *ευρακλῶν* B² 40. 133.—15. *ἐπιδόντες* 32. 42. 57: add τῷ πλεοντὶ κ. συστειλάντες τὰ ἱστία 137: τῇ πνεύσει, κ. συναγοντες το σκευος, ως ἐφερεν, ἐφερομεθα *εργ^ς*: for ἐφερομ., ως ἐφερεν *αγ-εργ*.—16. *νησιδιον* 177

high lands forming the coast. It is a common expression in lake and coasting navigation, that 'a gust came down the valleys.' And this would be exactly the direction of the wind in question. When they had doubled, or perhaps were now doubling, Cape Matala, the wind suddenly changed, and the typhoon came down upon them from the high lands:—at first, as long as they were sheltered, only by fits down the gullies, but as soon as they were in the open bay past the cape, with its full violence. This, the hurricane rushing down the high lands when first observed, and afterwards *συναρπάων τὸ πλοῖον*, seems to me exactly to describe their changed circumstances in passing the cape. A confirmation of this interp. may be found by Luke himself using *κατίβη* to express the descending of a squall from the hills on the lake of Genesareth, ch. viii. 23, where Matt. and Mark have only *ἐγένετο* and *γίνεται*. Mr. Smith also suggests *κατὰ τοῦ κρημνοῦ*, Luke viii. 33, as confirmatory.

τυφωνικός] "The sudden change from a south wind to a violent northerly wind, is a common occurrence in these seas. (Captain J. Stewart, R.N., in his remarks on the Archipelago, observes, "It is always safe to anchor under the lee of an island with a northerly wind, as it dies gradually away; but it would be extremely dangerous with southerly winds, as they almost invariably shift to a violent northerly wind.") The term 'typhonic' indicates that it was accompanied by some of the phenomena which might be expected in such a case, viz. the agitation and whirling motion of the clouds caused by the meeting of the opposite currents of air when the change took place, and probably also of the sea, raising it in columns of spray. Pliny (ii. 48), speaking of 'repentini flatus,' says, 'vorticem faciunt qui Typhon vocatur.' Aul. Gell. xix. 1, 'Turbines etiam crebriores . . . et figuræ quædam nubium tremendæ quas *τυφῶνας* vocabant.' " Smith, p. 60.

ἐυρακλῶν] I have here retained the rec. reading, being determined, in the great uncertainty of MSS., by internal probability. *ἐυρακλῶν* is an anomalous word, having no assignable derivation: if formed from *εὐρύς* and *κλύδων*, it should be, as corrected in B², *εὐρακλύ-*

δων: if from *εὐρος* and *κλύδων*, it would be, as Meyer observes, the appellation, not of the wind, but of the wave raised by it, 'fluctus Euro excitatus.' I have little doubt that the name of the wind was *εὐρακύλων*, as we now read in AB; but this, as is frequently the case, had been corrupted, as the last part of it was not Greek, but Latin, by the Greek sailors, into *εὐρακλύδων* or *εὐροκλύδων*, the *a* and *o* in this position having a very similar sound: and in that form I conceive Luke to have written it. Mr. Smith, in his appendix, 'On the Wind Euroclydon,' has satisfactorily answered the objections of Bryant to the compound *εὐρακύλων*,—by showing that *εὐρος* properly, was not the S.E., but the E. wind; and that compounds of Greek and Latin in the names of winds are not unknown, e. g. Euro-Auster.—The direction of the wind is established by Mr. S., from what follows, to have been about half a degree N. of E.N.E.; and the subsequent narrative shows that the wind continued to blow from this point till they reached Malta.

15. *συναρπ.*] 'being hurried away,' 'borne along,' by it: see reff. *ἀντοφθαλμῖν*] It is hardly likely that this term, which is used so naturally and constantly of men facing an enemy (Polyb. i. 17. 3, and eight times more), and also metaphorically of resisting temptation (*μὴ δύνασθαι τοῖς χρήμασιν ἀντοφθαλμῖν*, Polyb. xxviii. 17. 18), should have been originally a naval term, derived from the practice of painting eyes on either side of the beaks of ships. More probably the expression was transferred to a ship from its usage in common life.

ἐπιδόντες] So Plutarch de Fortun. Rom. p. 319, D (Wetst.), *ἐπιδίδον τῇ τύχῃ τὰ ἱστία, καὶ δεῖχον τὸ πνεῦμα, τῷ πνέοντι πιστεύων*. Either 'the ship,' or 'ourselves,' may be supplied: or better perhaps, neither, but the word taken generally—'giving up.' *ἐφερόμεθα*] passive: 'we were driven along.'

16. *ὑποδραμόντες*] 'running under the lee of.' "St. Luke exhibits here as on every other occasion, the most perfect command of nautical terms, and gives the utmost precision to his language by selecting the most appropriate:—they ran before the wind *to leeward of Claudia*, hence it is *ὑποδραμόν-*

t — Matt. viii.
28 al. Lsa.
1. 2.
u ch. xiv. 18
ref.
v hrrc only t.
w Heb. iv. 16
only. Ps.
vii. 10 al.
Sir. xi. 34.
x here only t.

δέ τι ὑποδραμόντες καλούμενον Κλαύδην, ἰσχύσαμεν
ἡ μολις ὑπερικρατεῖς γενέσθαι τῆς σκάφης, ¹⁷ ἣν ἀραντες
βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον, φοβού-
μενοι τε μὴ εἰς τὴν σύρτιν ἐκπέσωσιν χαλάσαντες τὸ
ABC
GH

h here only t. Polyb. xxvii. 8. 8. Plat. Rep. x. 616. 3, ὑποζώματα τ. τριηρών. y here only t.
s — ver. 26 only t. Diocl. Sic. ii. 60, ἐκπεσεῖν εἰς ἄμμου, and al. a ch. ix. 26 ref.

Scholz (117 Bornem.).—*υποδραμόντες* 93-5.—*καλούμενην* om 26. 33-6. 180 lect 12.
—*κλαυδα* B v aeth Syr (*Kyra* or *Keuda*) Jer (*Cauden*) Cassiod (*Gaudem*) (*καυδῶ* Suidas
(al *γαυδος*) *Gaudos* Mela and Plin): txt A (the letters *οδη* are gone at the end of a
line) GH most mss (with some varr): *κλαυδιν* 29 lect 2: *κλαυδαν* 25 lect 12: *κλαυδα*
13. 40. 66-marg 105-37 syr and syr-marg-gr copt Chr Thl Oec (*κλαυδος* Hierocl and
Ptolem) (see notes).—rec μολ. ισχ. (corrpt of *order* ?), with GH al vss ff: txt AB 13. 40
(μοις) v.—17. *βοηθείας* H 96 lect 12 ('not C', so Tisch. He has printed it so in his
Codex Ephr, but corrected it, N T Prolegg, p. lxi).—*υποζωννύντες* 43. 95-6: *υπο-*
στρωννύντες 43.—*μηπως* 25. 137 al Oec.—*σύρτιν* GH 25-7-9. 36. 42. 57. 68-9. 177-80
lect 12 syr-marg-gr Thl: *συρταν* 105.—for *το σκευος*, τα ιστια 32-marg 37. 56. 66-

τες: they sailed with a side wind to leeward of Cyprus and Crete: hence it is *ὑπεκλεύ-
σαμεν*" (Smith, p. 61, note). *Κλαύδην*] Here again, there can be little doubt that the name of the island was *Καῦδα*, or *Γαῦδα*, as we have in some MSS., or, as in Pliny and Mela, *Gaudos*: but Ptol. (iii. 7) has *Κλαύδος*, and the corruption was very obvious. Of alterations, *Κλαυδ*-into *Καυδ*-is much the more probable, seeing the latter was the name most commonly occurring.—The island is the modern Gozzo.
ισχύσαμ. μολ. κ.τ.λ.] "Upon reaching *Clauda*, they availed themselves of the smooth water under its lee, to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting it on board. This had not been done at first, because the weather was moderate, and the distance they had to go, short. Under such circumstances, it is not usual to hoist boats on board, but it had now become necessary. In running down upon *Clauda*, it could not be done, on account of the ship's way through the water. To enable them to do it, the ship must have been rounded to, with her head to the wind, and her sails, if she had any set at the time, trimmed, so that she had no head-way, or progressive movement. In this position she would drift, broadside to leeward. I conclude they passed round the east end of the island: not only because it was nearest, but because 'an extensive reef with numerous rocks extends from Gozzo to the N.W., which renders the passage between the two isles very dangerous' (Sailing Directions, p. 207). In this case the ship would be brought to on the starboard tack, i. e. with the right side to windward." . . . "St. Luke tells us they had much difficulty in securing the boat. He does not say *why*: but independently of the gale which was raging at the time, the boat had been towed

between twenty and thirty miles after the gale had sprung up, and could scarcely fail to be filled with water." Smith, pp. 64, 65.

17.] *ἀραντες*, 'having taken on board.' *βοηθείαις*] 'measures to strengthen the ship,' strained and weakened by labouring in the gale. Pliny (ii. 48) calls the typhoon 'præcipua navigantium pestis, non antennas modo, verum ipsa navigia contorta frangens.' Grot., Hein-sius, &c. are clearly wrong in interpreting *βοηθείαις*, 'the help of the passengers,' *ὑποζωννύντες τ. πλ.*] 'undergirding,' or *frapping* the ship. "To frap a ship (*ceintrer un vaisseau*) is to pass four or five turns of a large cable-laid rope round the hull or frame of a ship, to support her in a great storm, or otherwise, when it is apprehended that she is not strong enough to resist the violent efforts of the sea: this expedient, however, is rarely put in practice." Falconer's Marine Dict.:—Smith, p. 66, who brings several instances of the practice, in our own times. Hor. seems to allude to it, Od. i. 14. 3, 'ac sine funibus Vix durare carinae Possint imperiosius Æquor. See ref. τὴν σύρτιν] 'The Syrtis,' on the African coast; there were two, the greater and the lesser (*αἱ φοβεραὶ καὶ τοῖς ἀκούουσι Σύρτις*, Jos. B. J. ii. 16. 4), of which the former was the nearer to them. *ἐκπίσωσιν*] See ref. and add *φερόμενοι τῷ πνύματι . . . ἐξέπι-
πτον πρὸς τὰς πέτρας*, Herod. viii. 13. *χάλ. τ. σκεῦος*] "It is not easy to imagine a more erroneous translation than that of our authorized version: 'Fearing lest they should fall into the quicksands, they strake sail, and so were driven' It is in fact, equivalent to saying that, fearing a certain danger, they deprived themselves of the only possible means of avoiding it." Smith, p. 67. He goes on to explain, that if they had struck sail, they must have been

^b σκευός οὕτως ^c ἐφέροντο. ¹⁸ σφοδρῶς δὲ ^d χειμαζομένων ^b ἡμῶν ^e τῇ ^f ἐξῆς ^g ἐκβολὴν ἐποιούντο, ¹⁹ καὶ τῇ ^h τρίτῃ ⁱ αὐτόχειρες τὴν ^j σκευὴν τοῦ πλοίου ^k ἐρρίψαν ²⁰ μήτε ^l δὲ ἡλίου μήτε ἀστρων ^m ἐπιφαινόντων ⁿ ἐπὶ πλείονας ἡμέ- ^o ρας, ^p χειμῶνός τε ^q οὐκ ὀλίγου ^r ἐπικειμένου, ^s λοιπὸν ^t περιηρεῖτο ἐλπίς πᾶσα ^u τοῦ σώζεσθαι ἡμᾶς. ²¹ πολλῆς ^v τε ^w ἀσιτίας ^x ὑπαρχούσης, τότε ^y σταθεὶς ὁ Παῦλος ἐν ^z

l. 29. h here only. i here only. σκευὴν ἐκατόν τριήρεσι, Diod. Sic. xiv. 79. plur., Jonah 1. 5. k = ver. 29. Luke xvii. 2 al. Gen. xxi. 16. l = Luke 1. 79. Tit. ii. 11 ref. m ch. xiii. 31 ref. n = Matt. xii. 2. Job xxxvii. 6. o ch. xii. 18 al. Acts only. Isa. x. 1. p = here only. (Luk. v. 1. 1 Cor. ix. 16. Heb. ix. 10.) Job xix. 8. q = 2 Tim. iv. 8. r = Heb. x. 11. Zech. x. 11. s constr., Luke xxii. 6. 1 Cor. ix. 10. t here only. (1 Mac. iii. 17.) u ch. ii. 18 ref. Luke only. z ch. ii. 30 ref.

marg Chr: το ιστιων 98 marg Syr al: antennis Bod.—εφερομεθα 15. 18. 20. 36 Syr ar-
erp copt al.—18. re A 25 k al: txt B (e sil) CGH most mas (spp) v copt Syr al Chr
Thl Oec.—19. aft τριτη add ημερα lect 12.—αυτοχειρως 13.—rec ερριψαμεν (corrⁿ to
first person to suit αυτοχειρες: so Meyer, which is much more probable than that, as
De W., -αμεν should have been altered to -αν, to suit εποιουντο: see note), with GH
most mas syr copt æth al Chr Thl Oec: txt^{AB} (ερεψαν B) C 5. 8. 13. 15. 18. 27. 36.
40. 66⁸-8. 73. 96. 105-80 lect 12 k v: add εις την θαλασσαν syr* tol demid latt.—
πλειους 96. 109-77.—χειμ. δε 15. 180.—20. ουχ ολιγ. A: πολλου 35.—λοιπον om B.
—rec πασ. ελπ., with CG (πασ. η ελπ. G 96) H al vas ff: txt AB 13. 31 al k v copt.—
21. rec δε (allern of characteristic τε), with GH al copt syr Chr al: txt^{ABC} 36. 40.
81. 105-37 al k v Syr æth al Thl.—ασιτιας GH al.—τοτε om A 21.—εμμεσω A.—for

driven directly towards the Syrtis. They therefore set what sail the violence of the gale would permit them to carry, turning the ship's head off shore, she having already been brought to on the starboard tack (right side to the wind). The adoption of this course would enable them to run before the gale, and yet keep wide of the African coast, which we know they did. But what is χαλ. τ. σκευός? It is interpreted by Meyer, De W., and most comm., of striking sail (as E. V.): but this (see above) could not be: "In a storm with a contrary wind or on a lee-shore, a ship is obliged to lie-to under a very low sail: some sail is absolutely necessary to keep the ship steady, otherwise she would pitch about like a cork, and roll so deep as to strain and work herself to pieces." Encycl. Brit. art. 'Seamanship.' Smith, p. 72, who interprets the words, 'lowering the gear,' i. e. sending down upon deck the gear connected with the fair-weather sails, such as the *suppara*, or topsails. A modern ship sends down top-gallant masts and yards, a cutter strikes her topmast, when preparing for a gale. In this case it was perhaps the heavy yard which the ancient ships carried, with the sail attached to it. οὔτως] i. e. "not only with the ship undergirded, and made snug, but with storm-sails set, and on the starboard tack, which was the only course by which she could avoid falling into the Syrtis." Smith, ib. 18. ἐκβολ. ἐνω.] "The technical terms for taking

cargo out of a ship, given by Julius Pollux, are, ἐκθίσθαι, ἀποφορτίσασθαι, κουφίσαι τὴν ναῦν, πεκλάφρυναι, ἐκβολὴν ποιήσασθαι τῶν φορτίων. So that both here, and afterwards in ver. 38 (ἐκούφίζον τ. πλοίου), St. Luke uses appropriate technical phrases." Smith, ib.—Of what the freight consisted, we have no intimation. Perhaps not of wheat, on account of the separate statement of ver. 38. See ref.

19. τ. σκευὴν τ. πλ. ἔρρ.] ἡ σκευὴ is the furniture of the ship—beds, moveables of all kinds, cooking utensils, and the spare rigging. αὐτόχειρες is used with ἐρρίψαν as showing the urgency of the danger—when the seamen would with their own hands, cast away what otherwise was needful to the ship and themselves. This not being seen, αὐτόχ. has been supposed to imply the first person, and ἐρρίψαμεν has crept in: see varr. readd.

20.] The sun and stars were the only guides of the ancients when out of sight of land. The expression, 'all hope was taken away,' seems, as Mr. Smith has noticed, to betoken that a greater evil than the mere force of the storm (which perhaps had some little abated:—χ. οὐκ ὀλίγου seems to imply that it still indeed raged, but not as before) was afflicting them, viz., the leaky state of the ship, which increased upon them, as is shown by their successive lightnings of her.

21. ἀσιτίας] "What caused the abstinence? A ship with nearly 300 people on board, on a voyage of some length, must

w ch. v. 29, 32. ^{Tit. iii. 1.} ^{only 1. 8r.} ^{xxiii. 28.} ^{x ch. xiii. 13} ^{ref.} ^{y — here only.} <sup>τό μανθῆ-
ναι τὰς
χείρας
κερδαίνειν,
Jos. Ant.
ii. 8. 2.</sup> ^{a ver. 10.} ^{a ch. iv. 29 ref.} ^{Acts only.} ^{b ver. 9 ref.} ^{c James v. 13} ^{only 1.} ^{d Rom. xi. 15} ^{only 1.} ^{e — ch. xv. 26} ^{ref.} ^{f Matt. iv. 10 al.} ^{Exod. iii. 12} ^{g — Rom. xiv. 1} ^{10. Dan.} ^{vii. 10.} ^{h — ch. iii. 14.} ^{1 Cor. ii. 12.} ^{i ch. xv. 11 only.} ^{See Matt. xxiii. 37.} ^{k — ver. 17.} ^{i ver. 33.} ^{Gen xiv. 6.} ^{m ch. xiii. 49.}

μέσῳ αὐτῶν εἶπεν Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαι τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. ²² καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν. ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου. ²³ παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ τοῦ θεοῦ οὗ εἰμι ᾧ καὶ λατρεύω ἄγγελος, ²⁴ λέγων, Μὴ φοβοῦ, Παῦλε· Καίσαρι σε δεῖ παραστῆναι, καὶ ἰδοὺ κεχάρισται σοι ὁ θεὸς πάντας τοὺς πλείοντας μετὰ σοῦ. ²⁵ διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληται μοι. ²⁶ εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. ²⁷ Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυξ ἐγένετο διαφερομένων ἡμῶν ἐν

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στυν, ἡμῶν 137.—αναγαγεσθαι H.—της om H.—for κερδῆσαι τε, κερδῆσαντες 73.—²². εὐθυμεῖν 13: ευθυδρομεῖν 43.—οὐδεμίας (or οὐδε μίας) 15. 18. 27-9. 36. 66^s. 105 al k v Syr.—23. for παρ., ὡφθῃ Syr ar-erp arm.—rec τη ν. ταυ., with some mss syr Oec: txt ABCGH 1. 13. 40. 69. 80. 113-33-7-77-80 al v arm Chr Thl¹ (Thl² om ταυτ.).—ειμ. εγω AC² 31. 40 lect 12 v copt æth arm (transp al): txt BC¹GH most mss (kai om 18. 180: ου και om 24: εγω only 36) syr k al Chr Thl Oec: λατρ. εγω 73.—rec αγγ. τ. θ. (corr'n of order), with GH al: txt ABC 31. 40. 68. 105 37-80.—24. δεῖ σε 13.—26. τω θεω om 40: add meo demid.—26. ημας δεῖ B: υμας lect 12.—27. επεγενετο A 68 v (supervenit): txt B (e sil) CGH al.—ημων om 13: υμων lect 12.—ανδρια 180 and

have had more than a fortnight's provisions (and see ver. 38): and it is not enough to say with Kuinoel, 'Continui labores et metus a periculis effecerant ut de cibo cupiendo non cogitarent.' 'Much abstinence' is one of the most frequent concomitants of heavy gales. The impossibility of cooking, or the destruction of provisions from leakage, are the principal causes which produce it." Smith, p. 75: who quotes instances. But doubtless anxiety and mental distress had a considerable share in it. τότε brings vividly before us the consequence of the ἀσυνία—when they were in that condition, languid and exhausted with fasting and fears. κερδῆσαι] 'lucrificasse,' 'to have gained,' not = to have incurred,—but, 'to have turned to your own account,' i. e., 'to have spared or avoided.' So Jos. in ref. Aristotle, Eth. Magn. ii. 8, ὡ κατὰ λόγον ζημίαν ἦν λαβεῖν, τὸν τοιοῦτον κερδάναντα εὐτυχῆ φάμεν ('if he escape it'). Plin. vii. 40, 'quam quidem injuriam lucrificet ille.' Cicero, Verr. i. 12, 'lucratur indicia veteris infamiae' ('may have them wiped out,' and so make gain of them by getting rid of them). ὕβριν] See on ver. 10.

²².] The neglect of precision in ἀποβολὴ ψυχῆς οὐδεμία . . . πλὴν ταῦ πλοίου is common enough. So Rev. xxi. 27, οὐ μὴ εἰσέλθῃ . . . πᾶν κοινὸν κ. πᾶν βδελύγμα . . . εἰ μὴ οἱ γεγραμμένοι ἐν τῷ β. τ. ζωῆς. See Winer,

§ 65. 7. ²³.] Paul characterizes himself as dedicated to and the servant of God, to give solemnity to and bespeak credit for, his announcement. At such a time, the servants of God are highly esteemed.

²⁴. κεχάρισται.] "Etiam centurio, subserviens providentiæ divinæ, Paulo condonavit captivos, ver. 43. . . . Non erat tam periculoso aliqui tempore periculum, ne videretur Paulus, quæ necessario dicebat, gloriose dicere." Bengel. μετὰ σοῦ] "Paulus, in conspectu Dei, princeps navis, et consiliis gubernator." ib.

²⁶. δεῖ] Spoken prophetically, as also ver. 31: not perhaps from actual revelation imparted in the vision, but by a power imparted to Paul himself of penetrating the future at this crisis, and announcing the Divine counsel.—Mr. Humphry compares and contrasts the speech of Cæsar to the pilot under similar circumstances: τόλμα κ. δέδιθαι μηθὲν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἱστία καὶ δέχου τὸ πνεῦμα, τῷ πνιόντι πιστεύων, ὅτι Καίσαρα φέρεῖς καὶ τὴν Καίσαρος τύχην. Plut. de Fortun. Rom. p. 518.

²⁷. θαφάρ.] 'driven about,' or 'up and down,' as E. V. Plutarch, speaking of the tumult during which Galba was murdered, τοῦ φορέιου καθάπερ ἐν κλύδωνι δεῦρο καίετο διαφερομένων (probably from Tacitus, 'Agebatur huc illuc Galba, vario turbæ fluctuantis impulsu,' Hist. i. 40); Philo, de Migr. Abr. p. 454,

τῷ Ἀδρίᾳ, ^ακατὰ μέσον τῆς νυκτὸς ὀπνένουσι οἱ ^βναῦται ^γπροσάγειν τινα αὐτοῖς χώραν, ^δκαὶ ^εβολίσαντες ^ςεὗρον ^ζὄργυιὰς εἴκοσι, ^ηβραχὺ δὲ ^θδιαστήσαντες καὶ πάλιν ^ιβολίσαντες ^κεὗρον ^λὄργυιὰς δεκαπέντε, ^μφοβούμενοι ^ντε μή που ^ξκατὰ τραχεῖς τόπους ^οἐκπείσωμεν, ^πἐκ ^ρπρύμνης ^ςρίψαντες ^τἀγκύρας τέσσαρας ἤχοντο ^θἡμέραν ^ιγενέσθαι.

^α — Luke xxii. 58. ch. v. 34. (2 Kings xvi. 1.)
^β ver. 7 reff. w ver. 4L. Mark iv. 38 only t.
^γ ch. xii. 18 reff. ^δ Luke xxii. 59. xxiv. 51 only. tr. Isa. lix. 2.
^ε ver. 19. ^ς ver. 80, 40. Heb. vi. 19 only t.
^ζ Heb. x. 9.
^η ch. xiii. 26
^θ Rev. xviii.
^ι 17. ver. 80
^κ only t.
^λ — here only.
^μ Josh. iii. 9.
^ν 1 Kings vii.
^ξ 10. tr.
^ο here only t.
^π — ch. xix. 19.
^ρ here only t.

complot.—το μεσον 95¹.—for υπεν., ελεγον sah.—for προσαγειν, προσανεχειν B: προσ-
εγγιζειν 137: προσαγειν 40: apparere sibi alig. reg. v: txt ACGH al (quod appropinquarent ad terram syrr copt sah al) Chr Thl¹ Oec.—αυτους τινα 73: αυτ. om sah.—
28. βωλίσαντες 95.—οργυας (twice) B 13 (once H).—διαστησ. om sah: διασταντες
140: διατειναντες 106.—κ. παλ. βολ. om 24. 67: παλιν μειναντες εβολισαν sah.—
ευρομεν (2nd time) C¹.—29. for τε, δε C 13 lect 12 v copt syrr Thl¹ (om al).—rec μηπως
(corrn to simpler word), with GH al copt Chr al: μηπω A: μη 3. 95¹: txtABC 13. 25.
40. 68. 105 latt (μηποτε sah) Thl¹.—rec εις τρ. τοπ. (corrna for simplicity), with GH
al Chr al: txtABC 13. 25. 40. 68. 105 Thl¹.—βραχεις 68.—rec εκπεσιωσι, with some
mss sah al: txt ABCGH 13. 73. 137-77 most mss v syrr ar-er copt al Chr.—τεσσαρ.
om 4. 36. 66² al.—ευχοντο B¹CH al Chr: ευξαντο 40: ηυχομεθα alav: txt AB²G al.—

ἐκμποτερισται πρὸς ἐκάτερον τοῖχον, ὥς-
περ σκάφος ὑπ' ἐναντίων πνευμάτων δια-
φερόμενον, ἀποκλίνοντες.—The reckoning
of days counts from their leaving Fair
Havens: see vv. 18, 19. ἐν τῷ
Ἀδρίᾳ] Adria, in the wider sense, em-
braces not only the Venetian Gulf, but the
sea to the south of Greece:—so Ptolemy
(iii. 16), ἡ δὲ Πελοπόννησος ὀρίζεται . .
ἀπὸ δυσμῶν καὶ μεσημβρίας τῷ Ἀδρια-
τικῷ πελάγει. So also (iii. 4) ἡ δὲ Σικελία
ὀρίζεται . . . ἀπὸ δὲ ἀνατολῶν ὑπὸ τοῦ
Ἀδρίου πελάγους. In fact, he bounds
Italy on the S., Sicily on the E., Greece
on the S. and W., and Crete on the W. by
this sea, which notices sufficiently indicate
its dimensions. So also Pausanias (v. 25),
speaking of the straits of Messina, says that
the sea there is θαλάσσης χειμειωτάτης
πάσης. οἱ τε γὰρ ἀνέμοι ταρασσουσιν
αὐτὴν ἀμφοτέρωθεν τὸ εὔμα ἐπάγοντες,
ἐκ τοῦ Ἀδρίου, καὶ ἐξ ἐπύρου πελάγους ὃ
καλεῖται Τυρσηνόν. ὕπνενουσιν] What
gave rise to this suspicion? Probably the
sound (or even the apparent sight) of
breakers. "If we assume that St. Paul's
Bay, in Malta, is the actual scene of the
shipwreck, we can have no difficulty in
explaining what these indications must have
been. No ship can enter it from the east
without passing within a quarter of a mile
of the point of Kours: but before reaching
it, the land is too low and too far from the
track of a ship driven from the eastward, to
be seen in a dark night. When she does
come within this distance, it is impossible to
avoid observing the breakers: for with
north-easterly gales, the sea breaks upon it
with such violence, that Capt. Smyth, in his

view of the headland, has made the breakers
its distinctive character." Smith, p. 79.—I
recommend the reader to study the reason-
ings and calculations by which Mr. Smith
(pp. 79—86) has established, I think satis-
factorily, that this χώραν could be no other
than the point of Kours, east of St. Paul's
Bay, in Malta. προσάγειν] 'was
approaching them.' The opposite is ἀνα-
χωρεῖν, 'recedere,' 'Lucas optice loquitur,
nautarum more.' Kuin. 28. βολί-
σαντες] βολίζειν, ἡγουν βάθος θαλάσσης
μετρεῖν μολυβδίνην καθέτω, ἡ τοιοῦτω τινί.
Eustath. on Il. ε. p. 427 (Wetst.).
ὄργυιὰς] ὄργυα σημαίνει τὴν ἑκτασιν
τῶν χειρῶν σὺν τῷ πλάτει τοῦ στήθους
(Etymol. Magn.) = therefore very nearly
one fathom.—Every particular here corre-
sponds with the actual state of things. At
twenty-five fathoms depth (as given in
evidence at the court-martial on the officers
of the Lively, wrecked on this point in
1810), the curl of the sea was seen on the
rocks in the night, but no land. The
twenty fathoms would occur somewhat past
this: the fifteen fathoms, in a direction W.
by N. from the former, after a time suffi-
cient to prepare for the unusual measure of
anchoring by the stern. And just so are
the soundings (see Capt. Smyth's chart,
Smith, p. 86), and the shore is here full of
τραχεῖς ῥόποι, mural precipices, upon
which the sea must have been breaking with
great violence. 29. ἐκ πρύμνης] The
usual way of anchoring in ancient, as well
as in modern navigation, was by the bow:
'anchora de prora jacitur.' But under cer-
tain circumstances, they anchored by the
stern; and Mr. Smith has shown from the

a = Luke vi. 19. Exod. ii. 15. b ch. ix. 26. ref. ver. 17. c ver. 16. d John xv. 22. Pa. cxi. 4. e ver. 41 only. f = here only. g John xviii. 10, 26. Gal. v. 12 only. h Dent. xlii. 1. i John ii. 15 only. 2 Kings viii. 2. j = ch. xii. 7. ref. k ch. vii. 18. ref. l = ch. xxi. 27. ref. m ch. xii. 18. ref. n = and constr. ch. xxi. 4. o ch. ii. 46. 2 Tim. ii. 6. f. Wisd. xviii. 9. p ver. 27. Gen. xiv. 5. q absol. Matt. xxiv. 50. ch. xxviii. 6. r here only. s here only. Dent. ix. 7. t = ver. 36 only.

80 τῶν δὲ ^α ναυτῶν ^β ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ ^γ χαλασάντων τὴν ^δ σκάφην εἰς τὴν θάλασσαν, ^ε προφάσει ὡς ἐκ ^ς πρώρας ^ζ ἀγκύρας μελλόντων ^η ἐκτείνειν, ^θ εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32 τότε ^α ἀπέκοψαν οἱ στρατιῶται τὰ ^β σχοινία τῆς ^γ σκάφης, καὶ εἴασαν αὐτὴν ^δ ἐκπεσεῖν. 33 ^α ἄχρι δὲ οὗ ἡμέρα ^β ἐμελέν ^γ γίνεσθαι, ^δ παρεκάλει ὁ Παῦλος ἀπαντας ^ε μεταλαβεῖν τροφῆς, λέγων ^ς Τεσσαρεςκαιδεκάτην σήμερον ἡμέραν ^ζ προσδοκῶντες, ^η ἄσιτοι ^θ διατελεῖτε μὴθην ^ι προσλαβόμενοι. 34 διὸ ^α παρακαλῶ ὑμᾶς ^β μεταλαβεῖν τροφῆς· τοῦτο γὰρ

ABC
GH

ἡμερα 180 : το πρωι sah.—30. εκφυγειν A 96. 137. 142 : add εις το καταλειπειν (το πλοιον) sah.—προφασει om 137 : ως om 36.—πρωρης A.—rec μελλον. αγκυρ. (corrtn of order for euphony), with GH most mss Chr Thl Oec : txt ABC 13 lect 12 (al ?).—31. ιδων ειπεν Syr ar-επρ : εν πνευματι αυτου ειδως ειπ. αθη.—εκατονταρχω 133-771.—εν τω πλοιω μεινωσιν 38. 113-37 lect 12.—32. rec oi στρ. ακ. (corrtn of order for perspicuity), with GH al copt sah al Chr al : txt ABC 13. 137 lect 12 v syrr αθη al Thl¹.—33. ημελλ. BCG 13. 40. 126-33-80 Thl¹ : txt AH al Chr al.—rec εμελλ. ημ. γεν. (corrtn of order), with GH most mss syrr αθη al Chr Thl Oec : txt ABC 13. 40. 180 v al.—μεταλαβειν απαντας 80 : αυτους ακ. μετ. sah.—τροφ. τινος 5. 8 Thl.—λεγων, ιδου sah.—ημεραν σημερον 38.—επιτελειτε προσδοκωντες κ. ασιτοι διαμενετε 15. 36. 180 al : προσδοκ. om sah.—rec μηθην, with CGH al : txt AB 40 lect 12.—προσλαμβανομενοι A 40 lect 12 (corrtn to suis προσδοκωντες) : txt BCGH al Chr Thl Oec.—34. διο om sah.—rec προσλαβειν (corrtn to suis προσλ. above), with GH al Thl¹ Oec : txt ABC 3. 13. 18.

figure of a ship which he has copied from the "Antichità de Ercolano," that their ships had hawse-holes aft, to fit them for anchoring by the stern. On the advantages of this measure, see below, ver. 40.—On the four anchors, comp. Caesar. Bell. Civ. i. 25, 'Naves quaternis ancoris destinabat, ne fluctibus moverentur.' "The anchorage in St. Paul's Bay is thus described in the Sailing Directions: 'The harbour of St. Paul is open to E. and N.E. winds. It is, notwithstanding, safe for small ships; the ground, generally, being very good: and while the cables hold, there is no danger, as the anchors will never start.'" Smith, p. 92.

ἠὺχοντο] Uncertain, whether their ship might not go down at her anchors: and, even supposing her to ride out the night safely, uncertain whether the coast to leeward might not be iron bound, affording no beach where they might land in safety. Hence also the ungenerous but natural attempt of the seamen to save their lives by taking to the boat. See Smith, p. 97.

30.] "We hear of anchors being laid out from both ends of a ship (ἰκατάρωθεν), Appian, Bell. Civ. p. 723." ib. ἐκτείνειν] because in this case they would carry out the anchors to the extent of the cable which was loosened.

31. δὲν μὴ, κ.τ.λ.] "Mirum est quod reliquos vectores salvos posse fieri negat, nisi retentis nautis: quasi vero Dei promissionem exinanire penes ipsos fuerit. Respondeo, Paulum hic de potentia Dei præcise non disputare, ut eam a voluntate et mediis sejungat: et certe non ideo fidelibus virtutem suam Deus commendat, ut contemptis mediis torpori et socordiae indulgeant, vel temere se projiciant, ubi certa est cavendi ratio. . . . Neque tamen propterea sequitur, mediis vel adminiculis allegatum esse Dei manum, sed quum Deus hunc vel illum agendi modum ordinat, hominum sensus continet, ne præscriptas sibi metas transiliant." Calvin. 33.] This precaution on the part of Paul was another means taken of providing for their safety. All would, on the approaching day, have their strength fully taxed: which therefore needed recruiting by food.

ἕως . . . οὗ . . .] 'until it begun to be day.' i. e. in the interval between the last mentioned occurrence and day break, Paul employed the time, &c. προσδοκῶντες] waiting the cessation of the storm. The following expressions, ἄσιτοι, μὴθ. προσλ., are spoken hyperbolically, and cannot mean literally that they had abstained entirely from food during the whole fortnight.

ἡ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει οὐδενὸς γὰρ ὑμῶν ἡ θορὴ ἀπὸ τῆς κεφαλῆς ἀπολείται. ³⁵ εἶπας δὲ ταῦτα καὶ λαβὼν ἄρτον ἔευχαρίστησεν τῷ θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. ³⁶ εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς. ³⁷ ἦμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ διακόσια ἐβδομηκονταίξ. ³⁸ κορεσθέντες δὲ τροφῆς ἐκούφισαν τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. ³⁹ ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον, ¹ κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν

a here only. See ch. xiv. 10. as gen., Rev. ii. 17. Winck., § 80. 7. b ao ch. xiv. 7. c — ch. d 1. ref. d 1 Cor. iv. 8 only. Deut. xxxi. 20. e here only. Jonah i. 5. (1 Kings vi. 5.) f — here only. Matt. vii. 12 al. g ch. xii. 18 ref. h — and const., here only. See ch. xxviii. 1. i — here on y. k Matt. vii. 8 | L. 2 Mac. ix. 26. l Matt. xii. 2 al.

73. 133-37-80 all Chr (text) Thl².—ἡμετέρας AG 38. 42. 57. 96 al syr Thl²: txt B (e sil) CH al vs Chr Thl¹: τὴν -ραν -ριαν 18. 36. 180.—οὐθενός A.—rec εκ τ. κεφ. (corr to Luke xxi. 18), with GH al Thl Oec (om Chr): txt ABC 13. 25. 36. 40. 81. 137-80 —rec πισυται (corr to LXX, see 3 Kings i. 52, 1 Kings xiv. 45, 2 Kings xiv. 11. If, as Meyer supposes, απολ. were a corr to Luke xxi. 18, we should not have had the future, but as there, ου μη αποληται), with GH al sah syr al Chr al: txt ABC 13. 15. 18. 36. 40. 180 al lect 12 v copt syr æth arm ar-erp Thl².—35. rec ειπων (corr to more usual form), with GH al: txt ABC 24 (al ?).—ελαβεν 40.—for αρτον, τροφης 3: αρτον 13.—νηχαρ. A 96. 137 lect 12: txt B (e sil) CGH al Chr al: ευχαριστησας 19¹: και ευχαριστησας 40.—aft εσθ., add επιδιδους και ημιν 137: και εδωκε και ημιν syr^o.—παντες om 32. 57 æth: add εν ταις ημεραις σκευαις sah.—38. προσελαβον A 40: μετελαμβανον 137: μετελαβον Thl².—37. rec ημεν (corr to more usual form), with CGH al: txt AB 40.—rec εν τ. πλ. αι πασ. ψ. (corr of order to connect ψυχαί and διακ.), with GH al syr al Chr al: txt (ai om A) ABC 13. 31. 40. 68. 105-37 v copt arm al Chr (comm) Thl¹.—ως διακ., εκατον copt: om Epiph.—εβδομ. om æth.—for εξ, πεντε A: om 31.—38. της τροφης GH 4. 42. 95¹-6. 126-77 al lect 12 Chr.—εκ βαλομενοι G.—39. ουκ om 38.—εγινωσκον B.—υπεινοουν 96. 142.—προς ον. A.—

—πρὸς with a gen. ('e salute vestra') is only found here in N. T.: comp. ref., and ἐλπίσας πρὸς ἰωνοῦ τὸν χρησμόν εἶναι, Herod. i. 75. 35.] "Paul neither celebrates an ἀγάπη (Olsh.), nor acts as the father of a family (Meyer), but simply as a pious Jew, who asks a blessing before he eats." De Wette. 36.] When we reflect *who were included* in these πάντες, —the soldiers and their centurion, the sailors, and passengers of various nations and dispositions, it shows remarkably the influence acquired by Paul over all who sailed with him. 37.] Explanatory of πάντες:—q. d., 'and this was no small number: for we were,' &c. 38. ἐκούφ. τ. πλοῖον] See above on ver. 18.—This wheat was either the remainder of the cargo, part of which had been disposed of in ver. 18,—or was the store for their sustenance, the cargo having consisted of some other merchandise. And this latter is much the more likely, for two reasons: (1) that σῖτος is mentioned here and not in ver. 18, which it would have been in all probability, had the material cast out there been the

same as here; and (2) that the fact is related *immediately after* we are assured that they were *satisfied with food*; from whence we may infer almost with certainty that ὁ σῖτος is the *ship's provision*, of part of which they had been partaking. It is a sufficient answer to Mr. Smith's objection to this ("to suppose that they had remaining such a quantity as would lighten the ship is quite inconsistent with the previous abstinence," p. 99), that the ship was provisioned for the voyage to Italy for 276 persons, and that for the last fourteen days *hardly any food had been touched*. This would leave surely enough to be of consequence in a ship ready to sink from hour to hour.

39.] It may be and has been suggested, that *some of the Alexandrian seamen must have known Malta*;—but we may answer with Mr. Smith that "St. Paul's Bay is remote from the great harbour, and possesses no marked features by which it might be recognized." p. 100. κολπον . . . ἔχοντ. αἰγιαλόν] 'a creek having a sandy beach.' Some comm. suppose that it should be αἰγιαλὸν

m = ch. xv. 87 al. ⁸⁷ ἐβουλεύσαντο, εἰ δύναιτο, ⁸⁸ ἐξῶσαι τὸ πλοῖον. ⁴⁰ καὶ ^{ABC} τὰς ὁ ἀγκύρας ^P περιελόντες ^Q εἶων εἰς τὴν θάλασσαν, ἅμα ^{GH} ἄνέντες τὰς ζευκτηρίας τῶν πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεύσῃ κατεῖχον εἰς τὸν αἰμαλόν. 41 ¹ περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν καὶ ἡ μὲν ² πρῶρα ³ ἐρείσασα ἔμεινεν ⁴ ἀσάλευτος, ἡ δὲ ⁵ κρύμνα ἐλύετο ὑπὸ τῆς ⁶ βίας τῶν κυμάτων.

α = ch. xvi. 36. s here only. t James i. 4 only. u = ch. i. 9. v here only. w constr., here only. x = here only. Polyb. i. 26. 7. Thucyd. viii. 36. y Luke x. 30. James i. 2 only. z Kings i. 6. s here only. οὐκ εἰκός διθάλαττον εἶναι τὸ πλοῖον. x = here only. t. οὐκ εἰκός διθάλαττον εἶναι τὸ πλοῖον. a = here only. t. οὐκ εἰκός διθάλαττον εἶναι τὸ πλοῖον. b ver. 80. c here only. Polyb. iii. 46. 1. d Heb. xii. 26 only. Exod. xiii. 16. e ver. 20 reff. f = Rev. v. 2. g ch. v. 26 reff. Acts only.

ἐβουλεύοντο (λουτο A 13. 40. 95 al) ABC 13. 15. 18. 25. 68. 73. 105-80 al. (corrū, to adapt it to the other imperfects): txt GH all syr al Chr Thl Oec.—εἰ δύναιτο CGH 4. 14. 15. 18. 57 all lect 5. 12 Syr ar-esp sēth slav Chr Oec: txt AB al v al Thl.—ἐκῶσαι C copt sēth.—40. αμα om arm.—for ζευκτη, βακτηρίας 13.—rec αρτεμονα, with G al: txt ABCGH 42. 95-82-83. 177 all.—κατεχομεν 67¹ (appy) Syr ar-esp slav: κατηγον 67². 177 al lectt 12. 13: κατηλθον 66³: κατηγον 113.—41. επεκειλαν AB⁴C (επεκειλαν or -κηλον H) 25. 40: txt B⁵GH (εποκειλαν H al) (see notes).—for πωρα, πρωτη A. εμεινεν AH 38. 113 v al: txt B (e sil) CG most mas copt al Chr Thl Oec.—διελευτο G 31. 137 lect 12.—των κυμ. om (prob because the transcriber's eye passed from των to των, ver. 42. The sentence could hardly have been written without some gen aft της βιας) AB:

ἔχοντα κόλπον, since every creek must have a beach: but what is meant is, a creek with a smooth, sandy beach, as distinguished from a rocky inlet. ^{ἐξῶσαι}] Not, 'to thrust in,' as E. V., but 'to strand,' 'to run a-ground': so Thucyd., ref., and more in Wetst. 40.] (1) They cut away all four anchors (the περι may allude to the cutting round each cable in order to sever it, or to the going round and cutting all four), and left them in the sea (εἰς τ. θάλ. 'in the sea, into which they had been cast'). This they did to save time, and not to encumber the water-logged ship with their additional weight. (2) They let loose the ropes which tied up the rudders. "Ancient ships were steered by two large paddles, one on each quarter. When anchored by the stern in a gale, it would be necessary to lift them out of the water, and secure them by lashings or rudder bands, and to loose these bands when the ship was again got under way." Smith, p. 101. (3) They raised (ἐπαίρειν, 'to raise up,' contrary to κατεῖχεν, 'to haul down,' a sail) their ἀρτέμωνα to the wind. It would be impossible in the limits of a note to give any abstract of the long and careful reasoning by which Mr. Smith has made it appear that the 'artemon' was the 'foresail' of the ancient ships. I will only notice from him, that the rendering 'mainsail' in our E. V. was probably a mistaken translation from Bayfius or De Baif, the earliest of the modern writers 'de re navali,' and perhaps the only one extant when the translation was made: he says, "est autem artemon velum majus

navis, ut in Actis Apost. xxvii. . . . etenim etiam nunc nomen Veneti vulgo retinent et artemon vocant." These words, 'velum majus,' they rendered by mainsail; whereas the largest sail of the Venetian ships at the time was the foresail.—The French 'artimon,' even now in use, means the sail at the stern (mizen). But this is no clue to the ancient meaning, any more than is our word mizen to the meaning of the French misaine, which is the foresail.—The usual technical name of the foresail was δόλων, that of the mizen, ἐπίδρομος. See on the whole question, Smith's Dissertation on the Ships of the Ancients, appended to his Voyage and Shipwreck of St. Paul. τῇ πνεύσῃ] scil. αἶθρα. Dat. commodi;—'for the wind (to fill);'—or (according to Meyer and De Wette) of direction, 'to the wind.' (4) They made for the beach. 41. τόπον διθάλασσον] At the west end of St. Paul's Bay is an island, Selmoon or Salmonetta, which they could not have known to be such from their place of anchorage. This island is separated from the mainland by a channel of about 100 yards wide, communicating with the outer sea. Just within this island, in all probability, was the place where the ship struck, in a place 'where two seas met.' ἐπώκειλαν] Thucyd. several times uses this word and its primitive δέλλω, and generally transitively, with τὰ πλοῖα or τὴν ναῦν, see besides reff. iii. 12. viii. 102, 'they ran the ship a-ground.'—"The circumstance which follows, would, but for the peculiar nature of the bottom of St.

42 τῶν δὲ στρατιωτῶν ^b βουλὴ ἐγένετο ἵνα τοὺς ¹ δεσμώ- ^b — ch. v. 38.
 τας ἀποκτείνωσιν, μή τις ¹ ἐκκολυμβήσας ¹ διαφύγῃ. ^b ver. 12. w.
 43 ὁ δὲ ἑκατοντάρχης, βουλόμενος ^m διασῶσαι τὸν Παῦλον, ⁱ here only.
^b ἐκώλυσεν αὐτοὺς τοῦ ^o βουλήματος, ἐκέλευσέν τε τοὺς ^k here only t.
 δυναμένους ^p κολυμβᾶν ^q ἀπορρίψαντας πρώτους ἐπὶ ^l here only.
 τὴν γῆν ^r ἐξίεναι, ⁴⁴ καὶ τοὺς λοιποὺς ¹ οὓς μὲν ἐπὶ ^m see ch. xxiii.
¹ σάνισιν ¹ οὓς δὲ ἐπὶ τινων τῶν ^u ἀπὸ τοῦ πλοίου. ⁿ and constr.,
 καὶ οὕτως ¹ ἐγένετο πάντας ^m διασωθῆναι ἐπὶ τὴν γῆν. ^o Rom. ix. 19
 XXVIII. ¹ Καὶ ^m διασωθέντες τότε ¹ ἐπὶ ἔργωμεν ὅτι ^{only t. 5 per}
 Μελίτη ἡ νῆσος καλεῖται. ² οἱ τε ^x βάρβαροι ¹ παρεῖχαν ^{Gen. xxiij. 6.}
^{1109. 15.}

p here only t. q — and constr., here only. Lucian, Ver. Hist. i. 88. ἀπορρίψαντες ἀνηρόμεθα.
 (Wahl. Parkh.). (Exod. xxii. 81.) r ch. xiii. 42 ref. s Matt. xiii. 4. xxi. 35 al. fr. t — here
 only. Esek. xxvii. 5. u ch. xii. 1. xv. 5. (See 2 Thess. i. 9 ref.) v constr., Matt. xviii. 13. ch. iv.
 6 al. fr. w constr., Luke vii. 37. ch. xiii. 29. Esek. xvi. 62. See ch. xxvii. 39. x Rom. i. 14.
 1 Cor. xiv. 11. Col. iii. 11. Esek. xxi. 81. y — ch. xvi. 16. xxi. 2. 1 Tim. vi. 17.

ins CGH al vss Chr al: a vi maris v: a fluctibus maris aeth.—42. δε om C¹.—δεσμους
 177.—μή τις αυτων 8yr syr-marg.—κολυμβησας 95¹.—rec διαφυγοι (grammatical emen-
 dation, see note) ABCG (-γει) H 13. 15. 18. 25-6-7. 36-8. 42. 57. 65-8-9. 78. 80. 95-
 6-8. 133-7-77-80 all lects 5. 12 al Chr Thl.—43. rec -αρχος, with GH al: txt ABC 13
 (Scholz; 31 Wetst) 133 Thl².—τον π. διασ. 13.—βουλευματος 42. 57.—for τε, δε C 40. 96.
 137 al copts 37.—εκκολυμβαν B.—πρωτον 101.—απορριψαντας C.—της γης 137.—44. τους
 ... τους 137.—απο om 25: εκτι lect 13: εκτι lect 14.—γης 137.

CHAP. XXVIII. 1. διασωθ. om 78¹ Syr ar-erp.—add οι περι τον παυλον 4. 66². 100
 al: οι περι τ. π. βαρβαροι 1-marg: οι περι τ. π. εκ του πλοος C²-marg (om τον) 4-marg
 42. 57. 78. 80. 97. 106-26-77-marg lect 12 all (an ecclesiastical portion beginning at
 διασωθεντες).—forte om 15. 27. 36. 76. 180 copt.—rec επιγνωσαν (corrtn to εις ch
 xxvii. 39²), with C² marg GH al Chr al: txt ABC 13. 68. 137 v syrr ar-erp copt aeth
 al.—μελιτην lect 12 demid latt copt arm syr ar-pol Jer (Melitene or Miletene).—2. rec
 δε (altern of characteristic τε), with GH v copt al Chr al: txt ABC 13. 40. 68. 105 al
 lect 12 syrr aeth Thl¹.—rec παρειχον (corrtn as more usual), with CGH al: txt AB.—

Paul's Bay, be difficult to account for. The rocks of Malta disintegrate into very minute particles of sand and clay, which when acted on by the currents, or by surface agitation, form a deposit of tenacious clay: but in still water where these causes do not act, mud is found: but it is only in the creeks where there are no currents, and at such a depth as to be undisturbed by the waves, that mud occurs. . . . A ship therefore, impelled by the force of the gale into a creek with a bottom such as that laid down in the chart, would strike a bottom of mud, graduating into tenacious clay, into which the fore part would fix itself and be held fast, while the stern was exposed to the force of the waves." Smith, p. 103.

42.] *ἵνα* gives not only the purpose, but the substance of the βουλὴ. 'Their counsel was,—to kill,' &c.: this it *was*, and to *this* it tended.—*διαφύγοι* has probably been a correction to suit *ἐγένετο*. But the subjunctive after the past is merely a mixture of construction of the historic past with the historic present, and is used where the scene is intended to be vividly set before the reader.

43.] ἀπορρίψαν-
 τας is reflective, sc. *ἑαυτούς*.

τοὺς λοιποὺς] scil. ἐπὶ τ. γ. ἐξίεναι.
 τινων τῶν ἀπὸ τ. π.] probably,
 as E. V., 'broken pieces of the ship':
 —some of the parts of the ship: the σα-
 νίδες being 'whole planks,' perhaps of
 the decks.

διασωθ. ἐπ.] i. e. διασ. κ.
 ἀφικίσθαι ἐπ.,—a constr. pregnans.

XXVIII. 1. Μελίτη] The whole course of the narrative has gone to show that this can be no other than MALTA. The idea that it is not Malta, but *Meleada*, an island off the Illyrian coast in the Gulf of Venice, seems to be first found in Constantine Porphyrogenitus, de Adminiculis Imperii, p. 36,—νῆσος μεγάλη τὰ Μίλιετα ἦτοι τὸ Μαλοζέαιτα, ἣν ἐν ταῖς πράξεσι τ. ἀποστ. ὁ ἅγιος Λουκᾶς μὲμνηται, Μελίτην ταύτην προσαγορεύων. It has been adopted by our own countrymen, Bryant and Dr. Falconer, and abroad by Giorgi, Rhoer, and more recently Paulus. It rests principally on three mistakes:—1. the meaning of the name *Adria* (see above on ch. xxvii. 27),—2. the fancy that there are no poisonous serpents in Malta (ver. 3).—3. the notion that the Maltese would not have been called *βάρβαροι*.—The idea itself, when compared with the facts, is preposterous enough. Its

a — ch. xix. 11
 a Th. iii. 4
 only 1.
 2 Mac. vi.
 22.
 b Luke viii. 16.
 xi. 33 al.
 Judith xiii.
 18.
 c here only †.
 Judith vii. 5.
 d — Rom. xiv.
 1. 3. xv. 7.
 Philm. 17.
 Pa. xvi. 10.
 ix. xii. 24.
 ch. xiv. 17 ref.
 i. 27 only. Gen. vii. 23.
 Isa. xi. 24. k = Luke ii. 13. John xxi. 6.
 7 al. 9 Chron. v. 6. a here only. Job vi. 17.
 τὴν ὀργάνωσιν εἰς ἀκίνητον καθήκτα. So Xen. Cyneg. vi. 9.
 f = here only. ὁ ἔφεσ τὸν ἥλιον. Polyb. xviii. 8. 7.
 Judg. xi. 3. xii. 4.
 1 Matt. iii. 7 †. †.
 g John xviii. 18. 2 Cor.
 i here only. — Job xxx. 7.
 m = Matt. xiii. 44. xviii.
 n = Matt. xiii. 44. xviii.
 o here only †. trans. Polyb. viii. 2. 3. τὰς πρῶτας
 p Matt. xviii. 6. 1 Mac. i. 61.

rec αναψαντες (corrtn to more precise word), with GH most mss Chr³ Thl Oec: txt ABC 13. 40. 68. 105.—for γὰρ, δε lect 12.—προσελαβαντον 137: *recipiebant* (*recipiebant* ?) v.—παντας om A copt æth Chr (ms): aft ημας 13, lect 12 vs: ημ. om 40: add θερμαινεσθαι Syr ar-erp.—υπεστωτα G 13.—δια om 95-6 (so Bornem. corrects Scholz).—3. rec aft φρυγ. om τι (as unnecessary), with GH al syr al Chr al: insaABC 13. 25. 40. 81 v (not am) Thl².—rec εκ της θερμ. (see note), with mss Chr Thl¹ Oec: txt ABCGH 13. 15. 18. 25-9. 36. 40. 66-8. 73. 103-5-37-80 all lect 12 (a calore v) Thl².—rec εξελθουσα (corrtn, the compound διεξ. not being elaw found in N T, and its force not being seen, v. note), with B (e nil) C &c Chr-comm Thl² Oec: txt AGH 1. 4. 27-9. 42. 57. 69. 80. 95-6. 8. 105-42-77 all Chr-text Thl¹.—καθηψατο C 14. 15. 18. 36-8. 40. 66-1. 76. 93. 100-13-37-77-80 all lect 5 al Chr Phot Niceph: καθηκε 96. 142: txt ABGH &c.—4. ιδον AC: ειδαν B.—κρεμωμενον 40.—το θηρ. om Syr ar-erp: ins Orig (expr): and bef κρεμ. 64. 95-6 Chr Thl¹: *viperam* tol.—rec ελεγ. πρ. αλληλ.

supporters are obliged to place Fair Havens on the north side of Crete,—and to suppose the wind to have been the hot Scirocco (comp. ver. 2).—Further notices of this question, and of the state of Malta at the time, will be found in the notes on the following verses.

2. βάρβαροι.] A term implying very much what our word 'natives' does, when speaking of any little-known or new place. They were not Greek colonists, therefore they were barbarians (Rom. i. 14). If it be necessary strictly to vindicate the term, the two following citations will do so: *ἔστι δὲ ἡ νῆσος αὕτη (Malta) Φοινίκων ἀποικος*, Diod. Sic. v. 12.—*ἐν δὲ Σικελίᾳ ἰθὺν βάρβαρον ῥάδε ἰστί*, Ἐδυοί, Σικανοί, Σικελιοί, Φοίνικες, Τρώες, Scylax. Periplus, p. 4. *προσελάβθ.* 'received us,' not to their fire (Meyer), but as in ref. *ἑρόν* 'Post ingentes ventos solent imbres sequi.' Grot.

τὸν ἔφεσ. not, 'which came on suddenly' (Meyer), but 'which was on us':—another instance of overlooking the present sense of *ἔστηκα*. *ψυχος*

This is decisive against the Scirocco, which is a hot and sultry wind even so late as the month of November, and moreover (Smith, p. 109) seldom lasts more than three days.

3. συστρέφαντες] "vincti officium faciebat submisce, aliis quoque inserviens." Bengel.

φρυγάνων From the circumstance of the concealed viper, these were probably heaps of neglected wood gathered

in the forest.

ἐπιθόντος, κ.τ.λ. [The difficulty here is, that there *now* no venomous serpents in Malta. But as Mr. Smith observes, "no person who has studied the changes which the operations of man have produced on the animals of any country, will be surprised that a particular species of reptiles should have disappeared from Malta. My friend the Rev. Mr. Landsborough, in his interesting excursions in Arran, has repeatedly noticed the gradual disappearance of the viper from the island since it has become more frequented. Perhaps there is nowhere a surface of equal extent in so artificial a state as that of Malta is at the present day,—and nowhere has the aboriginal forest been more completely cleared. We need not therefore be surprised that, with the disappearance of the woods, the noxious reptiles which infested them should also have disappeared." pp. 111, 112.—The reading *ἐκ τ. θερμ.* has been an explanation of *ἀπό*, which here signifies 'from,' locally, not 'on account of.' Paul had placed the faggot on the fire, and was settling or arranging it in its place, when the viper glided out of the heat and fixed on his hand. *διεξελθ.* gives the more precise sense, and is a less usual word than *ἐξελθ.* The serpent glided out *through* the sticks. *καθηψα* 'attached itself:' a usage unexampled in earlier Greek. The narrative leaves no doubt that the bite did veritably take place.

4.] The natives,

λους ἔλεγον ὅτι Πάντως ὁ φονεὺς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν. δὲ οὐκ οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν. οἱ δὲ προσεδόκων αὐτὸν μέλλειν πῖμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προσδοκόντων καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι. Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχεν χωρία τῶ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς

q ch. xviii. 21
r ch. iii. 14. vii.
53 ref.
s see ch. x. xiii.
24 ref.
t = here only.
Demosth. 422.
11: 772. 26.
u Luke ix. 5
only. i Kings
x. 2.
v ch. xxvii. 28
ref.
w = ch. xxi.
27 ref.
x here only t.
ἐθὺν διοιδεῖ
καὶ πῖμ-
πραται τὸ
σῶμα, Dioc.
Sic. ii. 12.
y ch. xxvi. 14 only. Ps. lxxiv. 14.
z here only. (See ch. x. 2, 11.) μῖσος οὐκ ἐπὶ πολὺ ἀντίχει, Thaa. ii. 64.
a Luke x. xiii. 31. ch. xxv. 6. 9. Thaa. ii. 3 only. Job iv. 2. d here only.
b v. 9, 8, καλὸν πρό ἀνέκτεον συμφορὰς μεταβαλλέσθαι: and freq.
B. J. v. 9, 8, καλὸν πρό ἀνέκτεον συμφορὰς μεταβαλλέσθαι: and freq.
τακενοῦσθαι τὰ περὶ τὰς ὁδοῦ, Dioc. Sic. i. 54. f ch. iii. 6 ref.
g ch. i. 18 al. h and
constr., ch. xiii. 60 ref.

(*corr'n of order for perspicuity*), with GH al copt al Chr Occ: txt ABC 13. 137 lect 12 v syr (Syr om *pr.* αλλ.) Thl.—5. αποτινάξαμενος AGH 4. 13. 15. 18. 25-7. 36. 40. 95-6. 113-37-77-80 all Chr Thl² lectt 5. 12 (*corr'n from ch xiii.* 51, xviii. 6? so *De W.*): txt B (e sil) al Thl¹ Occ.—6. οὐδὲ προσελθόντες 13.—προσεδοκουν GH 13. 25. 32. 40. 180 lect 12 Thl¹.—πῖμπρασθαι A 1. 3. 4. 68 Occ (ed): πῖμπρασθαι lect 12: ἐμπιμπρασθαι 27-9: ἐμπιμπρασθαι 40. 68². 98-marg 105.—προσεδοκούντων A al: -κούντων G.—μηθεν B.—for εἰς αὐτον, αὐτω 63-4. 97.—γενομενον 133 lect 2.—μεταβαλλόμενοι A 29 al.—ελεγον B.—αὐτ. εἰν. θιον B v Thl²: εἰν. αὐτ. θ. A: αὐτ. θ. εἰν 13. 38 Thl¹: txt GH all Chr Occ.—7. χωριον 105.—πουπλιω 5. 7. 25 v (Publii,—Puplii am) copt syrr

who were sure to know, here positively declared it to have been a *venomous* serpent. I make these remarks to guard against the disingenuous shifts of rationalists and semi-rationalists, who will have us believe either that the viper *did not bite*, or that if it did, it was *not venomous*. πάντως φον. ἐστ.] 'vincula videbant.' Beng.—The idea of his being a murderer is not to be accounted for (as Elmsler, Wolf, Kuin.) by the member which was bitten (for this would fit any crime which the hand could commit),—nor by supposing (Heinsius) the bite of a serpent to have been the Maltese punishment for murder; it is accounted for by the obviousness of the crime as belonging to the most notorious delinquents, and the aptness of the assumed punishment,—death for death. ἡ δίκη] 'Justice,' or *Nemesis*. What the Phœnician islanders called her, does not appear; but the *idea* is common to all religions. 5.] "Luke does not so much as hint, that any divine intervention took place." De Wette.—True enough: but why? Because Luke believed that the very dullest of his readers would understand it without any such hint. According to these rationalists, a fortunate concurrence of accidents must have happened to the Apostles, totally unprecedented in history or probability. Besides, did not the natives themselves in this case testify to the fact? None were so well qualified to judge of the virulence of the serpent,—none so capable

of knowing that the hanging on Paul's hand implied the communication of the venom:—yet they change him from a murderer into a god, on seeing what took place. Need we further evidence, that the divine power which they mistakenly attributed to Paul himself, was really exerted on his behalf, by Him who had said ὁφείτε ἀποδοῖν? See below on ver. 8. 6.] Both these, the inflammation of the body, and the falling down dead suddenly, are recorded as results of the bite of the African serpents. Mr. Humphry quotes from Lucian, ix. 790, 'Nasidium Marsi cultorem torridus agri Percussit Prester (*an African serpent named from this very verb πῖμπρασθαι*): illi rubor igneus ora Succendit, tenditque cutem, per-eunte figura:' and, of the bite of the asp, ix. 815: 'At tibi, Leve miser, fixus præcordia pressit Nilivæ serpente cruor: nulloque dolore Testatus morsus, subita caligine mortem Accipias, et somno Stygias descendis ad umbras.' προσεδόκων-των] not, as E. V., 'when they had looked,'—but 'when they were long looking.' μεταβαλλ.] there is no need to supply γινώμην, though it is sometimes expressed:—so οἱ πλείστοι τῶν ἀνθρώπων μεταβάλλονται πρὸς τὰ παρόντα, κ. ταῖς τύχαῖς εἰκονοι, Lysias, pro Nicia fratre (Wetst.): μεταβάλλεσθαι δοκεῖ καὶ οὐδὲν ἔχειν πιστόν ἢ πόλις, Demosth. pro Megalop. (id.),—in neither of which places can γ. γινώμην well be understood.

¹ ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας ^k φιλοφρόνως ¹ ἐξένισεν. ABGH
¹ Heb. xi. 17 only f.
² Mac. viii. 8
³ here only f.
⁴ Mac. iii. 9
⁵ Xen. Cyr. v. 6, 82.
⁶ Heb. x. 6 al.
⁷ Heb. xiii. 2 f.
⁸ Sir xlix. 26.
⁹ m constr., Matt. xviii. 13, ch. iv. 8 al.
¹⁰ n Matt. viii. 15.
¹¹ John iv. 52.
¹² Dent. xxviii. 22.
¹³ o here only f.
¹⁴ p = Matt. iv. 24 refl.
¹⁵ x. 3. xvi. 40 al.
¹⁶ Luke xiv. (28), 32.
¹⁷ q = Mark i. 30, John v. 8, 6, Prov. vi. 9.
¹⁸ s absol., ch. ix. 12 al. fr.
¹⁹ t ch. viii. 17 refl.
²⁰ u = Matt. viii. 17. Luke v. 16 al.
²¹ v = 1 Tim. v. 17.
²² w ch. xiii. 18 refl.
²³ x = here only. Xen. Cyr. viii. 2, 4.
²⁴ s ch. xx. 34 refl.

al Ath Dam.—*ἡμ. τρ.* B 31. 40. 133-7: om 69: txt AGH most mss Chr Thl Oec.: aft φιλῶν. 13: add *ἐν τῷ οἴκῳ αὐτῷ* Syr syr*.—3. (ποπλ. see ver 7.)—rec *δυσεντερία*, with mss Chr al.: -τερῖος 13: -αῖς 25. 40: txt ABGH 101¹-6.—*καὶ δὺς. συν.* om 96: *συνεχόμενον* 69: *μαχομενον* 3: *κεισθαι* 96.—*εἰσελθὼν ο παυλὸς* 95 lect 12.—*ἐπιθεῖς τὰς* 15. 31. 113.—*αὐτοῦ* 180. 180.—9. rec for *δε, οὖν* (*corrupt*, as *more natural copula*), with GH al Syr al Thl Oec.: txt AB (Bentl) 13. 17. 25. 40. 65-8. 73. 105-33-37 al lect 12 copt syr al Chr.—aft *γενῶν.* (γιν. G) add *ὕγιος* H (*sic*, Tisch).—*καὶ* (not *οἱ* 2nd as in Scholz) om B.—rec *οἱ λ. εχ. ασθ. ἐν τ. νησ.* with GH al syr al Chr al: txt AB 13. 31. 40 v copt Syr al Thl²: *εχ. ασθ.* om lect 12.—*προηρχον* B: *ῥηχον* lect 12.—*ἐθεραπ.* *απαντες* lect 12.—10. *οἱ* om 73.—*αναγομενων* 43: add *ἡμιν* slav-ed: *ἐκειθεν* Syr syr*.—for *τα, τας* A 137.—rec *την χρεῖαν* (*Meyer thinks τας χρεῖας a gloss for τα προς την χρεῖαν*,—*De W, that the plur has crept in from ch xx. 34. But Bornemann rightly objects (1) that the τας preceding in A 137 shows the transcriber's eye to have past on to τας of τας χρεῖας in earlier copies, (2) that the use of the plur is much rarer than of the singular: see also note*), with GH al Chr al: txt AB 13. 40. 103-5-37 syr (*quæ*

θεόν] “Comparabant vel Herculi qui in ulnis adhuc jacens angues superavit: vel Æsculapio, qui cum serpente pingitur.” Wetst. and so also Grot. But so much as this can hardly be inferred: nor are we sure of the Theogony of these Phœnician barbarians. 7.] *πρώτος Μελιταιῶν* was probably an official title. the more so, as Publius can hardly have borne the appellation from his *estates*, during his father's lifetime. Two inscriptions have been found in Malta, at Citta Vecchia, which seem to establish this view: a Greek one, containing the words α(υλὸς) κ(αστρι)κιος κυρ. προυδινς ἐπικυρς ρωμ πρωτος μελιταιων και πατρων αρκας και αμφιπολευς α σ (Αὐγούστης σείβαστη) θεω, and a Latin one, with the same title, ‘Mel. primus.’ If so (and his Roman name further confirms it), Publius was *legatus of the Prætor of Sicily*, to whose province Malta belonged; see Cic. in Verr. ii. 4. 18. ἡμᾶς] Hardly perhaps more than Paul and his companions, and, it may be, Julius. At ver. 10, a *special reason* had occurred for his honouring Paul and his company: at present, his hospitality must have been prompted by the courtesy of Julius, who could hardly fail himself to be included in it. The three days were probably till they could find a suitable lodging. 8. πυ-

πορεῖς] Hippocrates also uses the plural. It probably indicates the recurrence of fever fits. *δυσεντερία*] *δυσεντερία*, ‘*Ar-ticώς*’ -ριον, ‘*Ἑλληνες*. *Mœris*;—‘*dysentery*.’ Dr. Falconer makes this an argument against ‘*Melita Africana*’ being meant. “Such a place, dry and rocky, and remarkably healthy, was not likely to produce a disease which is almost peculiar to moist situations.” But Mr. Smith answers, that the changed circumstances of the island might produce this change also: and besides, that he is informed by a physician of Valetta, that the disease is by no means uncommon in Malta. ἐπιθεῖς τ. χεῖρας αὐτῷ] It is remarkable, that so soon after the ‘*taking up of serpents*,’ we should read of Paul having ‘*laid his hands on the sick and they recovered*.’ See the two in close connexion, Mark xvi. 18. 10. τιμαῖς] The ordinary interpretation of this as *rewards, gifts*, can hardly stand. For (1) it is not justified by any of the passages quoted to support it. In all those, Sir. xxxviii. 1, Cicero, ad Diversos, xvi. 9 (‘*Curio misi ut medico honos haberetur*’),—(1 Tim. v. 3. 17 is uncertain, and probably not to be so understood),—the expression *τιμή* is *general*, and the *context* points out of necessity *what sort of τιμή* is meant. Here there is no such unavoidable indica-

¹¹ Μετὰ δὲ τρεῖς μῆνας ἠνέχθημεν ἐν πλοίῳ ἁ παρα-
 κεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, ἁ παρασήμῳ
 Διοσκούροις. ¹² καὶ ἁ καταχθέντες εἰς Συρακούσας δ' ἐ-
 μείναμεν ἡμέρας τρεῖς. ¹³ ὅθεν ἁ περιελθόντες ἁ κατηντή-
 σαμεν εἰς Ῥήγιον καὶ μετὰ μίαν ἡμέραν ἁ ἐπιγενομένου
 ἁ νότου ἁ δευτεραῖοι ἥλθομεν εἰς Ποτιόλους, ¹⁴ οὐ εὐρόντες
 ἀδελφούς ἁ παρεκλήθημεν ἐπ' αὐτοῖς ἁ ἐπιμεῖναι ἡμέρας
 μένου, Thueyd. iv. 80. h ch. xxvii. 13. Lake xii. 55. i here only. See John xi. 39. Xen. Cyr.
 v. 2, 3, beg. k constr., ch. xii. 42. l ch. x. 46 refl. w. ἐπὶ, here only.

ad usum) (v al have *quæ necessaria erant*).—11. *τρεις ημερας* (cf vs 7. 12. 17) 68. 106.
 —*ἡχθημεν* H 26. 42. 57. 69. 96-7. 142-77 al lect 13.—*αλεξανδρῶν* B 32 (al?) Thl'.
 —*διοσκοροις* 25. 40. 96. 142: *διοσκουροις* 36: *διοσκωρης* lect 12.—12. *συρακουσα* lect 12.
 —*ημεραις τρισιν* B v (*triduo*): *επιμ. εκι* Syr syr*.—*τρεις ημερας* lect 12: *diduo* arm-
 venet.—13. *περιελοντες* B? : *παρελθοντες* 3 (Wetst).—*ρηγιον* G.—*επιγινομενον* 96.—
 14. for *ου ευρ.*, *εφειροντες* 76.—*παρ αυτοις* (*contra to more usual exprn*) AB 13. 15. 18.
 36. 40. 65-8. 98. 105-33-80 al lect 12 al Thl²: txt GH all Chr Thl¹ Oec.—*επιμ.* om 66:
επι 4 al: *επιμειναντες* (*μειναντες* 24) H 68. 95¹. 137 al Thl: *επιμεινα* (sic) A.—rec

tion. And (2) even more forcibly does this appear by the form of the sentence, which opposes to these *τιμαί*, bestowed on them during their whole stay, *τὰ πρὸς τ. χρείας*, with which they were loaded at their departure. Render it therefore 'honoured us with many honours' (or 'distinctions,' or 'attentions'). *τὴν χρείαν* has perhaps been an alteration after St. Paul's *ἅπας κ. δις εἰς τὴν χρείαν μοι ἐπέμψατε*, Phil. iv. 16. 11.] They probably set sail (see on ch. xxvii. 9) not earlier than the sixth of the ides of March (i. e. Mar. 10).

παρασήμῳ Διοσκούροις 'with the sign (of) the Dioscuri,' as *ὀνόματι Ποπλίῳ*, ver. 7; not, 'with the D. as a sign.' The ancient ships carried at their prow a painted or carved representation of the sign which furnished their name, and at the stern a similar one of their tutelary deity. Sometimes these were one and the same, as appears to have been the case with this ship. Cyril, in Cat., says *ἴθας αἰε πως ἐν ταῖς Ἀλεξανδρίων μάλιστα ναῦσι πρὸς γε τῇ πῶρῃ δεξιᾷ τε καὶ εἰς ἐνώναυα γραφὰς εἶναι τοιαύτας*. See Virg. *Æn.* x. 209. Ovid. *Trist.* i. 9. 1. Pers. *Sat.* vi. 30. Castor and Pollux, sons of Jupiter and Leda, were considered the tutelary deities of sailors. See Hor. *Od.* i. 3. 2; 12. 28.

12.] Syracuse is about eighty miles, a day's sail, from Malta.

13.] *περιελθόντες* apparently denotes the roundabout course of a vessel tacking with an adverse wind. That the wind was not favourable, follows from *ἐπιγενομένου* below. Mr. Lewin's account is, "as the wind was westerly, and they were under shelter of the high mountainous range of Etna on their left, they were obliged to stand out to sea in order to fill their sails, and so came to

Rhegium by a circuitous sweep." And he cites a case of a passage from Syracuse to Rhegium, in which a similar circuit was taken for a similar reason. p. 736. The day at Rhegium, as perhaps the three at Syracuse before, was spent probably in waiting for the wind. *ἐπιγ. νότ.* 'the S. wind having sprung up,'—succeeded the one which blew before.

δευτεραῖοι] viz. after leaving Rhegium: a distance of about 180 nautical miles.

Ποτιόλους] Puteoli (anciently Dicæarchia, Strab. v. 4, now Puzzuoli) was the most sheltered part of the bay of Naples. It was the principal port of Southern Italy, and, in particular, formed the great emporium for the Alexandrian wheat ships. Strabo, xvii. 1. Seneca (Ep. 77) gives a graphic account (cited by Smith p. 117) of the arrival of the Alexandrine fleet at Puteoli: "Subito nobis hodie Alexandrinæ naves apparuerunt, quæ præmitti solent et nuntiare securitæ classis adventum; tabellarias vocant. Gratus illarum adspectus Campaniæ est. Omnis in pilis Puteolorum turba constitit, et ex ipso genere velorum, Alexandrinas quamvis in magna turba navium intelligit, solis enim licet supparum (*the topsail*) intendere quod in alto omnes habent naves. Nulla enim res æque adjuvat cursum, quam summa pars veli; illinc maxime navis urgetur. Itaque quoties ventus increbuit majorque est quam expedit, antenna submittitur, minus habet virium flatus ex humili: cum intrare capreas et promontorium ex quo 'Alta procellos speculatur vertice Pallas,' cæteræ velo jubentur esse contentæ, supparum Alexandrinarum insigne est." 14.] These Christians were perhaps Alexandrines, as the commerce was so consider-

Παῦλῳ ἔπετράπη μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσ-
 σοντι αὐτὸν στρατιώτῃ. 17 ἐγένετο δὲ μετὰ ἡμέρας τρεῖς
 συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρῶ-
 τους συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγὼ,
 ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς
 ἔθεσι τοῖς πατρίοις, ἐδύσμιος ἐξ Ἱεροσολύμων παρ-
 ἐδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, οἵτινες ἀνακρί-
 ναντές με ἐβούλοντο ἀπολύσαι διὰ τὸ μηδεμίαν αἰτίαν
 θανάτου ὑπάρχειν ἐν ἐμοί. 19 ἀντιλεγόντων δὲ τῶν
 Ἰουδαίων ἠναγκάσθη ἐπικαλέσασθαι Καίσαρα, οὐχ
 ὡς τοῦ ἔθνους μου ἔχων τι κατηγορήσαι. 20 διὰ ταύτην
 οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι.
 ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ γῆν ἄλυσιν ταύτην
 περιόκειμαι. 21 οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς οὔτε

45. Hos. iv. 4. 1—ch. xxvi. 11. Gal. ii. 8, 14. m ch. xxv. 11, &c. n constr., ch. xxi. 18.
 145. 2. o ch. xxi. 2 ref. p—here only. Xen. Cyr. i. 6. 7, ὑμᾶς παρακάλεσα.
 q—ch. xvi. 40. Luke viii. 30 al. r ch. xiii. 43 only. Exod. iv. 16, alex. a constr. w. gra.
 of pers., 3 Cor. i. 7. Phil. i. 20. t ch. xii. 6. xxi. 33. Eph. vi. 20 al. u Luke xvii. 3. Heb.
 xii. 1. 4 Macc. xii. 8.

τω παυλω only AB 40 lect 12 v copt (*præceperunt paulo*) arm syr (*et permisit centurio paulo*) Chr: txt GH most mss eth syr* al Thl Oec (see notes).—rec στρατοπεδάρχῃ, with mss: txt GH 66¹. 95¹. 126 all lect 1.—καθ' αὐτὸν B (Bentl).—μείνεν ἐξω του στρατοπεδου syr*: μ. καθ' αὐτον ἐξω της παρεμβολης 137: *foras extra castra* demid.—17. rec for αὐτον, τον παυλον, with GH &c: txt AB 15. 18. 25. 36. 40. 68. 81. 105-37 lect 12 al v copt syr al Chr.—rec ανδ. αδ. εγω (*corr'n of arrangement*), with GH &c: txt AB 3. 13. 40. 68. 95. 103-5-37 lect 12 v copt syr arm Thl.—εγω δε 36. 180.—θισιν qu?: txt A.—for ἐξ, εις 137.—18. bef ανακρ. ins πολλὰ 137 syr*.—ἦβουλ. GH 95. 137: txt AB (e sil) most mss Chr al: add με 137.—απολυσιν 133.—θαν. αυτ. 13.—for νπ., ευρισκειν sytt ar-erp.—19. των om 95. 137 Chr (comm): pref μοι Syr ar-erp.—aft ιουδαιων, ins κα επικραζοντων, αιρε τον εχθρον ημων 137 syr*.—ουχ το κατηγορ. om 33.—τι εχων lect 1: τι aft κατηγ. 78.—κατηγορειν (*neglect of meaning of aor*) AB 13. 25. 40. 68. 105 lect 12: txt GH most mss Chr Thl Oec.—add αλλ ινα σωσω (λυτρωσμαι 137) την ψυχην μου εκ θανατου 137 syr*.—20. ιδειν υμας 57. 177.—λαλησαι H.—εινεκεν A.—γαρ om 95 lect 12.—21. rec ειπον, with G al Chr al: txt

but they certainly would be delivered to one, not to both; and the fact might well be thus related. Luke is not so precise in Roman civil and military matters, as that he necessarily should in this case have written ἐνὶ τῶν στρατοπεδάρχων.—The *præfectus prætorii* was the person officially put in charge with the prisoners sent from the provinces: so Plin. Epp. x. 65, "Vinctus mitti ad præfectos prætorii mei debet."—The prætorian camp was outside the Porta Viminalis, where it had been fixed and fortified, by Sejanus: see Tacit. Ann. iv. 2. τῷ δὲ Π. κ. ρ. λ.] This permission probably resulted from the letters of Festus, expressing that no crime was laid to the charge of Paul; perhaps also partly from the favour of Julius, and his report of the character and bearing of Paul on the journey. στρατιώτῃ] a Prætorian, to whom he was chained; see below, ver.

20; and note on ch. xxiv. 23. 17.] The banishment of Jews from Rome (ch. xviii. 2) had either tacitly or openly been abrogated some time before this. Priscilla and Aquila had returned when the Ep. to the Romans was written, Rom. xvi. 3.—Paul was naturally anxious to set himself right with the Jews at Rome—to explain the cause of his being sent there, in case no message had been received by them concerning him from Judea,—and to do away if possible with the unfavourable prejudice which such letters, if received, would have created respecting his character.—The fact of his sending for them, and their coming to him, seems to show that he was not imprisoned in the Prætorian camp, but was already in a private lodging. 18. ἐβούλ. ἀπολύσαι.] This may have been at ch. xxv. 8. The possibility of such a release is asserted by Agrippa, ch. xxvi. 32.

m = ch. xvii. 85 ref.
n ch. xxi. 10.
Phil. ii. 28 al.
o Matt. xxv.
l. 6. 1 Thess. i. 17 only.
1 Kings ix. 14.
p ch. xi. 6 ref.
q here only.
ἀνάλ. θ.
Job xvii. 9.
r = ch. xxvii. 1.
s Eph. iii. 1 ref.
t here only.

ἐπτά¹ καὶ ^m οὕτως εἰς τὴν Ῥώμην ἦλθαμεν. ¹⁵ κακεῖθεν ABGH
οἱ ἀδελφοὶ ἀκούσαντες ¹⁶ τὰ περὶ ἡμῶν ἐξῆλθον ^ο εἰς
ἀπάντησιν ἡμῖν ἄχρις Ἀππίου Φόρου καὶ Τριῶν Τα-
βερνῶν, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ ἔλαβε
¹⁷ θάρσος.
¹⁸ Ὅτε δὲ εἰσῆλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος
παρέδωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῳ, τῷ δὲ

ἡλθομεν, with G (εἰσῆλθ. G Thl¹) H (om εἰς) al: txt (ἡλθ. εἰς A 13. 38. 40. 96 v al Thl²) AB.—την bef. p. om A 13. 96. 137 Thl².—15. οἱ om B 96.—τα περ. ημ. om v Syr ar-erp aeth: τα om 100 copt.—for εἰσῆλθ., ἡλθον A 17. 25. 40 lect 12 copt aeth: ἡλθον AB: txt GH mss (nrly) syrr al Chr Thl Oec.—ἡμῶν 4. 13. 36. 40. 65-8. 95-6-7-9. 103-77 al lect 12 Thl¹: txt ABGH al Chr Thl² Oec.—αχρι A 13 (prob a corr from fancied propriety. Phrynichus says, p. 14, ed Lobeck, μέχρις καὶ ἀχρι σὺν τῷ σ, ἀδόκιμα· μέχρι δὲ καὶ ἀχρι λίγῃ, where see Lobeck's note): txt B (e sil) GH al.—αππιοφορου lect 12: ἀππιον φ. 137.—for θιω, χριστω 16. 23. 37. 56. 80¹. 100 al.—ελαβεν qu? : txt A.—16. rec ἡλθομεν (the force of the compound not being regarded), with GH (ἡλθον H) most mss v syrr al Chr Thl Oec: txt A (-θαμεν) B 40. 105 al Syr ar-erp copt aeth al latt.—εἰς τὴν ρωμ. G 137 lect 12.—for ο ἑκατ. παρ. τ. δεσμ. τω στρατ. τω δε π.,—επετραπη

able between the two places. ¹⁸ αὐτοῖς belongs to ἐπιμεῖναι, not to παρεκλήθημεν, 'to remain with them:' see Heb. x. 28.

οὕτως] after this stay with them: implying that the request was complied with.—The brethren at Rome had heard probably by special message sent by some of their fellow-voyagers.

15. τὰ περὶ ἡμῶν] 'the news concerning us,' i.e. that we were coming.

Ἀππίου φ. κ. T. Taß.] Luke writes as one of the travellers to Rome, who would come on Appii Forum (forty-three miles from Rome) first. It was on the Via Appia ("Censura clara eo anno (u.c. 442) Appii Claudii, et C. Plantii fuit: memorie tamen felicioris ad posterum nomen Appii, quod viam munivit et aquam in urbem duxit, eaque unus perfecit." Liv. ix. 29), which leaving Rome by the Porta Capena, passed through the Pontine marshes, as far as Capua. Being not far from the coast (Strabo, v. 233), it was the resort of sailors ('Forum Appi Differtum nautis, cauponibus atque malignis.' Hor. Sat. i. 5. 3), and an unpleasant halting-place for travellers, having, besides, 'aqua deterrima' (ib. ver. 7).—The 'Tres Tabernæ' was a 'taberna deversoria,' or way-side inn, ten miles nearer Rome. Cicero mentions both in the letters to Atticus, ii. 10. 'Ab Appii Foro hora quarta: dederam aliam paullo ante Tribus Tabernis.'—The brethren were in two parties: some had come the longer, others the shorter distance, to meet the Apostle.—We have in Jos. Antt. xvii. 12. 1, an account of the pretended Alexander, on his way to Rome, landing at Dicearchia (Puteoli, see above), and it is added, προελα-

θόντος εἰς τὴν Ῥώμην λόγου τοῦ περὶ αὐτοῦ, πᾶν τὸ τῆς Ἰουδαίων πλῆθος ὑπαντιάζοντες ἐξήσαν. Suet. relates, on Caligula's return from Germany, "populi R. sexum, ætatem, ordinem omnem usque ad vicesimum lapidem effudisse se." Cal. c. 4. And Tacit. Ann. iii. 5, speaking of the honours paid by Augustus to the body of Drusus, says "ipsam quippe asperissimo hiemis Ticinum usque progressum, neque abscedentem a corpore simul urbem intravisse."

θάραρος] Both encouragement as to his own arrival, as a prisoner, in the vast metropolis,—in seeing such affection, to which he was of all men most sensible; and encouragement as to his great work so long contemplated, and now about to commence in Rome,—in seeing so promising a beginning for him to build on.

16.] The omission of the words ὁ ἑκατ. . . . to στρατοπεδάρχῳ has probably been originally caused by the transcriber's eye passing from -αρχος to -αρχῳ, as in Syr. ('permisit centurio Paulo'): this done, the emendation of the text so as to construe by ejecting ὁ ἑκατόνταρχος, was obvious.—It does not follow, from the singular being used, that there was but one prefectus prætorio at this time, and that one Burrus;—though it may have been so. The prefect mentioned might be one of the two who preceded Burrus, or one of the two who followed him—so that no chronological datum is here contained. (Against Wieseler, who builds upon it: Chron. der Apost.-g. p. 86.) He attempts to meet the above argument by accounting it improbable that the prisoners would be consigned to either of the prefects; this may have been so,—

Παύλῳ ἔπετραπή μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσ-
 σοντι αὐτὸν στρατιώτῃ. 17 ἔγένετο δὲ μετὰ ἡμέρας τρεῖς
 συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρῶ-
 τους συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγὼ,
 ἄνδρες ἀδελφοί, οὐδὲν ἔναντίον ποιήσας τῷ λαῷ ἢ τοῖς
 ἔθεσι τοῖς πατρίσιν, ἔδεσμος ἐξ Ἱεροσολύμων παρ-
 ἐδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, οἵτινες ἀνακρί-
 ναντές με ἐβούλοντο ἀπολύσαι διὰ τὸ μηδεμίαν αἰτίαν
 θανάτου ὑπάρχειν ἐν ἐμοί. 19 ἀντιλεγόντων δὲ τῶν
 Ἰουδαίων ἠναγκάσθη ἐπικαλέσασθαι Καίσαρα, οὐχ
 ὡς τοῦ ἔθνους μου ἔχων τι κατηγορήσαι. 20 διὰ ταύτην
 οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι·
 ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην
 ἐπερίκειμαι. 21 οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς οὔτε

45. Hos. iv. 4. 1 = ch. xxvi. 11. Gal. ii. 8, 14. m ch. xiv. 11, &c. n constr., ch. xxi. 18.
 Winer, § 45. 2. o ch. xxiv. 2 ref. p = here only. Xen. Cyr. i. 5. 7, ὑμᾶς παρεκάλεσα.
 = ch. xxi. 4. Lake vii. 30 al. r ch. xiii. 28 only. Exod. iv. 16, Alex. a constr. in gen.
 of pers., 2 Cor. i. 7. Phil. i. 20. t ch. xii. 6. xxi. 38. Eph. vi. 20 al. u Luke xvii. 3. Heb.
 xii. 1, 7. 4 Macc. xii. 8.

τω παυλῳ only AB 40 lect 12 v copt (*præceperunt paulo*) arm syr (*et permisit centurio paulo*) Chr: txt GH most mss with syr* al Thl Oec (see notes).—rec στρατοπεδάρχῃ, with mss: txt GH 66¹. 95¹. 126 all lect 1.—καθ αὐτον B (Bentl).—μεινεν εξω του στρατοπεδου syr*: μ. καθ εαυτον εξω της παρεμβολης 137: *foras extra castra* demid.—17. rec for αυτον, τον παυλον, with GH &c: txt AB 15. 18. 25. 36. 40. 68. 81. 105-37 lect 12 al v copt syr al Chr.—rec ανδ. αδ. εγω (*corr of arrangement*), with GH &c: txt AB 3. 13. 40. 68. 95. 103-5-37 lect 12 v copt syr arm Thl.—εγω δε 36. 180.—εθισιν qu?: txt A.—for εξ, εις 137.—18. bef ανακρ. ins πολλα 137 syr*.—ηβουλ. GH 95. 137: txt AB (e sil) most mss Chr al: add με 137.—απολυειν 133.—θαν. αιρ. 13.—for υπ., ευρισκειν syr ar-erp.—19. των om 95. 137 Chr (comm): pref μοι Syr ar-erp.—αφ ιουδαιων, ins κα επικραζοντων, αιρε τον εχθρον ημων 137 syr*.—ουχ το κατηγορ. om 33.—τι εχων lect 1: τι αφ κατηγ. 78.—κατηγορειν (*neglect of meaning of aor*) AB 13. 25. 40. 68. 105 lect 12: txt GH most mss Chr Thl Oec.—add αλλ ινα σωσω (λυτρωσωμαι 137) την ψυχην μου εκ θανατου 137 syr*.—20. ιδειν υμας 57. 177.—λαλησαι H.—εινεκεν A.—γαρ om 95 lect 12.—21. rec ειπον, with G al Chr al: txt

but they certainly would be delivered to one, *not to both*; and the fact might well be thus related. Luke is not so precise in Roman civil and military matters, as that he necessarily should in this case have written ἐν τῶν στρατοπεδάρχων.—The '*præfectus prætorii*' was the person officially put in charge with the prisoners sent from the provinces: so Plin. Epp. x. 66, "Vinctus mitti ad præfectos prætorii mei debet."—The prætorian camp was outside the Porta Viminalis, where it had been fixed and fortified, by Sejanus: see Tacit. Ann. iv. 2. τῷ 84 Π. κ. τ. λ.] This permission probably resulted from the letters of Festus, expressing that no crime was laid to the charge of Paul; perhaps also partly from the favour of Julius, and his report of the character and bearing of Paul on the journey. στρατιώτῃ] a Prætorian, to whom he was chained; see below, ver.

20; and note on ch. xxiv. 23. 17.] The banishment of Jews from Rome (ch. xviii. 2) had either tacitly or openly been abrogated some time before this. Priscilla and Aquila had returned when the Ep. to the Romans was written, Rom. xvi. 3.—Paul was naturally anxious to set himself right with the Jews at Rome—to explain the cause of his being sent there, in case no message had been received by them concerning him from Judæa,—and to do away if possible with the unfavourable prejudice which such letters, if received, would have created respecting his character.—The fact of his sending for them, and their coming to him, seems to show that he was not imprisoned in the Prætorian camp, but was already in a private lodging. 18. ἐβούλ. ἀπολύσαι] This may have been at ch. xxv. 8. The possibility of such a release is asserted by Agrippa, ch. xxvi. 32.

v = here only. v
(Gal. vi. 11).
1 Mac. v. 10.
w absol., Luke
xii. 51 reff.
ch. ix. 39.
x = Deut. xv. 8.
y = ch. xv. 38
only. 1 Mac
xi. 28.
z = Rom. xli.
8 al. 2 Mac.
xiv. 26.
a ch. v. 17 reff.
b = ch. i. 19 al.
c ch. xvi. 1.
d ch. xvii. 20 reff.
e ch. xv. 2 reff.
f Philom. 22 only f.
g = ch. xi. 4 reff.
h ch. xx. 24 reff.

ἡ γράμματα περὶ σοῦ ἰδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε ABGH
ἡ παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἡ ἐλά-
λησέν τι περὶ σοῦ πονηρόν. 22 ἡ αἰοῦμεν δὲ παρὰ σοῦ
ἀκοῦσαι ἡ φρονεῖς περὶ μὲν γὰρ τῆς αἰρέσεως ταύ-
της ἡ γνωστόν ἐστίν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.
23 ἡ ταξάμενοι δὲ αὐτῷ ἡμέραν ἡκον πρὸς αὐτὸν εἰς τὴν
ἡ ξενίαν πλείονες, οἷς ἡ ἐξετίθετο ἡ διαμαρτυρούμενος τὴν

ABH al.—δεξ. περ. σου A 13 v al Thl²: txt B (e sil) GH mss (nrly) syrr al Chr Thl¹
Oec.—απο της ιουδ. om peth: a *Judeis* tol arm-venet.—οὔτε τις των αδελφων των
παραγενομενων εξ ιεροσολυμων Syr ar-erp peth.—απηγγ. η om lect 12.—πονηρον om
13: ins bef περὶ 177.—22. ακουσαι παρα σου G 4. 38. 40 peth al: ακουσαι om 13.—μεν
om 23-5-7. 56.—αγνωστον 13.—ημιν ιστιν (corrtn of order), AB 31. 49. 68. 105-6
lect 12 Thl²: txt GH most mss (appy) v copt syr al Chr Thl¹ Oec.—23. αυτω
om 15. 18. 36. 180.—ηλθον AB (-θαν A) 13. 15. 18. 19. 25. 36. 40. 73. 105-80 lect
12: txt GH most mss (appy) Chr Thl Oec (*the more usual word has been substituted
for ηκον, which only occurs here in Acts*).—ως τ. ξεν. προς αυτον lect 1.—for διαμαρ.,

19.] 'My appeal was a defensive and necessary step—not an offensive one, to complain of my nation.'—The inf. aor. is used of *some one definite charge*; had it been κατηγορεῖν, as in AB, it would mean, 'to play the accuser against my nation in any thing;' indicating the habit.

20.] παρακάλεσα is here in its primary meaning, 'I have called you to me.'

διὰ ταύτ. τ. αὐτ., for the reason just stated: because I have no hostile feeling to my nation. Then ἔνεκεν γάρ... adds another motive; for not only so, but I may well wish to see and speak with you, being a prisoner for the hope of Israel (see ch. xxvi. 6, and notes).

21.] It may seem strange that they had received no tidings concerning him. But, as Meyer well remarks, (1) *before* his appeal, the Jews in Judæa had no definite reason to communicate with the Jews in Rome respecting him, having no expectation that Paul, then a prisoner in Judæa, and the object of their conspiracies there, would ever go to Rome, or come into connexion with their brethren there. And (2) *since* his appeal, it would have been hardly possible for them to have sent messengers who should have arrived before him. For his voyage followed *soon after his appeal* (ch. xxv. 13; xxvii. 1), and was *so late in the year*, that for the former reason it is as unlikely that any deputation from them should have left *before* him, as for the latter, *after* him. Had any left within a few days, the same storm would have in all probability detained them over the winter, and they could not certainly have made a much quicker voyage than Paul's ship to Puteoli. Still, as casual, non-official tidings

might have reached them, Paul showed this anxiety. It appears however that *none had come*. Olshausen's view, that the banishment of the Jews from Rome under Claudius had interrupted the relations between the Roman and Judean Jews, is hardly probable: see on ver. 17.

22.] The δι and μιν are inverted: "μιν si dicitur non sequente δι, aut intelligi potest δι, aut omittitur illa pars orationis in qua sequi debebat δι, quæ aliquando præcedit." Herm. ad Viger., p. 839. It precedes, because it connects with the foregoing.

23.] The αἰο. σου, 'we beg of thee:' see reff. τῆς αἰρ. ταύτ. To which they perhaps inferred that Paul belonged, from ver. 20: or they might have heard thus much generally respecting him by rumour, though they had received no special message.—Their short notice of Christianity is perhaps the result of caution, seeing as they did the favour shown by the authorities towards Paul (see Hackett, p. 392): or perhaps of dissimulation.—Many comm. have noticed the omission of all mention of the *Christian church at Rome*, and of Paul's connexion with or work among them. And some recently in Germany (e.g. Bauer) have called in question the credibility of the Acts on this account. But without any reason: for the work of the Ap. among churches already founded is not the subject of our history, and is seldom related by Luke, without a special reason. Of the three years at Ephesus (ch. xx. 31),—the year and a half (ch. xviii.), and three months (ch. xx.) at Corinth, we know in the narrative nothing that took place among the Christians themselves. Besides, one great object of this history is to show forth Paul as working

βασιλείαν τοῦ θεοῦ, πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ
 ἀπὸ τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν, ἀπὸ
 πρῶτ' ἕως ἑσπέρας. ²⁴ καὶ οἱ μὲν ἐπείθοντο τοῖς λεγο-
 μένοις, οἱ δὲ ἠπίσταντο. ²⁵ ἀσύμφωνοι δὲ ὄντες πρὸς
 ἀλλήλους ὑπέλυνον εἰπόντος τοῦ Παύλου ῥῆμα ἑν,
 ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαίου
 τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν ²⁶ λέγον· Πορεύ-
 θητι πρὸς τὸν λαὸν τούτον καὶ εἰπὸν Ἀκοῦ ἀκούσετε καὶ
 οὐ μὴ συνῆτε· καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδητε.
²⁷ ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς
 ὤσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
 ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν
 ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ
 ἰάσωμαι αὐτούς. ²⁸ γινώσκον οὖν ἔστω ὑμῖν ὅτι τοῖς
 ἔθνεσιν ἀπειστάλῃ τούτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ
 καὶ ἀκούσονται. [²⁹ καὶ ταῦτα αὐτοῦ εἰπόντος ἀπήλθον
 οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν αὐτοῖς συζήτησιν.]

s = Luke ii. 30. iii. 6. Pa. xvii. 2. Isa. lx. 6. a stat. mid., John v. 25, 28.
 otherwise, Acts (c) only. b = ch. xv. 7 only.

παρεπιθεμενος A: -ρουμενος al Thl².—rec ra περι, with G al Chr Thl Oec (see ch. viii. 12,
 xix. 8): txt ABH 13. 15. 18. 36. 40. 68-9. 78. 101-5-6-37 lect 40 al v syrr ar-erp.—re om
 137 lect 12.—μυνσεως om 68 syr.—απο εσπ. εως πρωι 101: απο πρ. om Jer.—24. οἱ μὲν
 αυτων 180.—εν ρημα lect 1.—25. δια . . . υμ. om syr.—rec τους πατ. ημων (most
 prob altered to conform it to Paul's being a Jew, and to the tone of his other
 speeches: not as Meyer and Bornemann, altered to υμ. to distinguish him from the
 Jews, or because the speech was solely addressed to Jews. The υμ. here has an
 important and characteristic meaning), with GH al v copt al Chr Thl Oec Ambr
 Jer: txt AB 13. 25. 40. 80. 95. 104-5 all lect 1 v (ms) Syr slav al Ath Bas Cyr
 jerus Did Vig Quæst (υμ. προς τ. πατ. A).—26. λεγων BG 13. 96 lect 1 Thl (corr to
 suit the sense): txt AH al Chr Oec (λεγοντος Did).—rec ειπε (commoner form), with
 mss Thl Oec: txt ABEGH most mss Chr.—add αυτω Did.—ακουσητε, and βλεψητε
 AE 13. 42. 68 al Thl¹: -σεις and -ψητε H Bas: txt B (e sil) G all Chr Thl² Oec.—
 συνιτε G Thl²: συνιτε 13.—βλεψητε 95 lect 1: βλεψατε 42.—ιδειτε 13.—27. ωσιν
 (1st) αυτων A 13. 27. 36. 65-6². 104-5-80 al vss Thl, Jer, (om.) Vig.—ωσιν αυτων (2nd)
 13.—επιστρεψουσιν AE Thl¹.—rec ιασωμαι, with B (e sil) E al Chr Oec (corr to ? see
 Matt xiii. 15): txt AGH 25-6-9. 36. 68. 73-8. 80. 95-6-7-8. 126. 137 all lectt 1. 3. 12 Thl.
 —28. vv 28, 29 om lect 12.—υμ. εστω B 31.—rec om τουτο (as unnecessary?), with E-Gr
 GH al æth al Thl Oec: ins AB 13. 15. 25. 36. 40. 105-80 e v syrr copt al Chr.—29. This
 ver is omd in ABE 13. 40. 68. 96-lat lect 1 am k (latt) Syr ar-erp copt al: insd in GH al
 æth syr* ar-pol slav Chr Thl Oec. (In the paucity of uncial MSS, and seeing that there
 are no considerable varr in it, I have retained it, marking it as probab'y spurious. It is
 perhaps one of those many additions which D alone of the first class MSS would have
 contained, had it been preserved to us, and was inserted on acct of the abrupt transition
 from ver 28 to ver 30: but see notes.)—for πολλην, παλιν Chr.—ζητησιν 19. 25. 80 al.

out the Lord's implied command to preach the Gospel 'to the Jew first, and also to the Gentile' (ch. i. 8), and, having every where done this, it is but natural that he should open his commission in Rome by assembling and speaking to the Jews.

23. τ. ξενίαν] Probably the *μισθωμα* of ver. 30: hardly, as Olah., the house of Aquila. πείθων] 'persuading': not

'teaching,' as Kuin., nor 'trying to persuade.' Meyer well remarks,—Paul, on his part, subjectively, performed that indicated by πείθειν; that this did not produce its objective effect in all his hearers, does not alter the meaning of the word.

25. εἰπόντος] 'they departed, but not before Paul had said one saying.' It is very remarkable, that the same prophetic quota-

E por-
 euth-
 ti . . .
 ABE
 GH

o/

XB/

c ch. xxiv. 27
only. See
Matt. ii. 16.
2 Mac. x. 8.
d here only z.
(Deut. xxiii.
18 b.)
e Luke vii. 40.
ch. ii. 41.
Luke only t.
2 Mac. iii. 9.
f Beth. ii. 14.
g ch. xxiii. 11.
Sir. xlii. 30.
i here only t.

30^a Ἐμεινεν δὲ ^aδιετίαν ὅλην ἐν ἰδίῳ ^dμισθώματι, καὶ ABE GH
^aἀπεδέχετο πάντας τοὺς ^eεἰσπορευομένους πρὸς αὐτὸν,
31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων ^eτὰ
περὶ τοῦ κυρίου Ἰησοῦ χριστοῦ ^bμετὰ πάσης ^cπαρόρησίας
ἀκωλύτως.

b ch. ii. 20. iv. 20, 31 only. Levit. xxvi. 13.
i here only t. Job xxxiv. 31, Symm. (Wisd. vii. 23.)

—30. *εμεινεν* AB 13: *επεμεινεν* 137. 156: txt AEGH mss (nrly) Chr Thl Oec.—for *δε*, *ουν* 3. 95. 137.—*rec δε ο παυλος* (*supplementary insertion*), with GH al Syr syr* *meth* al Chr Thl Oec: om AB 13. 40. 68. 142 lect 12 v copt arm.—*τριμηναν* 105.—*ολην* om Syr ar-erp.—*υπεδεχετο* 180.—*παντας* om *meth*.—*εις αυτ.* 13. 31¹-2. 69. 96. 142.—*αφ αυτον* ins *ιουδαιους* 137: *ιουδ.* και *ελληνας* syr* tol latt.—31. *αφ θεου*, add και *θεραπευων πασαν νοσον* 33.—*αφ διδασκων*, add *quoniam hic est Christus filius Dei*, *per quem omnis mundus iudicabitur* tol latt: *αφ ακωλυτως*, *λεγων οτι ουτος εστιν χριστος ιησους ο υιος του θεου, δι ου κοσμος ολος μελλει κρινεσθαι* syr demid germ-version of 1462.—*χριστου* om 33. 99. 101-4 al syr.—*μετα . . . παρρ.* om *meth*: *πασης* om 4 Syr Thl-ms.—at end add *αμην* 15. 18. 36. 40-3. 96 al Chr-ms.—Subscription: in B, *πραξεις αποστολων*.—in AEGH, *πραξεις των αγιων αποστολων*: *τελος των πραξεων* 73. 113-14: *τελ.* *ουν θεω των πρ.* *τ.* *απ.* 137: *τελος τ.* *πρ.* *τ.* *αγ.* *απ.* 80. 93-6 al: *τελος εληφαν πραξεις τ.* *αποστ.* *ταις δεησεις λουκα του θεηγορου του συγγραψαντος αυτας εμπνευσθαι* (*-σθαισαι*) 118 al &c &c.

tion with which our Lord opened his teaching by parables, should form the solemn close of the historic Scriptures.

26.] the *κοιμήθ. κ. εἰπόν* is referred to *himself*, in his application of the prophecy. These words are not cited by our Lord (Matt. xiii. 14).

28.] τοῦτο was probably omitted as superfluous, and perhaps to suit Luke iii. 6. It adds greatly to the force: 'this, the message of God's salvation,' q. d. 'there is no other for those who reject this.'

αὐτοὶ καὶ ἀκ.] 'They will also (besides having it sent to them) hear it.' "Quod expertus erat Paulus in multis Asiæ et Europæ urbibus, ut apud gentes sermonis felicior esset seges, idem et nunc futurum prospiciebat." Grot. 29.]

This verse has not the usual characteristic of spurious passages,—the variety of readings in those MSS. which contain it. It may perhaps, after all, have been omitted

as appearing superfluous after ver. 25.

30, 31.] It is evident that Paul was not released from custody, but continued with the soldier who kept him,—(1) from the expressions here; *he received all who came in to him*, but we do not hear of his preaching in the synagogues or elsewhere: he preached and taught *with all boldness and unhindered*, both being mentioned as remarkable circumstances, and implying that there were reasons why this could hardly have been expected: and (2) from his constantly speaking of himself in the Epistles written during it, as a *prisoner*, see Eph. vi. 19, 20. Col. iv. 3, 4. Phil. 10: Philipp. passim. On the whole question regarding the chronology of his imprisonment,—and the reason of this abrupt ending of the history, see Prolegg. to Acts:—and on its probable termination and the close of St. Paul's life, see the Prolegg. to the Pastoral Epistles.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

ABCE
JK

I. ¹ Παῦλος ^a δούλος χριστοῦ Ἰησοῦ, ^{aa} κλητὸς ἀπό- ^{a Phil. i. 1.}
στολος, ^b ἀφωρισμένος εἰς ^c εὐαγγέλιον ^d θεοῦ, ² ὁ ^d προ- ^{aa - 1 Cor. i. 1.}
επηγγέλατο διὰ τῶν προφητῶν αὐτοῦ ἐν ^e γραφαῖς ^{vv. 6, 7.}
^o ἀγίαις ³ περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ ^f γενομένου ἐκ ^g σπέρ- ^{b Acts xiii. 2.}
¹ 11. ¹ Pet. iv. 17 only. ^d 2 Cor. ix. 5 only. ^e here only. ^{See} 2 Tim. iii. 15. ^{ch. xvi. 26.}
^f - Gal. iv. 4. ^{Phil. ii. 7.} ^{Acts xix. 26.} ^g Luke i. 55. ^{John vii. 42.} ^{Acts xiii. 23.}

Title. *προς ρωμαίους* ABC (and DFG in the heading title) 3. 110-14 al and pref. *επιστολὰι τοῦ ἁγίου ἀποστ. παύλου* 1: *του αγ. (και πανευφημου add J.) αποστ. παυλου επιστ. πρ. ρωμ.* J 14. 44. 80 al: *alii aliter*: *rec παυλου τ. απ. η πρ. ρωμ. επ.*—
CHAP. I. 1. *rec ιησ. χρ. (corrpn of order?)*, with AGJ(EK?) (CDF are deft) &c *vers nrlly gr-lat-fl.*—2. *αυτου* om 17 Did.—3. *γεννωμενου* 73 al *lat-mss mentd by Aug*: *txt*

CHAP. I. 1—7.] ADDRESS OF THE EPISTLE, WITH AN ANNOUNCEMENT OF PAUL'S CALLING, TO BE AN APOSTLE OF THE GOSPEL OF THE SON OF GOD. "Epistola tota sic methodica est, ut ipsum quoque exordium ad rationem artis compositum sit. Artificium quum in multis apparet, quæ suis locis observabantur, tum in eo maxime, quod inde argumentum principale deducitur. Nam Apostolatus sui approbationem exorsus, ex ea in Evangelii commendationem incidit: quæ quum necessario secum trahat disputationem de fide, ad eam, quasi verborum contextu manu ducente, delabitur. Atque ita ingreditur principalem totius Epistolæ questionem, fide nos justificari: in qua tractanda versatur usque ad finem quinti capitis." Calvin.—Paul in the addresses of his Epp. never uses the common Greek formula *χαίρειν* (James i. 1), but always a *prayer for blessing* on those to whom he is writing. In all his Epp. (as in both those of Peter, and in the Apocalypse) this prayer is for *χάρις* and *εἰρήνη*, except in the three pastoral Epp., where it is for *χάρις*, *ἔλεος*, and *εἰρήνη*, as in 2 John. In Jude only we find *ἔλεος*, *εἰρήνη*, and *ἀγάπη*.—The address here differs from those of most of Paul's Epp., in having

dogmatic clauses parenthetically inserted:—such are found also in the Ep. to Titus, and (in much less degree) in that to the Galatians. These dogmatic clauses regard, 1. the *fore-announcement of the Gospel through the prophets*: 2. the *description and dignity of Him* who was the subject of that Gospel: 3. the *nature and aim of the Apostolic office* to which Paul had been called,—including the *persons addressed* in the objects of its ministration. 1. *δούλος χ. 'I.*] so also Phil. i. 1, and Tit. i. 1 (*δούλος θεοῦ, ἀπόστ. δὲ 'I. χ.*),—but usually *ἀπ. 'I. χ.* (2 Cor. Eph. Col. 1 Tim. 2 Tim.): *κλητὸς ἀπ. 'I. χ. (1 Cor.)*,—simply *ἀπόστολος* (Gal.),—*δίσμιος χ. 'I.* (Philem.). *κλητὸς ἀπόστ.*] In naming himself a *servant of Christ Jesus*, he bespeaks their attention as a *Christian speaking to Christians*: he now further specifies the *place which he held by the special calling of God*: 'called, and that to the very highest office, of an apostle.' 'Ceteri quidem apostoli per diutnam cum Jesu consuetudinem educati fuerant, et primo ad sequelam et disciplinam vocati, deinde ad apostolatum producti. Paulus, persecutor antehac, de subito apostolus per vocationem factus est. Ita Judæi erant sancti

^h = ch. iv. 1. ^{ix.} 5. 1 Cor. ^{x.} 18. Gal. ^{iv.} 29 al. ^{Paul only.}
^{See John viii. 15.} ^{xv. 48.} ^{Col. i. 29 al.} ^{1 Acts xvii. 26, 31 reff. x. 42.} ^{k Mark ix. 1.} ^{ch. xv. 13, 19.} ^{1 Cor. iv. 20.}
^{iv. 6.} ^{ἀγ., 2 Cor. vii. 1.} ^{1 Thesa. iii. 13 only.} ^{n = James ii. 18 (obs).} ^{Rev. viii. 11 al.} ^{o Acts}
^{xvii. 38.} ^{xxvi. 23 al.} ^{1 Cor. xv. 12 reff.} ^{Heb. vi. 9.} ^{L. P.}

(MSS vss) Orig-oft Cyr-jerusa, Thdrt Thl Oec al: *qui factus est* v it Tert Hil Ruf and sometimes Iren Aug.—4. for *ορισθ.*, *προορισθ.* Marcell (in Eus) Thdotians (in Epiph): *prædestinatus* v it Iren Arnob Ambrst Pelag all: txt (MSS vss) Orig, Ath Chr Thdrt Phot all: and *destinatus* Tert Hil Ruf-expr.—for *κατα πνευμα, και πνευματι* Chr-text

ex promissione: Græci, sancti ex mera vocatione, ver. 6. Præcipuum ergo *vocatus apostolus* cum *vocatis sanctis* similitudinem et conjunctionem habebat." Bengel. ἀπόστολος must not be taken here in the wider sense, of a *missionary*, as in ch. xvi. 7, but in its higher and peculiar meaning, in which the Twelve bore the title (ὁς και ἀποστόλους ὠνόμασεν, Luke vi. 13), and Paul (and perhaps Barnabas), and James the Lord's brother. This title was not conferred on Paul by the ἀφορίσατε δὴ μοι of the Holy Spirit, Acts xiii. 2, but in *virtue of his special call by the Lord in person*; compare σκεῖος ἐκλογῆς, Acts ix. 15, with ἐλεῖσθην, John vi. 70; xiii. 18; xv. 16. Acts i. 2. "Neque enim iis assentior, qui eam de qua loquitur vocationem ad æternam Dei electionem referant." Calvin. ἀφορισμένους] not in Acts xiii. 2 merely, though that was a particular application of the general truth—but (as in Gal. i. 15, ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου) *from his birth*. "Idem Pharisæi etymon fuerat: hoc autem loco Paulus se non solum ex hominibus, ex Judæis, ex discipulis, sed etiam ex doctoribus segregatum a Deo significat." Bengel. εἰς] 'for the purpose of announcing.' εὐαγγέλιον θεοῦ = τὸ εὐαγγ. τοῦ θ., which (see reff.) is the usual form. Bp. Middleton (on ver. 17) remarks on the *anarthroness* of Paul's style, and cites from Dion. Hal. de Comp. Verb. § 22, as a character of the αὐστηρὰ ἀρμονία, that it is ὀλιγοσύνη-δισμος, ἀναρθρος. See the passage cited at length in the Prolegomena, chap. ii. § 5. —'the good tidings sent by (not concerning) God.' The genitive is not, as in τὸ εὐαγγέλιον τῆς βασιλείας, Matt. iv. 23. Mark i. 1, one of apposition, but of *possession* or *origin*: 'God's Gospel.' And so, whenever the expression 'the Gospel of Christ' occurs, it is not 'the Gospel about Christ,' but *Christ's Gospel*; that Gospel which flows out of His grace, and is His gift to men.—Thus in the very beginning of the Epistle, these two short words announce that the Gospel is *of God*,—in other words, that *salvation is of grace only*.

2.] This *good tidings* is no new invention, no after-thought,—but was *long ago*

announced in what God's prophets wrote concerning His Son:—and announced by way of *promise*, so that God stood pledged to its realization. ἐπειδὴ δὲ και καινοτομῶν ἐνεκάλουν τῷ πράγματι, δεικνυσιν αὐτὸ πρεσβύτερον Ἑλλήνων ὃν, και ἐν τοῖς προφήταις προδιαγραφόμενον. Chrys. Hom. ii. p. 431 c. γραφ. ἀγ.] not, 'in sacred writings,'—nor, 'in passages of Holy Writ';—but, 'in the Holy Scriptures.' The expression used is defined enough by the adjective, to be well understood without the article;—so πνεῦμα ἁγίωσ. below,—πν. ἁγίων passim. See Winer, § 18. 2 (and for nouns in government, Middleton, ch. iii. § 6). But one set of writings being holy, it was not necessary to designate them more particularly. See also above on εὐαγγ. θεοῦ. 3. περὶ τοῦ υἱοῦ αὐτοῦ] belongs to δ προεπ. above,—'which he promised beforehand, &c. concerning His Son,' i. e. 'which (good tidings) He promised beforehand, &c., and indicated that it should be concerning His Son.' This is more natural than to bind these words to εὐαγγ. θεοῦ which went before.—Christ, the Son of God, is the *great subject* of the good news.

γενομένου] not ὄντος, see John i. 1—3, and notes. κατὰ σάρκα] On the side of His humanity, our Lord ἐγένετο; that nature of His begins only then, when He was γενόμενος ἐκ γυναικός, Gal. iv. 4. σάρξ is here used exactly as in John i. 14, ὁ λόγος σὰρξ ἐγένετο, to signify that *whole nature, body, soul and spirit*, of which the outward visible tabernacle of the FLESH is the concrete representation to our senses.—The words ἐκ σαρματος Δαυὶδ cast a hint back at the *promise* just spoken of. At the same time, in so solemn an enunciation of the dignity of the Son of God, they serve to show that even according to the human side, His descent had been fixed in the line of him who was Israel's anointed and greatest king.

4.] The simple antithesis would have been, τοῦ μὲν γενομένου. . . ὄντος δὲ υἱοῦ θεοῦ κατὰ πνεῦμα, see 1 Tim. iii. 16. But (1) wonderful solemnity is given by dropping the particles, and taking up separately the Human and Divine nature of

° νεκρῶν, Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν, δ' οὐ ἐλά-
 βομεν^p χάριν καὶ^q ἀποστολὴν εἰς ὑπακοὴν πίστει^w
p = ch. xii. 8. xv. 15. 1 Cor. iii. 10. Gal. ii. 9. Eph. iii. 2. q Acts i. 26. 1 Cor. ix. 2. Gal. ii. 8 only. Deut. xxii. 7. r = vv. 16, 17. ch. xvi. 26. 2 Cor. ix. 13. 1 Pet. i. 22. s and constr., 2 Cor. x. 5. ch. xvi. 26. 1 Pet. i. 22. wιστ. (objective), Acts vi. 7.

(mss vary) and comm (and syrr, but syr om καὶ) eth ar-erp: πνευματος 109.—for του κυρ. ημ., του θεου 33-5. 109 al.—δ. καὶ ἀποστολὴν om: ar-erp Sedul: της ἀποστολης

Christ, keeping δ υἱὸς αὐτοῦ as the great subject of both clauses, and thus making them, not contrasts to one another, but correlative parts of the same great whole. And (2) the Apostle, dwelling here on *patent facts*,—the announcements of prophecy,—the history of the Lord's humanity,—does not deal with the *essential subsistent godhead of Christ*, but with that *manifestation of it* which the great fact of the Resurrection had made to men. Also (3) by amplifying πνεῦμα into πν. ἀγιασμένης, he characterizes the Spirit of Christ as one of absolute Holiness, i. e. as *Divine*, and *partaking of the Godhead*: see below.

δρισθέντος] "Multo plus dicit quam ἀφορισμένος, ver. 1: nam ἀφορίζεται unus e pluribus, ὁρίζεται unicus quispiam." Bengel. See reff. Nor does it = προορισθέντος, as vulg. *prædestinatus*, and as Irenæus (iii. 22. 32) and Augustine de Prædest. Sanctorum, c. 15:—"Prædestinatus est ergo Jesus, ut qui futurus erat secundum carnem filius David, esset tamen in virtute Filius Dei secundum Spiritum Sanctificationis: quia natus est de Spiritu Sancto et Virgine Maria." But this is one of the places where Augustine has been misled by the Latin:—the text speaks, not of the *fact* of Christ's being the Son of God barely, but of the *proof* of that fact by His Resurrection. Chrysostom has given the right meaning: τὶ οὖν ἴστιν, "δρισθέντος;" τοῦ διεχθέντος, ἀποφανθέντος, κριθέντος, ὁμολογηθέντος παρὰ τῆς ἀπάντων γνώμης καὶ ψήφου . . . Hom. ii. p. 432, v. That an example is wanting of this exact use of the word, is, as Olsh. has shown, no objection to such use; the ὁρίζειν here spoken of is not the objective 'fixing,' 'appointing' of Christ to be the Son of God, but the *subjective manifestation in men's minds* that He is so. Thus the obj. words ποιεῖν (Acts ii. 36), γεννᾶν (Acts xiii. 33) are used of the same *proof* or *manifestation* of Christ's Sonship by His Resurrection. So again ἰδικαιώθη, 1 Tim. iii. 16. ἐν δυνάμει belongs to δρισθέντος,—not to υἱοῦ θεοῦ,—nor again is it a parallel clause to κατ. πν. ἀγ. and ἐξ ἀναστ. νεκ. (as Chrys., who interprets it ἀπὸ τῶν θαυμάτων ἡπὲρ ἱππατρε, Theophyl. &c.) 'manifested with power (to be) the Son of God.' See reff. κατὰ πνεῦμα ἀγιασμένης] ἀγιασ. is not = ἁγιον;

this epithet would be inapplicable here, for it would point out the *Third Person in the Blessed Trinity*, whereas it is the *Spirit of Christ Himself*, in distinction from His Flesh, which is spoken of. And this Spirit is designated by the gen. of quality, ἀγιασμένης, to show that it is not a human, but a Divine Spirit which is attributed *here* to Christ,—a Spirit to which Holiness belongs as its essence. The other interpretations certainly miss the mark, by overlooking the κατὰ σάρκα and κατὰ πνεῦμα, the two sides of the Person of Christ here intended to be brought out. Such are that of Theodoret (διὰ τῆς ὑπὸ τοῦ παναγίου πνευματος ἐνεργουμένης δυνάμεως),—Chrys. (ἀπὸ τοῦ πνεύματος, δι' οὗ τὸν ἀγιασμὸν ἔδωκεν), &c. Calvin and Olshausen seem to wish to include the notion of *sanctifying* (ἀγιασμός) in ἀγιασμένη,—which however true, is more than strictly belongs to the words.

§] not 'from and after' (as Theodoret, Luther, Grotius, al.), but = ἀπὸ, 'by,' as the 'modus probandi.' ἀναστάσεως νεκρῶν] not = ἀναστ. ἐκ νεκρῶν,—which, besides the force done to the words, would be a weakening of the strong expression of the Apostle, who takes here summarily and by anticipation the Resurrection of Jesus as being, including, involving (ἐγὼ εἰμι ἡ ἀνάστασις, John xi. 25) the (whole) Resurrection of the dead. So that we must not render as E. V. 'the resurrection from the dead,' but 'the resurrection of the dead,' regarded as accomplished in that of Christ. It was the full accomplishment of *this*, which more than any thing declared Him to be the Son of God: see John v. 25—29. Thus in these words lies wrapped up the argument of ch. vi. 4 ff.

Ἰησ. χρ. τ. κυρ. ἡμ.] Having given this description of the Person and dignity of the Son of God, very Man and very God, he now identifies this Divine Person with JESUS CHRIST, the Lord and Master of Christians,—the historical object of their faith, and (see words following) the Appointer of Himself to the Apostolic office.

δ. δὲ οὗ] as in Gal. i. 1. 1 Cor. i. 9, designating the Lord Himself as the Agent in conferring the grace and Apostleship.

ἐλάβομεν] not 'all Christians,'—but 'we,' the Apostle himself, as he need not unfrequently speaks. No others need be here included in the word. Those to whom he is writing cannot be thus

t Acts ix. 18.
xv. 26 al.
8 John 7.
u ver. 1. w
gen., here
only. (See
note.)
v w. gen., Acts
xv. 26. ch.
xvi. 5, 9.
1 Cor. x. 14.
Phil. ii. 12
only. (Paul.)
w — Acts ix.
13 reff.
x Luke xviii. 11. John xi. 41. 1 Cor. i. 4 al.

ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ⁶ ἐν οἷς
ἔστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ χριστοῦ, ⁷ πᾶσιν τοῖς
οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἀγίοις.
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
Ἰησοῦ χριστοῦ.

G εν
πασι...
ABCE
GJK
D ελη-
τοις
ABCD
EGJK

⁸ Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χρι-

caten (ms) ar-pol.—7. εν ρωμη om G g schol in 47: το εν ρωμη, ουτε εν τη εξηγησει, ουτε εν τω ρητω μνημονευει.—for αγαπητ. θεου, εν αγαπη θεου G d g am Ambrst-ms: om E 82 e.—ημων om 73 Did.—8. μιν om 40¹ 8yr xth al Chr-ed.—rec for περι, υπερ (see note), with D²EGJ &c Chr Thdrt Thl Oec: txt ABCDK 17. 40. 61. 73-7. 80-7. 117

included, for they are specially contrasted with the subject of *ἐλάβομεν* by the following *ὑμεῖς*. To maintain (as Dr. Peile, Annotations on the Epistles, vol. i. Appendix) that the subject of *ἐλάβομεν* must be the same as the *ἡμῶν* which has preceded, is to overlook, not only the contrast just noticed, and the habit of Paul to use indiscriminately the singular or plural when speaking of himself,—but also the *formulary* character of the expression 'Jesus Christ our Lord,' in which the 'we' alluded to in 'our' is too faintly indicated to become the subject of a following verb.

χάριν] Hardly, as Augustine, "*gratiam cum omnibus fidelibus, apostolatium autem non cum omnibus communem habet*" (Olsh.): for he is surely speaking of *that peculiar χάρις*, by which he wrought in his apostleship more than they all; see reff.

ἀποστολήν] Strictly, 'apostleship,' 'the office of an Apostle,' see reff.: not any *mission*, or *power of sending ministers*, resident in the *whole church*, which would be contrary to the usage of the word. The *existence* of such a power is not hereby denied, but *this place* refers *solely to the office of Paul* as an Apostle.

εἰς] 'with a view to,'—'in order to bring about.'

ὑπακοὴν πίστει] The anarthrous character above remarked (on *εθαγγ. θεοῦ*, ver. 1) must be here borne in mind, or we shall fall into the mistake of supposing ὁ π. to mean '*obedience produced by faith*.' The key to the words is found in Acts vi. 7, πολλοὺς τε ὄχλους τῶν ἱερῶν ὑπακούον τῇ πίστει, compared with Paul's own usage of joining an objective genitive with *ὑπακοή*,—see 2 Cor. x. 5, εἰς ὑπακοὴν τοῦ χριστοῦ. So that *πίστει* is 'the faith,' not = 'the gospel which is to be believed' (as Fritzsche, see ch. x. 16), but the *state of salvation*, in which men stand by faith. And so these words form an introduction to the great subject of the Epistle.

ἐν πᾶσι τ. ἔθν.] 'in order to bring about obedience to the faith among all (the) nations.' The *Jews*

do not here come into account. There is no inclusion, and at the same time no express exclusion of them: but Paul was commissioned as *the Apostle of the Gentiles*, and he here magnifies the great office intrusted to him.

ὑπὲρ τ. ὀν. αὐτ.] 'On behalf of His name,' i.e. 'for His glory:' see reff. The words are best taken as belonging to the whole, from δι' οὗ τοῦ ἔθνισιν.

6. ἐν οἷς . . .] The whole to *χριστοῦ* should be taken together: 'among whom ye also are called of Jesus Christ;' otherwise, with a comma at *ὑμεῖς*, the assertion, 'among whom are ye,' is flat and unmeaning.—De Wette and Calvin would take Ἰησοῦ χρ. as a gen. of *possession*, because the call of believers is generally referred to the FATHER: but sometimes the SON is said to call likewise, see John v. 25. 1 Tim. i. 12;—and with ἀγαπητοὶ θεοῦ following so close upon it, the expression can I think hardly be taken otherwise than as 'called by Jesus Christ.' *ἐκαστοὶ αὐτοῦ*, Matt. xxiv. 31, cited by De W. is hardly parallel.

7.] This ver. follows, in the sense, close on ver. 1.

ἀγ. θ., κλητ. ἀγ.] Both these clauses refer to *all the Christians addressed*: not (as Bengel) the first to Jewish, the second to Gentile believers. No such distinction would be in place in an exordium which anticipates the result of the Epistle—that Jew and Gentile are one in guilt, and one in Christ.

ἀπ. θ. πατ. ἡμ. κ. κυρ. ἰ. χ.] Not, as Erasmus, 'from God, the Father of us and of our Lord Jesus Christ,'—but 'from God our Father, and from the Lord Jesus Christ.' God is the Giver of Grace and peace,—Christ the Imparter.

8—17.] OPENING OF THE EPISTLE. *His thankfulness for the faith of the Romans: remembrance of them in his prayers: wish to visit them: hindrances hitherto, but still earnest intention of doing so, that he may further ground them in that Gospel, of which he is not ashamed, inasmuch as it is the power of God to ALL*

στοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν ἵ καταγγέλ- Acts iv. 2.
xiii. 5 al.†
— 1 Cor. xi.
26.
Phil. i. 8.
1 Thess. ii. 6.
Mant. iv. 10
reff. Acts
vii. 7 al.
λεται ἐν ὅλῃ τῇ κόσμῳ. ⁹ *ὑ* μάρτυς γάρ μου ἐστὶν ὁ θεός,
ὃς ἡ λατρεύω ἐν τῇ ἁ πνεύματί μου ἑ ἐν τῇ εὐαγγελίῳ τοῦ
υἱοῦ αὐτοῦ, ὥς ἡ ἀδελαίπτως ἡ μνεῖαν ὑμῶν ποιούμεαι

a Acts xvii. 16 reff.
x. 28. Phil. i. 8.

sa Phil. iii. 8.
d 1 Thess. i. 2. ii. 12. v. 17 only †.

b 2 Cor. viii. 18. x. 14 al.
c Eph. i. 16 reff.

o = Acts

al Dam.—*ἡμῶν* 238.—9. *μάρτυρ* D¹.—for *μου* (1st), *μοι* D¹G 37. 80-7 al lect 12 v it
Syr art arm slav Thdr̄, lat-fl.—*ἐν τῷ πν.* *μου* om Did: *τῷ* om 80: *μου* om Syr ar-erp.

WHO BELIEVE. *This leads to the announcement of one great subject of the Epistle (in a citation from the Scripture),—viz.: JUSTIFICATION BY FAITH.* 8.] This

placing himself in intimate connexion with his readers by mention of and thankfulness for their faith or Christian graces, is the constant habit of Paul. The three Epp., Gal., 1 Tim., and Titus, are the only exceptions: Olsh. adds 2 Cor., but in ch. i. 3—22 we have an equivalent: see esp. vv. 6, 7,—11,—14. *μὲν*] The corresponding *δε* follows, ver. 13. 'Ye indeed are prospering in the faith: but I still am anxious further to advance that fruitfulness.' There is no *εἰπε* to follow to *πρῶτον*.

τῷ θεῷ μου] ὅρα μεθ' ὅσης διαθέσεως ἐχ-
χαριστεῖ: οὐ γὰρ εἶπε, *τῷ θεῷ*, ἀλλὰ, *τῷ*
θεῷ μου: ὃ καὶ οἱ προφῆται ποιοῦσι, τὸ
κοινὸν ἰδιοποιούμενοι. καὶ τί θαυμαστὸν
εἰ οἱ προφῆται; αὐτὸς γὰρ αὐτὸ συνεχῶς
ὁ θεὸς φαίνεται ποιῶν ἐπὶ τῶν δούλων,
θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ
ἰδιαζόντως λέγων ἑαυτὸν. Chrys. Hom.
iii. p. 436 E. *ὁ δὲ* 'I. x.] "Velut per

Pontificem magnum: oportet enim scire
eum qui vult offerre sacrificium Deo, quod
per manus Pontificis debet offerre." Origen.
So also Calvin, "Hic habemus exemplum,
quomodo per Christum agendæ sunt gratiæ,
secundum Apostoli præceptum ad Heb.
xiii. 15." Olshausen says, "This is no
mere phrase, but a true expression of the
deepest conviction. For only by the Spirit
of Christ dwelling in men's hearts are
thanksgivings and prayer acceptable to
God." But perhaps here it is better to
take the words as expressing an acknow-
ledgment that the faith of the Romans, for
which thanks were given, *was due to and*
rested on the Lord Jesus Christ: see ch.
vii. 25, and remarks there. *περὶ*]

This prep. and *ἐπὶ* both occur in this
connexion, see 1 Cor. i. 4. Col. i. 3. 1 Thess.
i. 2. 2 Thess. i. 3. Eph. i. 16. Phil. i. 4:—
and it is impossible to say, in cases of their
confusion by the MSS, which may have
been substituted for the other. The in-
ternal criticism which would adopt *ἐπὶ* as
being the less usual, may be answered by
the probability that *ἐπὶ*, being known to
be sometimes used by Paul, may have been

substituted as more in his manner for the
more usual *περὶ*. So that MSS authority
in such cases must be our guide. The
difference in meaning would be, that *ἐπὶ*
would give more the idea that thanks were
given by Paul *on their behalf*, as if he were
aiding them in giving thanks, for such great
mercies: whereas *περὶ* would imply only
that they were the *subject* of his thanks,—
that he gave thanks *concerning them*.

ἡ πίστις ὑμ.] "In ejusmodi gra-
tulationibus Paulus vel totum Christianis-
mum describit, Col. i. 3, sqq.,—vel partem
aliquam, 1 Cor. i. 5. Itaque hoc loco *fidem*
commemorat, suo convenienter instituto, vv.
12. 17." Bengel. *καταγγέλλεται*] De
Wette notices the other side of the report,
as given by the Jews at Rome, Acts xviii.
22, to Paul himself. This praise was in
the *Christian churches*, and brought by
Christian brethren. *ἐν ὅλῃ τῇ κόσμῳ*]
A popular hyperbole, common everywhere,
and especially when speaking of general
diffusion through the Roman empire, the
'*orbis terrarum*.' The praise would be
heard in every city where there was a
Christian church,—intercourse with the
metropolis of the world being common to
all.

9.] "Asseveratio pia, de re ne-
cessaria, et hominibus, remotis præsertim
et ignotis, occulta." Bengel. There could
be no other witness to his practice in his
secret prayers, but God: and as the asser-
tion of a habit of incessantly praying for
the Roman Christians, whom he had never
seen, might seem to savour of an ex-
aggerated expression of affection, he so-
lemnly appeals to this only possible tes-
timony. To the Eph., Phil. (see however
Phil. i. 8), Col., Thess., he gives the same
assurance, but without the asseveration.
The thus calling God to witness is no un-
common practice with Paul: see reff. in
E. V.

ὃς λατρ.] The *servng God* in
his spirit was a guarantee that his profes-
sion was sincere, and that the oath just
taken was no mere form, but a solemn and
earnest appeal of his spirit. So he describes
the true circumcision, Phil. iii. 3, to consist
of οἱ πνεύματι θεῷ λατρεύοντες.
ἐν τῷ εὐαγ.] ἡ τοῦ εὐαγγελίου προσθήκη
τὸ εἶδος δηλοῖ τῆς διακονίας, Chrys. Hom.

† Luke ix. 26. 2 Tim. i. 9. Is. i. 29 alex. g. — Acts viii. 10 ref. h. — ver. 5 ref. i. — Matt. xi. 28. xvi. 17 al. k. EAB. ii. 4. **σασθαι.** ¹⁶ οὐ γὰρ ἑπαισχύνομαι τὸ εὐαγγέλιον· * **δύναμις** ABCD **γὰρ** θεοῦ ἐστὶν ¹⁷ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰου- EGJK **δαίψ** τε πρῶτον καὶ Ἕλληني. **δικαιοσύνη** γὰρ θεοῦ ἐν αὐτῷ ἁποκαλύπτεται ἐκ πίστεως * εἰς πίστιν, καθὼς γέ- **γραπται** ¹⁸ Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

rec aft. *euagg.* ins. του χριστου, with D²JK &c (rouro 73) ar-pol slav (αυτου eth) Thl Oec (Dei Victorin Flavian): om ABCD¹EG 5. 17. 67². 137-77-8 v it syrr ar-esp copt arm (αυτου eth) Orig Eus Bas Cyr Chr Thdrt Procop Dam Phot Tert Arnob Hil Ruf &c.—for θεου, θεου σταυρου 115, and simly (appy) Pelag and schol in 124.—εστιν om D⁴.—εἰς σωτηριαν om G g.—πρῶτον om BG g Tert: ins (πρωτω al) ACDEJK &c vsa nriy Orig Chr-expr Thdrt Dam-expr Thl Oec Ruf-expr Bed.—17. for γαρ, δε A Clem: txt (&c.) Orig all.—μον εκ πιστεως C¹: εκ πιστ. μου syr Eus Jer (Cyp): txt (&c) Clem Chr Thdrt all Iren Ambr al.—for ζησεται, vivit v it.—

partem insignem." Bengel. 'As to all Gentiles, so to you, who hold no mean place among them.'

16.] The οὐ γὰρ ἑπαισχύνομαι seems to be suggested by the position of the Romans in the world. 'Yes, to you at Rome also: for, though your city be mistress of the world, though your emperors be worshipped as present deities, though you be elated by your pomps and luxuries and victories, yet I am not ashamed of the apparently mean origin of the gospel which I am to preach; for (and here is the transition to his great theme) it is,' &c. So for the most part, Chrysostom, Hom. iii. p. 444 a.

δύναμις γὰρ θ. ἐστίν] The gospel, which is the greatest example of the Power of God, he strikingly calls *that Power itself*. So in 1 Cor. i. 24 he calls Christ, *the Power of God*. But not only is the gospel the great example of Divine Power; it is the *field of agency* of the power of God, working in it, and interpenetrating it throughout.—The bare substantive *δύναμις* here (and 1 Cor. i. 24) carries a *superlative* sense: the *highest* and *holiest* vehicle of the Divine Power, the *δύναμις* κατ' ἔξοχην. And the *direction* in which this power acts in the gospel is εἰς σωτηρίαν—it is a *healing, saving power*: for as Chrysostom reminds us, there is a power of God εἰς κόλασιν, and εἰς ἀπώλειαν, see Matt. x. 28.—But to whom is this gospel the power of God to save? παντὶ τῷ πιστεύοντι. The universality implied in the παντὶ, the condition necessitated in the πιστεύοντι, and the δύναμις θεοῦ acting εἰς σωτηρίαν, are the great subjects treated of in the former part of this epistle. All are proved to be under sin, and so needing God's righteousness (ch. i. 11; iii. 1—20), and the entrance into this righteousness is shown to be by faith (ch. iii. 20—v. 11). Then the δύναμις θεοῦ in freeing from the dominion of sin and death, and as issuing in salvation, is set forth (ch. v. 11—viii. 39). So that if

the subject of the Epistle is to be stated in few words, these should be chosen: τὸ εὐαγγέλιον, δύναμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι. This expresses it better than merely '*justification by faith*,' which is in fact only a subordinate part of the great theme,—only the condition necessitated by man's sinfulness for his entering the state of salvation; whereas the argument extends beyond this, to the death unto sin and life unto God and carrying forward of the sanctifying work of the Spirit, from its first fruits even to its completion.

Ἰουδ. πρῶτον κ. Ἕλλ.] This is the Jewish expression for all mankind, as Ἕλλ. κ. βαρβ. ver. 14 is the Greek one. Ἕλλ. here includes all Gentiles. πρῶτον is not first in order of time, but 'principally' (comp. ch. ii. 9), spoken of *national precedence*, in the sense in which the Jews were to our Lord οἱ Ἰδαί, John i. 11. Salvation was ἐκ τῶν Ἰουδαίων, John iv. 22. See ch. ix. 5; xi. 24. Not that the Jew has any preference under the gospel; only he *inherits*, and has a *precedence*. οὐδὲ γὰρ, ἡμεῖς δὲ πρῶτος ἐστί, καὶ πλεον λαμβάνει τῆς χάριτος· ἡ γὰρ αὐτῇ δωρεὰ καὶ τοῦτω κἀκείνῳ διδοται· ἀλλὰ τάδε ἐστί τιμὴ μόνον τὸ πρῶτος. Chrys. Hom. iii. p. 445 c.

17.] An explanation, how the gospel is the power of God to salvation, and how it is so to the believer:—because in it 'God's righteousness' (not His attribute of righteousness,—'the righteousness of God,' but righteousness flowing from, and acceptable to Him) is unfolded, and the more, the more we believe. I subjoin De Wette's note on δικ. θεοῦ. "The Greek δικ. and the Heb. יָדוּשׁ are taken sometimes for 'virtue' and 'piety' which men possess or strive after,—sometimes imputatively, for 'freedom from blame' or 'justification.' The latter meaning is most usual with Paul: δικ. is that which is so in the sight of God (ch. ii. 13), the result of His justifying forensic judgment, or of

18¹ Ἀποκαλύπτεται γὰρ ὁργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ¹ πᾶσαν ἄσβεστον καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν
18. 1 Cor. iii. 13. 2 Thess. ii. 3. m. ellipse, Acts xiii. 11 ref. n ch. xi. 26. 2 Tim. ii. 16. Tit. ii. 12. Jude 16, 18 only. Jer. v. 6.

18. ἡ ὁργὴ 72.—θεοῦ om 47.—ἀπ οὐρανοῦ om 40¹.—for ἀσβεσ., ἀσθενειαν 69¹.—τῶν ἀνθρ. D¹G 238.—ἀπ ἀληθ., ins του θεου arm (not venet) v latt Ruf, Ambrst Pelag (not

'Imputation' (ch. iv. 5). It may certainly be imagined, that a man *might* obtain justification by *fulfilling the law*: in that case his righteousness is an *idia δικαιούνη* (ch. x. 3), a δικ. ἐκ τοῦ νόμου (Phil. iii. 9). But it is impossible for him to obtain a 'righteousness of his own' which at the same time shall avail before God (ch. xiv. 21. Gal. ii. 16). The Jews not only *have* not fulfilled the law (ch. iii. 9—19), but *could* not fulfil it (vii. 7 ff.): the Gentiles likewise have rendered themselves obnoxious to the divine wrath (i. 24—32). God has ordained that the whole race should be included in disobedience. Now if man is to become righteous, from being unrighteous,—this can only happen by God's grace,—because God *declares him righteous*, assumes him to be righteous, *δικαιοῖ* (iii. 24. Gal. iii. 8): —δικαιοῦν is not only negative, 'to acquit,' as פָּטַח Exod. xxiii. 7. Is. v. 23. ch. ii. 13, but also positive, 'to declare righteous' but never 'to make righteous' by transformation, or imparting of moral strength by which moral perfection may be attained. *Justificatio* must be taken as the old protestant dogmatists rightly took it, *sensu forensi*, i. e. *imputatively*. God justifies for Christ's sake (ch. iii. 22 ff.) on condition of faith in Him as Mediator: the result of *His justification* is *δικαιοσύνη ἐκ πίστεως*, and as He imparts it freely, it is *δικαιοσύνη θεοῦ* (gen. subj.) or *ἐκ θεοῦ*, Phil. iii. 9: so Chrys. &c., (δικ. θεοῦ is ordinarily taken for δικ. παρὰ θεῶ, as Luth.: 'bie Gerechtigkeit die vor Gott gilt:' comp. ch. ii. 13; iii. 20. Gal. iii. 11; but that this is at least not necessary, see 2 Cor. v. 21). This justification is certainly an objective act of God: but it must also be subjectively apprehended, as its *condition* is subjective. It is *the acquittal from guilt, and cheerfulness of conscience, attained through faith in God's grace in Christ*,—the very frame of mind which would be proper to a perfectly righteous man—if such there were,—the harmony of the spirit with God,—Peace with God. All interpretations which overlook the fact of imputation (the Catholic, that of Grotius, Baumgarten-Crusius, &c.) are erroneous." ἐν αὐτῇ] 'in it,' 'the gospel:' not, in τῇ πιστεύοντι. ἀποκαλύπτει] generally used of *making known* a thing hitherto concealed: but here of that gradually more

complete realization of the state of justification before God by faith in Christ, which is the continuing and increasing gift of God to the believer in the gospel. ἐκ πίστεως] "ἐκ points to the condition, or the subjective ground. πίστις is faith in the sense of *trust*, and that (a) *a trustful assumption of a truth* in reference to knowledge = *conviction*: (b) *a trustful surrender of the soul*, as regards the *feeling*. Here it is especially the latter of these: that trust reposed in God's grace in Christ, which tranquilizes the soul and frees it from all guilt,—and esp. trust in the atoning death of Jesus. Bound up with this (not by the meaning of the words, but by the idea of unconditional trust, which excludes all reserve) is *humility*, consisting in the abandonment of all merits of a man's own, and recognition of his own unworthiness and need of redemption." De Wette.

ἐκ πίστεως] ἀπὸ πίστεως ἀρχεται κ. ἐκ πιστεύοντα λήγει (Oecum.) seems the most probable interpretation, making πίστιν almost = τοὺς πιστεύοντας, see ch. iii. 22: but not entirely,—it is still the *aspect*, the *phase*, of the man, which is receptive of the *δικαιοσύνη θεοῦ*, and to this it is revealed. The other interpretations,—'for the increase of faith' (Meyer),—'that faith may be given to it' (Fritzsche, Tholuch, Krebs),—'proceeding from faith, and leading to a higher degree of faith' (Baumg.-Crus.),—do not seem so suitable or forcible.—It will be observed that ἐκ π. ἐκ π. is taken with ἀποκαλύπτεται, not with δικαιοσύνη. The latter connexion would do for ἐκ π., but not for ἐκ π.

καθὼς γέγραπ.] He shows that *righteousness by faith* is *no new idea*, but found in the prophets. The words (ref.) are cited again in Gal. iii. 11. Heb. x. 38, in the former place with the same purpose as here. They are used in Habakkuk with reference to credence given to the prophetic word: but properly speaking, *all faith* is *one*, in whatever word or act of God reposed: so that the Apostle is free from any charge of forcing the words to the present purpose. The two ways of arranging them, ὁ δίκαιος —ἐκ πίστεως ζήσεται, and ὁ δίκαιος ἐκ πίστεως—ζήσεται, in fact amount to the same: if the former, which is more agreeable to the Heb. be taken, ζήσεται must mean, 'shall live on,' endure in his δικαιοσύνη,

ο — 2 Thess. H.6 (see note).
 ρ — Acts xviii. 10, or 1 Cor. xv. 9.
 q — Acts i. 19 (see note). constr., see Winer, § 34. 1. r — ch. ii. 15. s ch. iii. 21 al. fr.

Tert Iren Aug).—19. οτι D'EG 78 Chr: txt (MSS &c) Orig Ath Thdr† Thl Oec: το γαρ 61.—rec ο γαρ θεος (corr of order), with D'JK &c Ath, Thl Oec: txt ABCD'EG 17. 37. 40. 71. 80. 113. 16-77-8 all Orig, Eus Ath, Chr Thdr† al.—20. for αορ., οραρα

by means of faith, which would assert that it was a δικαιοσύνη of faith, as strongly as does the latter.

CHAP. I. 18.—XI. 36.] THE DOCTRINAL EXPOSITION OF THE ABOVE TRUTH: THAT THE GOSPEL IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH. And herein,—inasmuch as this power of God consists in the revelation of God's righteousness in man by faith, and in order to faith the first requisite is the recognition of man's unworthiness, and incapability to work a righteousness for himself,—the Apostle begins by proving that all, Gentiles and Jews, are GUILTY before God, as holding back the truth in unrighteousness, ch. i. 18—iii. 20. And FIRST, ch. i. 18—32, OF THE GENTILES. 18.] He

first states the general fact, of all mankind; but immediately passes off to the consideration of the majority of mankind, the Gentiles; reserving the Jews for exceptional consideration afterwards. 18. ἀποκ.

γάρ] The statement of ver. 17 was, that the RIGHTeousNESS of GOD is revealed. The necessary condition of this revelation is, the DESTRUCTION of the righteousness of MAN by the revelation of God's anger against sin.

ἀποκαλύπτεται, not in the Gospel (as Grot.): not in men's consciences (as Tholuck, ed I. Reiche): not in the miserable state of the then world (as Köllner): but (as implied indeed by the adjunct ἀπ' οὐρανοῦ,—that it is a providential, universally to be seen revelation) in the PUNISHMENTS which, ver. 24, God has made to follow upon sin, see also ch. ii. 2 (so De W., Meyer, Tholuck ed 2, &c.). So that ἀποκ. is of an objective reality here, not of an evangelic internal and subjective unfolding.

ὀργή θεοῦ is anthropopathically, but with the deepest truth, put for the righteousness of God in punishment (see ch. ii. 8. v. 9. Eph. ii. 3. Matt. iii. 7. John iii. 36). It is the opposite, in the Divine attributes, to Love (De W.).

ἀπ' οὐρ. (see above), belongs to ἀποκαλύπτεται, not to θεοῦ, nor to ὀργή θεοῦ (ἢ ἀπ' οὐρ.). ἀσέβειαν, 'godlessness';

ἀδικίαν, 'iniquity': but neither term is exclusive of the other, nor to be formally pressed to its limits. They overlap and include each other by a large margin: the specific difference being, that ἀσέβ. is more the fountain (but at the same time par-

tially the result) of ἀδικία,—which ἀδικ. is more the result (but at the same time partially the fountain) of ἀσέβεια. ἀδικ. is the state of the thoughts and feelings and habits, induced originally by forgetfulness of God, and in its turn inducing impieties of all kinds. ἀνθρ. τῶν τὴν ἀλ. ἐν ἀδικίᾳ κατεχόντων]

'of men who hold back the truth in (and by) iniquity:' who, possessing enough of the germs of religious and moral verity to preserve them from abandonment, have checked the development of this truth in their lives, by the love and practice of sin. That this is the meaning of κατεχόντων here is plain from this circumstance: that wherever κατέχω in the N. T. signifies 'to hold,' it is emphatic, 'to hold fast,' or 'to keep to,' or 'to take or have complete possession of:' see for the first, Luke viii. 15. 1 Cor. xi. 2; xv. 2. 1 Thess. v. 21. Heb. iii. 6. 14; x. 23: for the second, Luke xiv. 9 (every other place except the lowest being excluded): for the third, Matt. xxi. 38. 1 Cor. vii. 30. Now no such emphatic sense will apply here. If the word is to mean 'holding,' it must be only in the loosest and least emphatic sense: 'having a half and indistinct consciousness of,' which does not at all correspond to the κατὰ, indicating vehemence of purpose, as in καταβιβάζω, &c. But the meaning 'keeping back,' 'hindering the development of,'—while it has a direct example in Paul's own usage in ref., and in Luke iv. 42, and indirect ones in John v. 4. Acts xxvii. 40. ch. vii. 6. Philem. 13,—admirably suits the sense, that men had (see vv. 19 ff.) knowledge of God sufficient, if its legitimate work had been allowed, to have kept them from such excesses of enormity as they have committed, but that this ἀλήθεια they κατέχον ἐν ἀδικίᾳ, i. e. crushed, quenched, by and in their state and practice of unrighteousness. It is plain that to take ἐν ἀδικίᾳ for ἀδικίᾳ (as Theophyl. and Reiche) is to miss the force of the expression altogether—the pregnant ἐν, 'in and by,' implying that it is their ἀδικία,—the very absence of δικαιοσύνη for which the argument contends,—which is the status wherein, and the instrument whereby, they hold back the truth lit up in their consciences.

19.] διότι, 'because,' may either give the reason why the anger of God is revealed, and thus apply to all that follows

20 τὰ γὰρ ἄόρατα αὐτοῦ ἂπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθοράται, ἣ τε αἰδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, 21 διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἣ νῦν χαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά.

2 Tim. ii. 7. Heb. xi. 3. Prov. i. 2, 6. y here only. Job x. 4. z Jude 6 only. Col. i. 15, 16. 1 Tim. i. 17. Heb. xi. 27 only. z Matt. xxv. 34. v = 2 Pet. iii. 4. Mark x. 6. xiii. 19. w Eph. ii. 10 only. 1 Isa. xlii. 16. z = Matt. xxiv. 15. 2 Tim. ii. 7. Heb. xi. 3. Prov. i. 2, 6. y here only. Job x. 4. z Jude 6 only. Col. i. 15, 16. 1 Tim. i. 17. Heb. xi. 27 only. z Matt. xxv. 34. v = 2 Pet. iii. 4. Mark x. 6. xiii. 19. w Eph. ii. 10 only. 1 Isa. xlii. 16. z = Matt. xxiv. 15. a here only. Wisd. xviii. 9. b ver. 11 read = 2 Cor. viii. 6. c ch. ii. 1 only. d = 1 Cor. xv. 9. e = Dan. xi. 38. f ver. 8 read. g here only. 1 Kings xiii. 18. h = 1 Cor. iii. 20. James ii. 4. i = ch. xi. 16. Eph. iv. 18 only. Psa. lxxviii. 28. k Matt. xv. 16. Mark vii. 18. ver. 31. ch. x. 19 only. Deut. xxxii. 21.

G-gr 115.—αὐτων 72.—εν τοις ποι. 49 copt.—η τε σοτι arm.—αιδιος om J (Tisch, not G as Scholz).—θεοτης 106-81-9 al.—for αὐτους, παντας arm.—21. διο 77: οτι Clem Orig.; quia f g v: qui Zeno Aug (sometimes) Promiss.—γινωσκεις 48.—rec ευχαριστησαν, with B (e sil) GJK &c Chr Oec: txt (-σθησαν AD¹) A (omg η before) CDE 17. 114-16-20-51-3-77-8 all Clem Orig Eus Ath Cyr Thdrt (mss and edd vary) Thl.—αλλα B.—aft

as far as ver. 32, being taken up again at vv. 21, 24, 26, 28 (so Meyer) or may explain τῶν . . . κατεχ. (so Thol.): which latter seems most probable: the *subdūitum* being, '(this charge I bring against them), because.' For he proves, first (ver. 20) that they *had* the ἀλήθεια; then (vv. 21 ff.) that they *held it back*. τὸ γνωστόν, 'that which is known,' the objective knowledge patent and recognized in Creation:—so Chrys., Theodoret, Luther, Reiche, Meyer, De Wette, al.:—not 'that which may be known' (as Orig., Theophyl., Oec., Erasmus, Beza, Grot., al.), which would assert what was not the case, that *all which could be known of God* was φανερόν ἐν αὐτοῖς. He speaks *now* not of what they *might have known* of God, but of what they *did know*. Thus τὸ γνωστ. τ. θεοῦ will mean, *that universal objective knowledge of God as the Creator* which we find more or less in every nation under heaven, and which, as matter of historical fact, was proved to be in possession of the great Gentile nations of antiquity. φαν. ἔστ. ἐν αὐτοῖς] 'is evident in them,' i. e. in their hearts: not, to them (as Luth.),—nor, among them (as Erasmus, Grot., &c.); for if it had been a thing acknowledged among them, it would not have been κατεχόμενον. Every man has in him this knowledge; his senses convey it to him (see next ver.) with the phenomena of nature. δ θ. γ. ἐφ.] gives the reason why that which is known of God is manifest in them, viz. because God Himself so created the world as to leave impressed on it this testimony to Himself.—Notice, and keep to, the *historic aorist*, ἐφάνησαν, not 'hath manifested it' (perf.), but 'manifested it,' viz. at the Creation. This is important for the right understanding of ἀπὸ κτ. κόσμ. ver. 20. 20.] 'For (justifying the clause preceding) His invisible attributes'

(hence the plur. applying to δύναμις and θειότης which follow),—ἀπὸ κτίσεως κόσμ., from the time of the creation, when the manifestation was made by God: not = ἐκ κτίσεως κ. 'by the cr. of the world;' which would be tautological, τοῖς ποιήμασι νοούμενα following, besides that κτίσις κόσμου cannot = ἡ κτίσις, in the sense of 'the creation,' i. e. 'the creatures,' τοῖς ποιήμ. νοούμε.] being understood (apprehended by the mind, see reff.) by means of His works (of creation and sustenance,—not here of moral government),—καθοράται, are perceived; not, 'are plainly seen,'—this is not the sense of κατὰ in καθοράω, but rather that of looking down on, taking a survey of, and so apprehending or perceiving. ἡ τε αἰθ. αὐτ. δύν.] His eternal Power. To this the evidence of Creation is plainest of all: Eternal, and Almighty, have always been recognized epithets of the Creator. κ. θειότης] 'and Divinity' (not *Godhead*, which would be θεότης). The fact that the Creator is *divine*;—is of a different nature, and accompanied by distinct attributes, from ourselves, and those of the highest order,—which we call *divine*. εἰς τὸ εἶναι αὐτ. ἀναπολ.] εἰς τὸ with an inf. never properly indicates only the result, 'so that;' but is often used where the result, and the intention, are bound together in the process of thought. This is done by a very natural habit in speaking and writing, of transferring one's self to the position of the argument, and regarding that which contributed to a result, as worked purposely for that result. And however true it is, that in the doings of the Allwise, *all results are purposed*,—to give the sense 'in order that they might be inexcusable,' would be manifestly contrary to the whole spirit of the argument, which is bringing out, not at present God's sovereignty in

1 Acts xxiv. 9. 22¹ φάσκοντες εἶναι σοφοὶ ^m ἐμωράνθησαν ²³ καὶ ⁿ ἥλλαξαν ABCD
xxv. 20. Gen. tὴν δόξαν τοῦ ὁ ἀφάρτου θεοῦ ^p ἐν ^q ὁμοιώματι ^r εἰκόνος EGJK
m = 1 Cor. i. 20. 2 Kings φθαρτοῦ ἀνθρώπου καὶ ^s πετεινῶν καὶ ^t τετραπόδων καὶ
xxiv. 10. n Psal. cv. 20. 1 Cor. xv. 61, v ἐρπετῶν. 24 διὸ ^v καὶ ^w παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς
58. Heb. i. 12. o 1 Cor. ix. 25. ^x ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ^y ἀκαθαρσίαν ^z τοῦ
xv. 52. 1 Tim. i. 17. 1 Pet. i. 4. iii. 4 only. p constr., Ps. cv. 20. q = ch. vi. 5. viii. 2. Phil. ii. 7. r Matt.
xxii. 20 al. Gen. i. 26, 27. s 1 Cor. ix. 28. xv. 58, 54. 1 Pet. i. 18, 23 only. Wisd. ix. 15. t Matt.
vi. 29 al. Deut. xiv. 16, 20. u Acts x. 12. xi. 6 only. Gen. xxiv. 28. v Acts ii. 16. James iii. 7
only. Gen. i. 24. vv = ch. iv. 22. Phil. ii. 9. w = Acts vii. 42. constr., ch. vi. 17. Eph. iv. 19.
x = 1 Thess. iv. 6. 2 Pet. ii. 18. Xma. Cyr. i. 6. 84. y Eph. iv. 19 reZ. z = Acts vii. 19.
ch. vii. 8 al.

εσκοτ. ins καὶ 91.—22. καὶ φασκ. 2. 76. 121: *dicentes enim* f v latt ff.—23. ἥλλαξαντο K 4. 49. 76. 117-20-4 al Eus Cyr Thdrt, Thl: txt (MSS &c) Clem Ath Chr Thdrt, Oec: Orig has both.—θεοῦ om 108.—ερμ. κ. τετρ. 93.—24. διοτι 77.—καὶ om RABC 5. 17. 31. 47. 76. 238 al v all Orig Did Dam Aug Ambrost Pelag: ins DEGJK most mss it syr al Ath Chr Thdrt Thl Oec.—ο θεος om C¹ (appy) Did Ath-mss.—rec εν αυτοις (corrtn), with D²EGJK &c Thdrt Chr, Dam Thl Oec: txt ABCD¹ 22. 31-5. 57. 73. 115-

dealing with man, but man's inexcusableness in holding back the truth by unrighteousness. εἰς τό, then, is 'wherefore,' or 'so that.' See Winer, § 45. 6. οὐ διὰ τοῦτο ταῦτα πεποιήκειν οὐ θεός, εἰ καὶ τοῦτο ἐξέβη. οὐ γὰρ ἵνα αὐτοὺς ἀπολογίας ἀποστήρησιν, διδασκαλίαν τοσαύτην εἰς μῆσον προύθηκειν, ἀλλ' ἵνα αὐτὸν ἐπιγνώσιν ἀγνωμονήσαντες δὲ, πάσης ταυτοῦς ἀπεστήρησαν ἀπολογίας, Chrys. Hom. iv. p. 450 v. 21. διότι] expands ἀναποληγῆτους—'without excuse, because . . . γινόντες] 'with the knowledge above stated.' This participle testifies plainly that matter of fact, and not of possibility, has been the subject of the foregoing verses. From this point, we take up what they MIGHT HAVE DONE, but DID NOT.

οὐχ ὡς θεὸν ἰδοῦς.] 'They did not give Him glory (δοξαζω here principally of recognition by worship) as God,' i.e. as the great Creator of all, distinct from and infinitely superior to all His works. Bengel well divides ἰδοῦσαν and ἡγαρῶστησαν—"Gratias agere debemus ob beneficia: glorificare ob ipsas virtutes divinas." They did neither: in their religion, they deposed God from His place as Creator,—in their lives, they were ungrateful by the abuse of His gifts. ματαιώθησαν] ἡγῆ, vanus fuit, is used of worshipping idols, 2 Kings xvii. 15. Jer. ii. 5, and ἡγῆ, vanitas, of an idol, Deut. xxxii. 21. 1 Kings xvi. 26 al.: and hence probably the word ματαιώω was here chosen.

διαλογισμοῖς] 'their thoughts': but generally in N. T. in a bad sense: 'they became vain (idle, foolish) in their speculations.' σκορῖσθη ἢ ἐσόν. αὐτ. καρδ.] δούνετος is not the result of σκορ.,—'became darkened so as to lose its understanding,'—but the converse, —'their heart (καρδία of the whole inner man,—the seat of knowledge and feeling) being foolish (unintelligent, not retaining

God in its knowledge) became dark' (lost the little light it had, and wandered blindly in the mazes of folly).

22. φάσκοντες εἶν. σοφ.] Not, 'because they professed themselves wise,' but 'while they professed themselves wise,'—'professing themselves wise.' The words relate perhaps not so much to the schools of philosophy, as to the assumption of wisdom by the Greeks in general, see 1 Cor. i. 22, of which assumption their philosophers were indeed eminent, but not the only, examples.

23. ἥλλαξαν, κ.τ.λ.] quoted from Ps. cvi. 20, ὡς ἡν δόξαν αὐτῶν, 'their glory,' of the Psalm, is changed to 'God's glory,'—viz. His Power and Majesty visible in the Creation. ἀφάρτου and φθαρτοῦ show by contrast the folly of such a substitution: He who made and upholds all things must be incorruptible, and no corruptible thing can express His likeness.

ὁμοιώματι εἰκόνος] 'the similitude of the form'—εἰκόνος generalizes it to mean the human form,—it not being any one particular man, but the form of man (examples being abundant) to which they degraded God,—and so of the other creatures. Deities of the human form prevailed in Greece—those of the bestial in Egypt. Both methods of worship were practised in Rome. 24.—32.] Immortality, and indeed bestiality, were the sequel of idolatry.

24.] The καὶ aft. διὸ may import, As they advanced in departure from God, so God also on His part gave them up, &c.;—His dealings with them had a progression likewise.

24. παρέδωκεν] not merely permissive, but judicial: 'God delivered them over.' As sin begets sin, and darkness of mind deeper darkness, grace gives place to judgment, and the Divine wrath hardens men, and hurries them on to more fearful degrees of depravity.

ἐν ταῖς ἐπιθ.] 'in the

^a ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς, ²⁵ οἷτινες ^a μετέλλαξαν τὴν ^d ἀλήθειαν τοῦ θεοῦ ^e ἐν τῷ ^f ψεύδει καὶ ^b ἐσεβάσθησαν καὶ ^b ἐλάτρευσαν τῇ ⁱ κτίσει ^k παρὰ τὸν ^l κτίσαντα, ὅς ἐστιν ^m εὐλογητὸς ⁿ εἰς τοὺς αἰῶνας, ἀμήν. ²⁶ διὰ τοῦτο ^o παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ^p πάθη ^q ἀτιμίας. αἱ τε γὰρ ^r θήλειαι αὐτῶν ^s μετέλλαξαν τὴν ^t φυσικὴν ^u χρῆσιν ^v εἰς τὴν ^w παρὰ φύσιν, ²⁷ ὁμοίως τε καὶ οἱ ^x ἄρσενες ^y ἀφέντες τὴν ^z φυσικὴν ^{aa} χρῆσιν τῆς ^{ab} θηλείας ^{ac} ἐξεκαύθησαν ἐν τῇ ^{ad} ὀρέξει αὐτῶν εἰς ἀλλήλους, ^{ae} ἄρσενες ^{af}

ⁱ — ch. viii. 39. Col. i. 15. Heb. iv. 13. ^k — ch. xiv. 5. Luke xiii. 2. ^l Mark xiii. 19 al. ^m Luke i. 68 al. fr. Gen. ix. 26. ⁿ John vii. 48. ^o — ch. xii. 36. 2 Cor. xi. 31. Heb. xiii. 8. ^p Col. iii. 5. 1 Thess. iv. 5 only. — Xma. Mem. iii. 10. 8. ^q — 1 Cor. xi. 14. 2 Cor. xi. 31. ^r — here only. ^s — Matt. xix. 4. Mark x. 6. Gal. iii. 28. Gen. i. 37. vii. 2. ^t — 2 Pet. ii. 12 only. ^u — here only. ^v — here only. ^w — here only. ^x — here only. ^y — here only. ^z — here only. ^{aa} — here only. ^{ab} — here only. ^{ac} — here only. ^{ad} — here only. ^{ae} — here only.

21. 238 al copt (al?) Chr₁.—25. for αληθ., δοξαν (see ver 23) Did.—for του θ., αυτου
 2. 3. 32.—aft εστιν ins Deus tol latt ff (see ch ix. 5) : ευλογημενος Did.—αμην om 80
 lat ff.—26. ο θεος om syr Ath-ma.—αυτων om 114-21.—for χρησ., κτισιν D¹ (sensum
 d) : αυτου χρησιν 238 : add της θηλειας 2. 49.—aft παρα φυνιν, add χρησιν D¹ G v
 it arm Jer al.—27. for τε, δε AD¹ G 17. 124 all v it syr Clem Ath Chr Thdrt Dam Thl
 Aug Ruf, Ambrst : om C 61. 72. 87 al copt ar-erp Orig Jer Ruf : txt BD⁵ EJK most
 mss (appy) Syr æth al Oec.—oi om J.—rec (1st) αρρενης, with ACD⁵ EJ &c Ath Thdrt
 Chr Thl : txt BD¹ G 73 Orig Eus Oec.—(for φυσ. χρ., φυσιν 17?)—εν τη αρ. αυρ. om

lusts'—not *by* nor *through* the lusts, (as Erasmus and E. V.);—the lusts of the heart were the *field of action*, the department of their being, in *which* this dishonour took place.

ἀκαθαρσίαν] more than mere profligacy in the satisfaction of natural lust (as Olsh.); for the Ap. uses cognate words ἀτιμάζεσθαι and ἀτιμία here and in ver. 26 :—'bestiality'; impurity in the physical, not only in the social and religious sense.

τοῦ ἀτιμάζεσθαι] the genitive may either imply (1) the *purpose* of God's delivering them over to impurity, 'that their bodies should be dishonoured,' or (2) the result of that delivering over, 'so that their bodies were dishonoured,' or (3) the nature of the ἀκαθαρσία, as πάθη ἀτιμίας below,—'impurity, which consisted in their bodies being dishonoured.' The second of these seems most accordant with the usage of the Ap. and with the argument.—ἀτιμάζεσθαι is most likely *passive* (Beza, al. De Wette), as the middle of ἀτιμάζω is not found in use. And this is confirmed by the old and probably genuine reading αὐτοῖς, which has been altered to ταυτοῖς from imagining that 'they' was the subject to ἀτιμάζεσθαι. 'So that their bodies were dishonoured among them.'

26.] This verse casts light on the τὴν ἀλήθ. ἐν ἀδικίᾳ κατεχόντων of ver. 18. The *truth of God* (the true notion of Him as the Creator) which they professed, they changed into a *lie*

(ψεῦδος = ἔψ, used of idols, Jer. xvi. 19), thus counteracting its legitimate agency and depriving it of all power for good.

σεβάζομαι, of the honour of respect and observance and reverence,—λατρεύω, of formal worship with sacrifice and offering. Both verbs belong to τῇ κτίσει; though σεβάζομαι would require an accusative, λατρεύω, the nearest, takes the government. τῇ κτ.] the thing made, the 'creature'—a general term for all objects of idolatrous worship.

παρά, beyond'—which would amount to the exclusion of the Creator.—The doxology expresses the horror of the Apostle at this dishonour, and puts their sin in a more striking light. But we need not supply εἰ καὶ οὗτοι ὕβρισαν, as Chrys. εὐλογητός is 'Blessed' kar' ἔκδοχῃ: the LXX. put for it the perf. part., Gen. xxvi. 29. Ps. cxviii. 24.

26.] πάθη ἀτιμ.,—see above, ver. 24,—stronger than ἀτιμα πάθη, as setting forth the *status*, ἀτιμία, to which the πάθη belonged.—Contrast 1 Thess. iv. 4, τὸ ταυτοῦ σκεῦος κτᾶσθαι ἐν τιμῇ.

χρῆσιν] *usus venereum*;—see exx. in Wetstein. This abuse is spoken of first, as being the most revolting to nature. "In peccatis arguendis sepe scapha debet scapha dici. Pudorem præposterum ii fere postulant qui pudicitia carent . . . Gravitates et ardor stili judicialis, proprietate verborum non violat verecundiam." Bengel.

27.] τὴν ἀσχημ. perhaps, as De

a—1 Tim. i. 16. a ἐν ἁρσεσιν τὴν ἄσχημοσύνην κατεργαζόμενοι καὶ τὴν
 b—here only. Jos. Anti. xvi. 7. 6. d ἀντιμισθίαν ἣν ἔδει τῆς ἐπ' αὐτῶν ἐν ἑαυτοῖς ἀπο-
 Rev. xvi. 15 only. Exod. xx. 26. λαμβάνοντες. 28 Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν
 c—ch. ii. 9 ref. b ἔχουν ἐν ἐπιγνώσει, κατέδωκεν αὐτοὺς ὁ θεὸς εἰς
 d 2 Cor. vi. 18 only f. 1 ἄδοκίμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, 29 ἀπεπληρω-
 e—James v. 20. 2 Pet. ii. 18. μένους ὅ πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ,
 f Luke vi. 54. xxi. 41 al. g—here only. Jos. Anti. ii. 7. 4. See ch. xiv. 23 ref. 1 Cor. xvi. 3. h—here only.
 So ἔχουν ἐν αἰσῶσι or δι' αἰσῶσι, Theo. ii. 18. See Viger, p. 949. i Eph. i. 17 ref. k ver. 24.
 11 Cor. ix. 27. 2 Cor. xiii. 6-7 al. m Acts xxii. 29 only. Deut. xxi. 17. 2 Mac. vi. 4. n constr.,
 2 Cor. vii. 4. 2 Mac. vii. 31. o—Acts xx. 19 ref. p—Luke xiii. 27. Acts i. 18. q—1 Cor. v. 8.
 Eph. vi. 12. (Isa. i. 16.) r Mark vii. 29 al. Ezech. xxii. 27. s—Eph. iv. 31 al. (Gen. vi. 5.)

30: εν om 34.—αρρεσει (2nd) AC &c Clem Orig Athr, Thdrt Chr: txt BDEGJ Thl Oec.—εν αρρει A 5. 17 al Clem Orig Thdrt Ath: txt BCDEGJ &c Ath, Chr Thl Oec.—for εαντ., αντοις BK 35.—και om 32. 74 Chr (in beginning of a homily).—aft εδοκιμ. ins οι ασεβεις 74 lectt.—εχουν εν εαυτοις 73 Oec.—αντιλαμβανοντες G.—28. ο θεος om A 2 Nyss Dam (Ath) Vict-tan: Chr has it bef αντου:—29. rec aft αδικια, add πορνεια (ακαθαρσια 37. 40 marg Gild) with J &c vs Thdrt Thl Oec Ennod, and D¹EG al v it Lucif Ruf Ambrst aft κακια, omg πονηρια: om ABCK 17. 23-6. 67¹. 73. 117 al copt æth Eph Bas Chr Isid Max Gennad Dam Aug Ruf-comm al.—πον. κακ. πλεονεξ. A Ephr Aug: κακ. πον. πλ. C al copt æth Isid Max Dam: κακ. πορνεια πλεον. D¹EG 2. 46. 71. 92. 117 al (aft πορν. ins πονηρ. D³): txt B (e sil) JK (omg πονηρ.) most mss syr &c Bas Chr Thdrt Thl Oec.—φονων G d¹g Lucif Ennod: φονου, φθονου 80: aft

W., 'the (well known, too frequent) indecency,'—cui ipsa corporis... conformatio reclamatur,' Bengel: but more probably the article is only generic, as in 2 Pet. i. 5-8 repeatedly.

τὴν ἀντιμισθίαν] The Ap. treats this ἀμῖα into which they fell, as a consequence of, a retribution for, their departure from God into idolatry,—with which in fact it was closely connected. This shame, and not its consequences, which are not here treated of, is the ἀντιμισθία of their πλάνη, their aberration from the knowledge of God, which they received. This is further shown by ἣν ἔδει in the past tense. εἰ γὰρ καὶ μὴ γίνεσθαι ἦν, μηδὲ κόλασις ἤπειλντο, τοῦτο πάσῃς κολάσεως χεῖρον ἦν. εἰ δὲ ἔδονται, τὴν προσθηκὴν μοι λίγεις τῆς τιμωρίας. Chrys. Hom. v. p. 457 A. ἐν ἑαυτοῖς, 'in their own persons,' viz. by their degradation even below the beasts.

28.] The play on δοκιμάζω and ἀδοκίμος can hardly be expressed in any other language. 'Non probaverunt' and 'reprobum' of the Vulgate does not give it. 'Because they reprobated the knowledge of God, God gave them over to a reprobate mind,' is indeed a very inadequate, but as far as the form of the two words is concerned, an accurate representation of it. (Mr. Conybeare gives it,—“As they thought fit to cast out the acknowledgment of God, God gave them over to an outcast mind.”) For ἀδοκίμος is not 'judicii expert' (as Beza, Tholuck, &c.) but 'reprobate,' rejected by God. God withdrew from them His preventing grace and left them to the evil which they had chosen. The active

sense of ἀδοκίμος, besides being altogether unexampled, would, in the depth of its meaning, be inconsistent with the assertion of the passage. God did not give them up to a mind which had lost the faculty of discerning, but to a mind judicially abandoned to that depravity which, being well able to exercise the δοκιμασία required, not only does not do so, but in the headlong current of its abandonment to evil, sympathizes with and encourages (ver. 32) its practice in others. It is the 'video meliora proboque,' which makes the 'deteriora sequor' so peculiarly criminal.

οὐκ ἔδοκίμασαν ἔχουν is not = ἔδοκιμ. οὐκ ἔχουν (as Dr. Burton): the latter would express more a deliberate act of the judgment ending in rejection of God, whereas the text charges them with not having exercised that judgment which would, if exercised, have led to the retention of God in their knowledge. ἔχουν ἐν ἐπιγνώσει.] So Job xxi. 14,—“they say to God, Depart from us: for we desire not the knowledge of thy ways,” and xxii. 15-17.

29.] ἀπεπληρωμένοι belongs to the subject of ποιεῖν, understood.—The reading πορνεία appears to have arisen out of πονηρίᾳ, and is placed by some MSS after that word, by some after κακία, omg πον. The Ap. can hardly have written it here, treating as he does all these immoralities of the heart and conscience as results of, and flowing from, the licentious practices of idolatry above specified.—Accurate distinctions of ethical meaning can hardly be found for all these words. Without requiring such, or insisting on each ex-

¹ μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, ² κακοηθείας, ³ ψιθυριστὰς, ³⁰ καταλάλους, ⁴ θεοστυγεῖς, ⁵ ὕβριστὰς, ⁶ ὑπερηφάνους, ⁷ ἀλαζόνας, ⁸ ἐφευρετὰς κακῶν, γονεῦσιν ⁹ ἀπειθεῖς, ³¹ ἀσυνέτους, ¹⁰ ἀσυνθέτους, ¹¹ ἀστόργους, ¹² ἀν-
 χείρον ἐκλαμβάνειν ἔσταντα. Aristot. Rhet. ii. 8 Macc. iii. 29. vii. 8. ¹³ here only. ¹⁴ See Pa. xl. 7.
 James iv. 6. ¹⁵ 1 Pet. v. 5. Pa. cxviii. 21, 51. ¹⁶ 1 Tim. i. 18 only. Prov. vi. 17 al. ¹⁷ a Luke i. 51. ¹⁸ 2 Tim. iii. 2.
 c Luke i. 17 reff. d ver. 31 reff. ¹⁹ a 2 Tim. iii. 2 only. Prov. xxi. 24. ²⁰ here only. ²¹ b here only. ²² f 2 Tim. iii.
 8 only. ²³ Eschin. p. 47, 29. ²⁴ g here only. ²⁵ Prov. v. 9. xi. 17. ²⁶ here only. ²⁷ See Pa. xl. 7.
²⁸ a Luke i. 51. ²⁹ 2 Tim. iii. 2. ³⁰ here only. ³¹ f 2 Tim. iii.

ερίδος A (ερίδας G?).—δόλου om A Bas.—30. ψιθυρ. om 46.—κακοηθείας D¹.—31. rec
 aft αστοργ. add ασυνέτους (gloss in marg to explain ασυνθετους), with C & vs Thdr
 Chr (om ασυνετους): pref 17 Thl (Scholz): bef ασυνθετ. D²: om; ABD¹ EG (al?) it copt

cluding the rest, I have collected the most interesting notices respecting them.

ἐδικία] Perhaps a general term, comprehending all that follow: such would be according to the usage of the Epistle: but perhaps to be confined to the stricter import of 'injustice,' of which on the part of the Romans, Wetst. gives abundant testimonies. ¹ πονηρία] Ammonius interprets τὸ πονηρὸν, τὸ δραστηκὸν κακοῦ,—used therefore more of the tempter and seducer to evil. ² πλεονεξία] 'covetousness' (not as 1 Thess. iv. 6, see there), of which the whole provincial government and civil life of the Romans at the time was full. 'Quando Major avaritiæ patuit sinus?' exclaims Juvenal, soon after this. Sat. i. 87.

κακία] more the *passive side of evil*—the capability of and proclivity to evil,—the opposite to ἀρετή;—so Arist. Eth. Nic. ii. 3. 6, ὑπέκειται ἀρετή ἢ ἀρετὴ εἶναι. . . τῶν βελτίστων πρακτικῇ ἢ δὲ κακία, τούναντίον.—φθόνου and φόνου are probably put together from similarity of sound. So Eurip. Troad. 770 ff., ὦ Τυνδάρειον ἔρνος, οὐ ποτ' εἰ Διὸς | πολλῶν δὲ πατέρων φημί σ' ἐκπεφυκέναι, | Ἀλάστορος μὲν πρῶτον, εἴτα δὲ φθόνου, | φόνου τε, θανάτου θ', ὅσα τε γῇ τρίψει κακά. κακοηθείας] see ref. ψιθυρ. 'secret maligners,'—καταλ. 'open slanderers.'—The distinction attempted to be set up by Suidas and others, between *θεομισία*, ὑπὸ θεοῦ μισούμενος, and *θεομίση*, ὁ μισῶν τὸν θεόν, has been applied to *θεοστυγεῖς* also, which has therefore been written *θεοσσύγεας*. But the distinction is untenable; all compound adjectives in *ης* being oxyton.—*θεοστυγής* is never found in an active sense, 'hater of God,' but always in a passive, 'hated by God' (cf. Eur. Troad. 1205, ἡ θεοστυγής Ἑλένη: Cycl. 395, τὸ θεοστυγεῖ ἔδου μαγεῖρω: ib. 598: and *θεοφιλῆς*, Demosth. 1486 ult.: εὐτυχιστάτην πασῶν πόλεων τὴν ὑμετέραν νομίζω καὶ θεοφιλεστάτην: and *Æsch.* *Eum.* 831); and such is apparently the sense here. The order of crimes enumerated would be broken, and one of a totally

different kind inserted between *καταλάλους* and *ὕβριστὰς*, if *θεοστ.* is to signify 'haters of God.' But on the other supposition,—if any crime was known more than another as 'hated by the gods,' it was that of 'delatores,' abandoned persons who circumvented and ruined others by a system of malignant espionage and false information. And the crime was one which the readers of this part of Roman history know to have been the pest of the state; see Tacitus, Ann. vi. 7, where he calls the delatores 'Principi quidem grati, at Deo exosi.' So also Philo, ap. Damascen. (quoted by Wetst.) διάβολοι καὶ θείας ἀποπειμντοῦ χάριτος, οἱ τὴν αὐτὴν κρίσιν διαβολικὴν νοσοῦντες κακοτεχνίαν, θεοστυγεῖς τε καὶ θεομισίαις πάντων. It does not follow that the *delatores* only are intended, but the expression may be used to include all those abandoned persons who were known as Diis Exosi, who were employed in pursuits hateful and injurious to their kind.—So Wetst., Meyer, Rückert, Fritzsche, De Wette:—the majority of Comm. incline to the *active* sense,—so Theodoret, (Ec., Erasm., Luther, Calvin., Beza, Estius, Grot., Tholuck, Reiche, &c. 30. ὕβριστὰς] opposed by Xenoph. Mem. i. and Apol. Socr. to σώφρων, 'a discreet and modest man:' but here perhaps, as said by Paul of himself, 1 Tim. i. 13, 'qui contumeliā afficit,' 'an insulting person.' ὑπερηφάνους] ἰστί δὲ ὑπερηφάνια καταφρόνησις τις πλὴν αὐτοῦ τῶν ἄλλων. Theophr. Char. 34. ἀλαζόνας] see reff.—δοκεῖ δὲ καὶ ἀλαζῶν εἶναι ὁ θρασὺς καὶ προσποιητικὸς ἀνδρείας, Aristot. Eth. Nic. iii. 10. δοκεῖ δ' ὁ μὲν ἀλαζῶν προσποιητικὸς τῶν ἐνδόξων εἶναι, καὶ μὴ ὑπαρχόντων, καὶ μιζόνων ἢ ὑπάρχει. . . ἔνικα δόξης καὶ τιμῆς. . . καὶ γὰρ ἡ ὑπερβολὴ καὶ ἡ λίαν ἔλλειψις ἀλαζονικόν, Id. Magn. Mor. i. 33. ἐφευρ. κακ.] 'Sejanus omnium facinorum repertor habebatur,' Tacit. Ann. iv. 11:—'scelerumque inventor Ulixes,' Virg. Æn. ii. 161. σπασιάρχαι, φιλοπράγμονες, κακῶν εὐρεταί, γαλαξίπολιδες, Philo in Flacc. p. 520.—πάσης κακίας

h = Acts x. 41, 47. xiii. 32, 43 al. i = Luke l. 8. ch. ii. 26. viii. 4. Heb. ix. 1, 10. Exod. xv. 26, 26. ⁸² ^b οἵτινες τὸ ⁱ δικαίωμα τοῦ θεοῦ ^k ἐπιγινόντες, ABCD EGJK
ὅτι οἱ τὰ τοιαῦτα πράσσοντες ^l ἄξιοι θανάτου εἰσιν, οὐ
μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ ^m συνευδοκοῦσιν τοῖς
πράσσουσιν.

II. ¹ Διὸ ^a ἀναπολόγητος εἰ, ὡς ἄνθρωπε πᾶς ὁ ^o κρίνων
ἐν ^p ᾧ γὰρ ^{oo} κρίνεις τὸν ^p ἕτερον, σεαυτὸν ^q κατακρίνεις.
Acts xxvi. 31. m constr., Acts viii. l. xxii. 20. Luke xi. 48 f. (1 Cor. vii. 12 reff.) n ch. i. 20 only f.
na Col. ii. 16. o = Matt vii. l. James iv. 11. oo = ch. xiv. 22. p ch. xiii. 8. 1 Cor. iv. 6.
vj. l. x. 24, 29 al. James iv. 12. q = Matt. xxvii. 8. John viii. 10. Esth. ii. 1.

Ephr., Dam Lucif all.—32. ἐπιγινώσκεις J al: ἐπιγινώσκοντες B 80: γινόντες Thl: εἰδοτες al Chr: οὐκ ἐπιγινόντες alav-ms: add οὐκ ἐνόησαν DE Bas: οὐκ ἐγνώσαν Gal: οὐ συνηκαν l5: non intellexerunt, or the like, v it lat.-ff.—for τα τοιαῦτα, τα αὐτα 91: τα om 238.—ου μονον γαρ (see above) D¹: ου μ. δε 46. 71 Bas: και ου μ. v arm Ambrst.—ποιουντες and συνευδοκουντες B: ου μον. οι ποιουντες αὐτα al. και οι συνευδοκουντες some mendl by Isid (Oec also cites thus) arm v d² e g Ephr., Bas lat.-ff (Clem.-rom i. 35 freely): for αὐτα, αὐτοι 73 Chr.

CHAR. II. 1. πᾶς om Syr ar-erp arm.—κριματι κρινεις C¹ 37. 73. 80. 93. 179 al copt

εὐερέης (of Antiochus Epiph.), 2 Macc. vii. 31.

31.] ἀσυνθέτους, 'destitute of (moral) understanding,' see Col. i. 9, and reff. Here perhaps suggested by the similarity of sound to ἀσυνθέτους, 'without good faith,' οὐκ ἐμμένοντας ταῖς συνθήκαις, Suid. and Hesych. In the same sense, εὐσυνθετεῖν and ἀσυνθετεῖν are opposed by Chrysippus and Plutarch (see Wetst.).

ἀσπάρτους] μὴ ἀγαπῶν-τάς τινα, Hesych. And Athenæus, speaking of οἱ καλούμενοι ὀρνίθες μελαγρινίδες, —ιστὶ δὲ ἀσποργον πρὸς τὰ ἔργονα τὸ ὀρνειον, καὶ ὀλγυρεῖ τῶν νεωτέρων, xiv. p. 655 c. "In hac urbe nemo liberos tollit, quia, quisquis suos heredes habet, nec ad coenas nec ad spectacula admittitur." Petronius, 116. (Wetst.)

32.] The Ap. advances to the highest grade of moral abandonment,—the knowledge of God's sentence against such crimes, united with the contented practice of them, and encouragement of them in others.

τὸ δικαίωμα τ. θ.] 'the sentence of God,' unmistakably pronounced in the conscience.

ὅτι, κ.τ.λ.] viz. 'that they who do such things are worthy of death;' this is the sentence, and must not be enclosed in a parenthesis, as in Wetstein, Griesbach, and Scholz.

θανάτου, what sort of death? Probably a general term for the fatal consequence of sin; that such courses lead to ruin. The word can hardly be pressed to its exact meaning: for many of the crimes mentioned could never be visited with judicial capital punishment in this world (as Grot.): nor could the heathen have any definite idea of eternal, spiritual death, as the penalty attached to sin (Calov.),—nor again, any idea of the connection between sin and natural death.—The description here given by the Ap. of

the moral state of the heathen world should by all means be compared with that in Thucyd. iii. 82—84, of the moral state of Greece in the Peloponnesian war: and a passage in Wisd. xiv. 22—31, the opening of which is remarkably similar to our text: εἰτ' οὐκ ἤρκει τὸ πλανᾶσθαι περὶ τὴν τοῦ θεοῦ γνῶσιν, ἀλλὰ . . . ver. 22, and again ver. 27, ἡ γὰρ τῶν ἀνωνύμων εἰδῶλων θρησκεία παντὸς ἀρχῇ κακοῦ καὶ αἰτίας καὶ πέρας ἐστίν.

II. 1—29.] Secondly, THE SAME, that all are guilty before God, IS PROVED OF THE JEWS ALSO. And first, vv. 1—11, no man (the practice of the Jews being hinted at) must condemn another, for all alike are guilty.

1.] The address passes gradually to the Jews. They were the people who judged—who pronounced all Gentiles to be born in sin and under condemnation:—doubtless there were also proud and censorious men among the Gentiles, to whom the rebuke might apply, but these are hardly in the Apostle's mind. This is evident by comparing τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων with vv. 21—23, where the same charge is implied in a direct address to the Jew.

Διὸ, on account of this δικαίωμα θεοῦ decreeing death against the doers of these things—FOR thou dost them thyself. Therefore thy setting thyself up as a judge is unjustifiable.

πᾶς ὁ κρίνων] The Jew is not yet named, but hinted at (see above): not in order to conciliate the Jews (Rückert), but on account of the as yet purposely general form of the argument. This verse is in fact the major of a syllogism, the minor of which follows, vv. 17—21, where the position here declared to be unjustifiable, is asserted to be assumed by the Jew.

ἐν ᾧ . . .] 'For wherein' (not 'in that'),

τὰ γὰρ αὐτὰ πράσσεις ὁ ὁ κρίνων. ² οἶδαμεν δὲ ὅτι τὸ ¹ κρίμα τοῦ θεοῦ ἐστὶν ² κατὰ ³ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. ³ ⁴ λογίζῃ δὲ τοῦτο, ὡς ἄνθρωπε ὁ ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτὰ, ὅτι σὺ ⁵ ἐκφεύξῃ τὸ ⁶ κρίμα τοῦ θεοῦ; ⁴ ἡ τοῦ ⁷ πλούτου τῆς ⁸ χρηστότητος αὐτοῦ καὶ τῆς ⁹ ἀνοχῆς καὶ τῆς ¹⁰ μακροθυμίας ¹¹ καταφρονεῖς, ἀγνοῶν ¹² ὅτι τὸ ¹³ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ¹⁴ ἄγει, ¹⁵ κατὰ δὲ τὴν ¹⁶ σκληρότητα σου καὶ ¹⁷ ἀμετανόητον καρδίαν ¹⁸ θησαυρίζεις σεαυτῷ ¹⁹ ὀργὴν ἐν ἡμέρᾳ ²⁰ ὀργῆς καὶ ²¹ ἀποκαλύψεις ²² δικαιοκρισίας

... σε
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κα. C.
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GJK

vi. 5. 1.) 2 ch. ix. 22. 2 Cor. vi. 6 al. Prov. xxv. 15. 3 Matt. xviii. 10. 1 Cor. xi. 22 al. Prov. 13. 18. 2 Cor. vi. 6 al. 2 Tim. iii. 6. Polyb. v. 15. 4 Luke vi. 36 al. Ps. xxviii. 8. Deut. ch. i. 15, 20. d = ch. viii. 14. Gal. v. 13. 5 Thess. i. 7. 6 here only. 7 = Prov. i. 18. (Matt. vi. 19, 20 al.) h abs., Luke xxi. 29. ch. iii. 5. iv. 15. al. ἡμ. ὄργ. Rev. vi. 17. See Zeph. ii. 2. i = 1 Cor. i. 7. 8 Thess. i. 7 al. k here only. 9 Incoor. Hos. vi. 5, for ὀργή

ar-pol syr¹ Orig Jer.—for ο κρίνων, εν ω κρινεις arm: quæ judicas v-edd latt.—2. for δε, γὰρ C 17. 37. 80. 122-79 al v it copt arm Chr Pelag: txt (MSS &c) Thdrt Dam Thl Oec Tert al: om 32 sēth.—3. for τουτο, τουτω A.—bef o κρ. ins omnia latt.—τα om 109. 238.—οτι συ om 93: συ om arm.—4. for η, ει 77.—for ανοχ., αναβολης 3-marg.—5. for αμεταν., αμεταμηλητον 65: αμεταθετον Thdrt in caten.—εαυτω 93.—for οργης, κρισως 73.—for αποκαλυψ., ανταποδοσεως A sēth Cæs-arel.—bef δικαιοκρ. ins καi D³ (om D⁴) JK all syr sēth ar-pol slav-ms Orig, Eus Eph Bas Chr Thdrt (often) all Mart: om ABD¹EG &c v it Syr copt goth al Orig, Dam Oec Iren Cypr Lucif al: της

as E. V.—i. e. 'in the matter in which.' 2.] οἷς. 84, 'atqui scimus'—now we know.' κατὰ ἀλ.] 'according to truth,' as E. V., De Wette:—not, 'truly,' 'revera' (as Raphael, &c.),—for οἶδαμεν, on which the emphasis is, implies certain knowledge. Nor does κατὰ ἀλ. belong to κρίμα, 'judgment according to truth' (as Olsh.),—but to ἵσθιν, 'is (proceeds) according to justice' (John viii. 16).

3.] Here he approximates nearer to the Jews. They considered that because they were the children of Abraham, they should be saved, see Matt. iii. 7. 9. τοῦτο, viz. ὅτι σὺ ἐκφ., following.—σὺ has the emphasis on it, 'thou thyself,'—'thou above all others.'

4.] ἡ, 'or' (introducing a new error, or objection, see ch. iii. 29; vi. 3; xi. 2), 'inasmuch as God spares thee day by day' (see Eccles. viii. 11) dost thou set light by His long suffering, ignorant that His intent in it is to lead thee to repentance? πλούτου,—a favourite word with the Apostle (see ref.),—'the fulness,' 'abundance,' χρηστ., as shown by His ἀνοχή and μακροθ. (reff.) ἀγνοῶν 'not knowing,'—being blind to the truth, 'that. . .' Grot. Thol. al. would render it 'not considering:' but as De Wette remarks, it is a wilful and guilty ignorance, not merely an inconsiderateness, which is blamed in the question. ἄγει, 'is leading thee:' this is its intent and legitimate course, which thy blindness will frustrate.

Vol. II.

'Malo deducit quam invitat; quia illud plus quiddam significat. Neque tamen pro adigere accipio, sed pro manu ducere.' Calv.

5.] I am inclined with Lachmann to regard the question as continued. If not, the responsive contrast to the question in ver. 4 would begin more emphatically than with κατὰ δὲ . . . ; it would be σὺ δὲ κατὰ . . . or θησαυρίζεις δὲ σεαυτῷ κατὰ . . . But the enquiry loses itself in the digressive clauses following, and nowhere comes pointedly to an end. I have therefore not placed a mark of interrogation at ἄγει or at θεοῦ, as Lachm. does,—but have left the construction to explain itself.

κατὰ] not, 'in proportion to' (Meyer), but as E. V. 'after,' 'in consonance with,' 'secundum,'—describing the state out of which the action springs: see ver. 7, καθ' ὑπομονήν. ἀμεταν.] not admitting that μετάνοια to which God is leading thee.

ἐν ἡμέρᾳ, not for, nor = εἰς ἡμέραν, nor should it be rendered 'against the day,' as E. V. It belongs to ὀργήν,—'wrath in the day of wrath,' 'wrath which shall come upon thee in that day,'—not to θησαυρίζεις, imagining which has led to the mistake. The ἡμέρ. ὀργῆς is the day of judgment, viewed in its relation to sinners: see ref. ἀποκαλ. δικαιοκρ.] 'the manifestation (public enforcement, it having been before latent though determined) of God's righteous judgment.'

The reading ἀποκ. καὶ δε-
X

δὲ τῇ ᾠ ἀδικία, ὀργὴ καὶ θυμὸς, ὁ θλίψις καὶ στε-
νοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργα-
ζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος.
10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ
τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι. 11 οὐ γάρ
ἐστὶν προσωποληψία παρὰ τῷ θεῷ. 12 ὅσοι γὰρ ἀνό-
μως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν
18. 1 Cor. v. 8. James I. 20. 1 Pet. iv. 2. d ch. vii. 31. xii. 31 (bis). xiii. 4 (bis). xvi. 18. 1 Cor.
xii. 5. 2 John 11 only. e = ver. 7. f = ch. xii. 6. x. 18 al. g = Matt. vii. 23. xxi.
10. Gal. vi. 10 al. Ps. xiv. 2. h 2 John 11 only. See John v. 26. 1 Pet. iii. 11. Philm. 14. Eph.
vi. 9. Col. iii. 25. James ii. 1 only. k here only. See 1 Cor. ix. 21. l = Matt. xviii. 14.
2 Cor. ii. 18. iv. 8. 2 Thesa. ii. 10. m = here only. (Gal. iii. 11. v. 4.)

arm Orig Eph Dam Thl lat.-ff.—9. καὶ θλίψις 124. 238 Orig Thl Ruf.; θλ. τε 5.—for π. ψ.
ανθρ., πάντα ἀνθρώπων arm: omnes homines Jer.—ουδαίω and ἑλληνι G 1. 37. 109 al
d' g.—πρωτον (both times) om aeth.—10. δε om 38. 48. 62. 70. 115-21 al (not D as in Scholz)
Orig.—τω εργαζ. το αγαθ. (τω αγαθω lect 8) παντι G g.—11. rec -ληψια, with JK &c :
txt A(B?) DG &c (see prolegg. vol i.).—τω om D'.—12. εννομως lect 8 Chr-comm
Epiph. (Marcion) Thl-text-comm Oec-comm.—bef κριθ. ins καὶ lect 8 tol arm Cypr: bef

ret, Theophyl., Oecum., Hesych., ἡριεύ-
ετο, ἐπιλουσίει, Vulg., Erasmi, Grot., &c.,
and even the more recent Eng. comm.,
Bloomf., Slade, and Peile, τοῖς ἐξ ἐριθείας,
i. e. τοῖς ἐρίζουσι according to De Wette,
down to Rückert, who first suggested the
true derivation. It appears to have arisen
from ἐρεθίζω being somewhat similar in
sound. Aristotle uses it in the sense of
'ambitus,' canvassing for office, in Polit.
v. 3,—μεταβάλλουσι δὲ αἱ πολιτεῖαι καὶ
ἀνεν στάσεως διὰ τε τὰς ἐριθείας, ὥσπερ
ἐν Ἑραῖῳ· ἐξ αἰρετῶν γὰρ διὰ τοῦτο
ἐποίησαν κληρωτάς, οἳ προὔντο τοὺς
ἐριθευομένους. Fritzsche, who has an ex-
cursion on the word, renders οἱ ἐξ ἐριθ.—
'malitiosi fraudum machinatores.' Ig-
natiui, ad Philad. § 8, opposes ἐριθ. to
χριστομαθία. On the whole, 'self-seek-
ing,' seems best to lay hold of the idea of
the word: see note on Phil. i. 16.

ἀπειθ. μ. τ. ἀλ.] Hindering (see ch. i. 18)
the truth which they possess from working,
by self-abandonment to iniquity.
ὀργὴ κ. θυμός] According to this arrange-
ment (see varr. readd.) the former word
denotes the *abiding, settled mind of God*
towards them (ἡ ὀργὴ τ. θεοῦ μὲν ἐν
αὐτόν, John iii. 36),—and the latter, the
outbreak of that anger at the great day of
retribution. So the grammarians: θυμός
μὲν ἐστὶ προκαιρός· ὀργὴ δὲ πολυχρόνιος
μνησικακία. Ammon. 9.] θλίψ. κ.

στεν.] An expression from the LXX (see
reff.): the former signifying more the out-
ward weight of objective infliction,—the
latter the subjective feeling of the pressure.
It is possible, in the case of the *suffering*
Christian, for the former to exist without
the latter: so 2 Cor. iv. 8, ἐν παντὶ θλι-
βόμενοι, ἀλλ' οὐ στενοχωροῦμενοι. But
here the objective weight of infliction and

the subjective weight of anguish, are co-
existent. ἐπὶ πᾶσαν ψ. ἀνθ.] prob-
ably a periphrasis for the sake of emphasis
and solemnity. Had it been (as Fritzsche
and Meyer) to indicate that the soul is the
suffering part of the man (nearly so Olah.),
it should have been, as De W. observes,
ἐπὶ ψυχὴν παντὸς ἀνθρ., or ἐπὶ πᾶσαν
ψυχὴν ἀνθρώπων (see reff.). κατεργ.]
κατεργάζομαι and ἐργάζομαι seem to have
but this slight difference,—that κατεργάzo-
μαι, answering rather to our 'commit,' is
more naturally used of *evil*, as manifested
and judged of by *separate acts* among
men, whereas ἐργάζομαι, answering to our
'work,' is used indifferently of both good
and evil. That this is not always kept to,
see reff., esp. ch. vii. 18, and Plat. Legg.
iii. p. 686 end, in both which places, how-
ever, *definite acts* are spoken of. The
pres. part. denotes the status or habit of
the man. 10. εἰρήνη] Because
the Jew has so much greater advantages,
and better opportunities of knowing the
divine will: and, therefore, pre-eminent
responsibility.

10. εἰρήνη] Here in
its highest and most glorious sense, see
reff. 11.] This remark serves as the
transition to what follows, not merely as
the confirmation of what went before. As
to what *preceded*, it asserts that though the
Jew has had great advantages, he shall be
justly judged for his use of them, not
treated as a favourite of Heaven: as to
what *follows*, it introduces a compari-
son between him and the Gentile to show
how fairly he will be, for those greater
advantages, regarded as *πρῶτος* in re-
sponsibility. And thus we gradually (see
note on ver. 1) pass to the direct com-
parison between him and the Gentile,
and consideration of his state.

ⁿ = Acts xvii. 31 text.
^o James i. 22.
^{22, 25} only.
^{oo} 1 Cor. iii. 19 al.
^p = James, ut sup., and iv. 11 only. (Acts xvii. 28).
¹ Macc. ii. 67.
² Gal. ii. 15. iv. 8. Eph. ii. 8 only.
³ ch. iii. 20 al.
⁴ Paul only, exo. Luke xviii. 14 and James ii. 21, 24. Pa. constr., Matt. xvi. 23. ch. viii. 5. Luke i. 40. Thuc. viii. 81.

νόμῳ ἡμαρτον, διὰ νόμου ^a κριθήσονται. ¹³ οὐ γὰρ οἱ ABDE
^o ἀκραταὶ νόμου δίκαιοι ^{oo} παρὰ τῷ θεῷ, ἀλλ' οἱ ^p ποιηταὶ GJK
 νόμου ^q δικαιωθήσονται. ¹⁴ ὅταν γὰρ ἔθνη τὰ μὴ νόμον
 ἔχοντα ^r φύσει ^s τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ

δια νόμ. 115.—13. om lect 12.—rec (2ce) του νόμ. (corrη), with D³E (2nd time) JK & Chr Thdrt Phot al: txt ABDE (1st time) G 31. 46 al Dam.—bef θεω, om τω BD¹: ins AD²EGJK mss (appy) gr.-ff.—ἀλλα ποιηται G.—14. for γαρ, δε G (genim aut autem) æth arm Orig. (om).—rec ποιη grammatical corrη), with D²EK & Chr Thdrt al: ποιει J 1. 17. 30. 48. 116-17-23 al: ποιουσιν D¹G 93 al lect 12: txt AB 47-marg 67². 73. 118 al Clem Orig. Dam.—for ουτοι, οι τοιουτοι G v it Orig. Hil Pelag Fulg: txt (MSS &c)

12—16.] *The justice of a GENERAL judgment of ALL, but according to the advantages of each.* 12. ὅσοι γ. ἀνόμους . . . 'For as many as have sinned without (the) law (of Moses), shall also perish without (the) law (of Moses):' i. e.

it shall not appear against them in judgment. Whether that will ameliorate their case, is not even hinted,—but only the fact, as consonant with God's justice, stated. That this is the meaning of ἀνόμως, is clear from 1 Cor. ix. 21. That even these have sinned against a νόμος, is presently (ver. 14) shown. Chrys. says (Hom. vi. p. 466 E), . . . ὁ μὲν γὰρ 'Ἐλλήν ἀνόμως κρινεταί' τὸ δὲ, ἀνόμως, ἐνταῦθα οὐ τὸ χαλεπότερον, ἀλλὰ τὸ ἡμερώτερον λέγει' (this is perhaps saying too much, see above) τουτίστιν, οὐκ ἔχει κατηγοροῦντα τὸν νόμον. τὸ γὰρ ἀνόμως τοῦτ' ἐστὶ, χωρὶς τῆς ἐξ ἐκείνου κατακρίσεως, φησὶν, ἀπὸ τῶν τῆς φύσεως λογισμῶν καταδικάζεται μόνον. ὁ δὲ Ἰουδαῖος, ἐν νόμῳ, τουτίστι, μετὰ τῆς φύσεως καὶ τοῦ νόμου κατηγοροῦντος' ὅση γὰρ πλείονος ἀπήλυσεν ἐπιμελείας, τοσούτῳ μείζονα δώσει δικήν. καὶ (De W.) serves to range ἀπολ.

as well as ἡμαρτ. under the common condition ἀνόμως: 'As many as without the law have sinned, without the law shall also perish.' ἀπολύνται, the result of the judgment on them, rather than κριθήσονται, its process, because the absence of the law would thus seem as if it were the rule by which they are to be judged,—whereas it is only an accident of that judgment, which depends on other considerations.

ἐν νόμῳ, 'under (in, as a status) the (Mosaic) law'; not 'a law,' which would make the sentence a truism: it is on that very undeniable assumption, 'that all who have had a law given shall be judged by that law,' that the Ap. constructs his argument, asserting it with regard to the Mosaic law in the case of the Jews, and proving that the Gentiles have had a law given to them in the testimony

of their consciences. As to the omission of the article, no inference can be drawn, as the word follows a preposition: see ver. 23, where ἐν νόμῳ unquestionably means 'in the law of Moses.' Besides, these verses are no general assertions concerning men who have and men who have not, a law revealed (for all have one), but a statement of the case as concerning Jews and Gentiles.

νόμος, throughout, signifies the law of Moses, even though anathorous, in every place, except where the absence of the article corresponds to a logical indefiniteness, as e. g. ἐαυτοῖς εἰσιν νόμος, ver. 14: and even there not 'a law': see note. And I hope to show that it is never thus anathorously used as = ὁ νόμος, except where usage will account for such omission of the article.

διὰ νόμ. κριθ.] Now, 'shall be judged by the law:' for that will furnish the measure and rule by which judgment will proceed.

13.] This is to explain to the Jew the fact, that not his mere hearing of the law read in the synagogue (= his being by birth and privilege a Jew) will justify him before God, but (still keeping to general principles and not touching as yet on the impossibility of being thus justified) the doing of the law.—τοῦ has been apparently inserted in both cases in the later MSS from seeing that νόμος was indisputably the law of Moses, and stumbling at the unusual expression οἱ ἀκραταὶ νόμου. But the οἱ in both cases is generic, and ἀκρατῆς-νόμου, ποιητῆς-νόμου (almost as one word in each case), 'a hearer-of-the-law,' 'a doer-of-the-law.' So that the correct English for οἱ ἀκραταὶ νόμου is 'hearers of the law,' and for οἱ ποιηταὶ νόμου, 'doers of the law.'—It is obvious, that with the omission of the τοῦ in both places, the whole elaborate and ingenious criticism built by Bp. Middleton on its use, falls to the ground. (See Middleton, Gr. Art. in loc.) His dictum, that such an expression as οἱ ἀκραταὶ νόμου is inadmissible, will hardly in our day be considered as deciding

...^o
θιος G.
ABDE
JK

ἔχοντες ἑαυτοῖς εἰσιν νόμος, ¹⁵ οἵτινες ἑνδεῖκνυνται τὸ ἔργον τοῦ νόμου ὡς γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμιαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξύ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἡ καὶ ἀπολογουμένων. ¹⁶ ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτά τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ

Acts x. 41, 47. xiii. 41, 48. ix. 29. al. fr. 2 Cor. viii. 24. (Gen. i. 15, 17.) v ver. 7 reff. w here only (17) x ch. viii. 16. ix. 1 only t. y = John viii. 9. Acts xxiii. 1 al. fr. t. Jer. xl. 19. b = John v. 45 al (17). c abs., Luke xxi. 14. Acts xxvi. 1. Jer. xii. 1. d ver. 19 reff. e Matt. vi. 4 al. fr. constr., 1 Cor. iv. 5. xiv. 25. f ch. xvi. 25. 2 Tim. ii. 8 only. See 2 Cor. iv. 8. 1 Thess. i. 5. 2 Thess. ii. 14.

Clem Orig. all Aug. al.—¹⁵. ἐνδεῖκνυνται A: ἐνδεῖκν. G.—for *εργον, βουλημα* Orig.—*μαρτυρουμενης* Orig.—*τας συνειδ. αυτ.* DEG vss Aug (αὐτοῖς τ. συν τοῖς Chr Jer Ruf: αὐτοῖς τ. σ. αυτων v tol¹ al Pelag Ambrst al).—κατηγορούντων ἀλλήλους των λογισμων αυτων arm: *διαλογισμων* G.—¹⁶. for *οτε*, γ AB 73. 93 al tol (al latt) Cyr Dam (ἐν γ) Ambr Aug Ambrst: txt DEGJK most mss v (am demid harl) it syr &c Ath Chr Thdr̄t Oec Cyr-jerusa (οταν κρινη) Ruf, al.—μου om 37 d¹ Tert: *κατα το ευ. μου* om 42-3: *Dei e.—ait δια ιησ. χρ. (χρ. ιησ)* B: *εν χριστω ιησ.* Orig: *ιησ.* om Tert)

the matter. ^{14.} ἔθνη, 'the Gentiles'; see ch. iii. 29; xi. 13; xv. 10, 12. In this place, *ἔθνη τὰ μὴ νόμ. ἔχοντα* is the only way in which the sense required could be expressed, for *τὰ ἔθνη τὰ μὴ ν. ἔχ.*, would mean 'those Gentiles who have not the law,' as also would *ἔθνη μὴ νόμον ἔχ.*, whereas the meaning clearly is, 'the Gentiles, not having the law.' νόμον] Again, 'the law,' viz. of Moses. A law, they have: see below. φύσει, 'by nature,'—τοῖς φυσικοῖς ἐκόμενα λογισμοῖς; Schol. in Matthai. τὰ τοῦ νόμου κ.] 'do things pertaining to the law,' e.g. abstain from stealing, or killing, or adultery. But it by no means follows that the Ap. means that the Gentiles could fulfil the law, do the things, i.e. all the things enjoined by the law (as De Wette): he argues that a conscientious Gentile, who knows not the law, does, when he acts in accordance with requirements of the law, so far set up the (see below on the art.) law to himself.—τὰ τοῦ νόμου is interpreted by Beza, Wetst., and Elsner, 'that which the law does,' i.e. make sanctions and prohibitions: but this can hardly be.—The Ap. does not deny certain virtues to the Gentiles, but maintains the inefficiency of those, and all other virtues, towards man's salvation. ἑαυτοῖς εἰσιν νόμος] 'are to themselves (so far) the law,' not 'a law,' for a law may be just or unjust, God's law or man's law: there is but one law of God, partly written in men's consciences, more plainly manifested in the law of Moses, and fully revealed in Jesus Christ. The art. could not have been here used without stultifying the sentence by distributing the predicate, making the conscientious heathen to be to himself the whole of the law, instead of 'the law, so far as he did the works of the

law.' ^{15.} ἐνδεῖκν., 'by their conduct show forth,'—give an example of. τὸ ἔργ. τοῦ νόμου = τὰ τοῦ νόμου above: but sing. as applying to each of the particular cases supposed in the *ἔθνη* . . . ποιῶσιν. If it had here been τὰ ἔργα τοῦ νόμου, it might have been understood to mean the whole works of the law, which the indefinite *ἔθνη* prevents above. γραπτὸν ἐν τ. κ. αὐτ.] Alluding to the tables of stone on which the law was written: see a similar figure 2 Cor. iii. 3. συμμιαρτ. αὐτ. τ. συνειδ.] This is a new argument, not a mere continuation of the ἐνδεῖκν. above. Besides their giving this example by actions consonant with the law, their own conscience, reflecting on the thing done, bears witness to it as good. συμμ., not merely = μαρτ., as Grot., Thol., nor = una testatur, viz. as well as their practice,—but 'confirming by its testimony,' the συν signifying the agreement of the witness with the deed, as con in *contestari*, *confirmare*:—perhaps also the συν may be partly induced by the συν in *συνειδήσεως*,—referring to the reflective process, in which a man confers, so to speak, with himself. καὶ μετ. ἀλλ. κ.τ.λ.] 'and their thoughts (judgments or reflexions, the self-judging voices of the conscience, which being corrupted by sinful desires are often divided) among one another (i.e. thought against thought in inner strife) accusing, or perhaps excusing' (these two part. are absolute, describing the office of these judgments,—and nothing need be supplied, as 'them,' or 'their deeds'). Notice the similarity of this strife of conscience, and its testimony, as here described, to the higher and more detailed form of the same conflict in the Christian man, ch. vii. 16. ^{16.} To what has this verse reference? Hardly to that just

g here only. **χριστοῦ.** 17 εἰ δὲ σὺ Ἰουδαῖος ἔπονομάζῃ καὶ ἔπαναπαύῃ ABDE JK
 Gen. iv. 17, 26. **νόμῳ καὶ ἰκαυχᾶσαι ἐν θεῷ** 18 καὶ γινώσκεις ἰ τὸ θέλημα
 h = here only. **καὶ ἰ δοκιμάζεις τὰ ἰ διαφέροντα, ἰ κατηχούμενος ἐκ τοῦ**
 Micah iii. **νόμου,** 19 **ἰ πείποιθάς τε σεαυτὸν ὁ ὀδηγὸν εἶναι τυφλῶν,**
 11. w. dat. **φῶς** 2 τῶν ἐν σκότει, 20 **παιδευτὴν ἰ ἀφρόνων, διδάσκαλον**
 12. (Lake x. d. Num. xi. 26.) **ἰ w. ἐν. ch. v. 8.**
 9 Cor. x. 15 al. **ἰ only.** See ch. xii. 2. k = Lake xii. 56. Phil. i. 10. 1 = Phil. i. 10. Gal. ii. 6. m Lake i. 4. Acts
 xviii. 26. Gal. vi. 6 al f. n constr. 2 Cor. x. 7. o Acts i. 16. Matt. xv. 14. xxiii. 16, 24
 only. Ezra viii. 1. p Matt. iv. 16. 1 Thess. v. 4. 1 John i. 6. q Heb. xii. 9 only. Hos. v. 2
 r = Eph. v. 17 reff. 1 Pet. ii. 15.

add του κυριου ημων D(E?) it Ambr.—17. rec for εἰδε, ἰδε (see note), with D²J &c syr al Chr Thdrt Thdr-mops Oec: txt ABD¹EK 6. 10. 31-5. 44-6. 66-marg 74. 80. 101-8-9-10-17-53-42-7¹ all v it all Clem τινεις in Thdr-mops Dam Thl lat ff.—bef επονομαζη, ins un 65.—επαναπαυη 258: επαναπαυσει 17.—rec bef νομου ins τω (corrta), with D²EJK &c Thdrt Thl Oec (Chr): txt ABD¹ 5. 31. 73. 80. 93 al Clem Did Chr-comm Chr (Mt's ms.) Dam.—εν τω θεω Did.—aft το θελ., ins αυτου v-edd arm copt Ambrst Sedul Pelag Ruf: του θεου Clem: but (του εστι) του θεου Thdrt Thl.—18. for δοκιμ., γινωσκεις 33-5.—19. σεαυτω 69. 77 Syr.—20. διδ. νηπιων om A: ins bef παιδευτ. 5.—21. τον

preceding, which surely speaks of a process going on in *this life*: nor, as commonly assumed, to κρηθήσονται (ver. 12), which only terminates one in a series of clauses connected by γάρ:—but to the great affirmation of the passage, concluding with ver. 10. To this it is bound, it appears to me, by the *τὰ κρυπτὰ τῶν ἀνθρώπων*, answering to *πᾶσαν ψυχὴν ἀνθρώπου*, ver. 9. This affirmation is the last sentence which has been in the dogmatic form:—after it we have a series of quasi-parenthetic clauses *οὐ γάρ—δοιοι γάρ—οὐ γάρ—ὄραν γάρ*. After it, the reasons, necessitated by the startling assertion, are one after another given, and, that having been done, the time is specified when the great retribution shall take place. κατὰ τὸ εὐαγγ. μου.] See reff.—‘according to (not belonging to κρινεῖ as the rule of judgment, but to the whole declaration, ‘as taught in,’ ‘as forming part of’) the Gospel entrusted to me to teach.’ διὰ Ἰησοῦ χρί.] ‘by Jesus Christ,’ viz. as the Judge—see John v. 22:—belongs to κρινεῖ.

17—24.] *The pride of the Jews in their law and their God contrasted with their disobedience to God and the law.*

17. εἰ δὲ This has been in the later MSS changed into ἰδέ, apparently to avoid the anacoluthon, or perhaps merely by mistake originally.—The anacoluthon, however, is more apparent than real. It is only produced by the resumption of the thread of the sentence with οὖν, ver. 21. Omit (in the sense) only that word, and all proceeds regularly—‘But if thou art denominated a Jew, and &c. . . ., thou that teachest thy neighbour, dost thou teach thyself?’ &c. The εἰ δὲ σὺ carries on the apostrophe from ver. 5, since when it has been broken off by reference to the great day of retribution and its rule of judgment; the σὺ identifies

the person addressed here as the same indicated by the σου and σεαυτῷ there, and by 2 ἀνθρώπου in ver. 1. Thus the Ap. by degrees sets in his place as a Jew the somewhat indefinite object of his remonstrances hitherto,—and reasons with him as such.

ἐπον.] No stress on ἐπ.—‘art named, denominated,—hast the name put on thee;’ see reff. ἐπανατ.] Used of false tree; see reff.—The τῷ of the rec. has been inserted in the later MSS before νόμῳ, because it here clearly applied to the ‘law of Moses,’ and the absence of the article gave offence. It is omitted, because ‘the law’ is not here distributed—it is not the law itself in its entirety, which is meant, but the fact of having or of knowing the law:—the strict way of expressing it would perhaps be, ‘in the fact of possessing a law,’—which condensed into our less accurate English, would be in one word, ‘in the law:’ viz., ‘which thou possessest.’

καυχ. ἐν θ.] viz. ‘as thy Covenant God:’—‘as being peculiarly thine.’ 18. γιν. τὸ θελ.] θεός having been just mentioned, it is left to be inferred that θέλημα refers to Him.

δοκιμ. τ. διαφ.] ‘provest (in the sense of sifting and coming to a conclusion on) things which differ,’—ἐναντία ἀλλήλοις, δικαιούσιν κ. ἀδικίαν, κ.τ.λ. Theod. κρίνει τι δεῖ πράξαι κ. τι μὴ δεῖ πράξαι, Theophylact. The Vulg. ‘probas utiliora,’ and E. V. ‘approvest the things that are more excellent,’ is somewhat flat in meaning, and not so applicable.

κατηχ. ἐκ τοῦ νόμ.] ‘being (habitually, not in youth only,—force of pres.) instructed (not merely catechetically but didactically, in the synagogues, &c.) out of the law’ (τοῦ νόμου, though after a preposition—because the law is distributed—it is the book of the law, the law itself, out of which the κατήχησις takes place).

ἡ νηπίων, ἔχοντα τὴν ἰσχύος τῆς ἡ γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. ²¹ ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκει; ὁ ἡ κηρύσσων μὴ κλέπτειν κλέπτει; ²² ὁ λέγων μὴ μοιχεύειν μοιχεύει; ὁ ἡ βδελυσσόμενος τὰ εἰδωλα ἡ ιεροσυλεῖ; ²³ ὁ ἐν νόμῳ ἡ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἡ ἀτιμάζει; ²⁴ Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς ἡ βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. ²⁵ περιτομὴ μὲν γὰρ ὡφέλει, εἰάν ἡ νόμον ἡ πράσσης· εἰάν δὲ ἡ παραβάτης νόμου ἦς, ἡ

a w. gen., here only. b ch. i. 23 reff. c Isa. vi. 5. d absol., here only. Xen. Anab. v. 1. 13. e Rev. xxii. 14. f Gal. ii. 18. James ii. 9, 11 only.

ἕτερον J 1. 30-8. 93 al.—²². for ιεροσυλεῖ, *sacrificium facis* Amb.—²³. for τὸν νομ. τ. θεοῦ, της εντολης τον νομον του θεου ²³: om του νομου 41. 76.—²⁴. for δι υμας, per vos v it latt ff.—²⁵. γαρ om 37 v d e æth arm lat.-ff.—for πρασσης, φυλασσης D¹,

19.] *πέποιθε*s, sometimes with *ἐαυτῷ* or *ἐφ' ἑαυτῷ* (see Luke xviii. 9), and sometimes with *δτι* (Heb. xiii. 8. Luke, ut supr.),—‘regardest thyself as,’ ‘art confident in thyself as being.’ ^{δθγον τυφλ.}

We can hardly say with Olsh., that the Ap. undoubtedly refers to the saying of our Lord Matt. xv. 14,—but rather that both that saying and this were allusive to a title ‘leaders of the blind’ given to themselves by the Pharisees, with which Paul as a Pharisee would be familiar. Similarly, the following titles may have been well-known and formal expressions of Jewish pride with reference to those who were without the covenant. ^{20.} *μόρφωσιν*, not the mere apparent likeness (Theophylact, &c.), but the *real representation*. The law, as far as it went, was a reflexion of the holiness and character of God. Hardly so much is *here* meant (Olsh.), as that the law contained a *foreshowing of Christ*,—for the Ap. is speaking now more of *moral* truth and knowledge, by which a rule of judgment is set up, sufficient to condemn the Jew as well as the Gentile.—But after all, this clause (*ἔχοντα* . . . *νόμῳ*) is not to be pressed as *declaring a fact*, but taken subjectively with regard to the Jew, after *πίποιθας*, and understood of *his estimate* of the law.

ἐν τῷ νόμῳ, because the *book of the law*, the whole law, is denoted. ^{22. δ βδελ.} τ. εἰς. ιεροσυλεῖς;] The contrast here must be maintained; which it will not be if we understand *ιεροσυλεῖς* of robbing the temple of God of offerings destined for Him (Jos. Antt. xviii. 3. 4). And τὰ εἰδωλα leads into the kind of robbery which is meant. ‘Thou who abhorrest idols, dost thou rob their temples?’ That it was necessary to vindicate Jews from such a charge, appears Acts xix. 37: and Jos. Antt. iv. 8. 10 gives as a law, μὴ συλᾶν ἱερὰ ξενικά, μηδ' ἀν

ἰκονομασμένον ἢ τινι θεῷ κειμήλιον λαμβάνειν. ^{23.} ἐν νόμῳ, see above (ver. 17) for the omission of the art.—but it is not διὰ παραβάσεως νόμου, because a *παραβάσις* is τοῦ νόμου, the law being broken *as a whole* (see James ii. 10: and on *παραβάτης νόμου* below, ver. 25). And τῆς παρ. τ. νόμ., is ‘*thy breaking of the law*.’—This question comprehends the previous ones. ^{24.} ‘For what is written in the prophet Isaiah, is no less true now of you:’ ‘the fact is so, as it is written.’

^{25.—29.} Inasmuch as *CIRCUMCISION* was the especial sign of the covenant, and as such, a distinction on which the Jewish pride dwelt with peculiar satisfaction: the Ap. sets forth, *that circumcision without the keeping of the law is of no avail, and that true circumcision and true Judaism are matters of the heart, not of the flesh only*. ἀλλ' ἡ περιτομὴ μίγα, φησιν. ὁμολογῶ ἐγὼ, ἀλλὰ πότε: θραν ἔχῃ τὴν ἐνδον περιτομήν. καὶ σκόπει σίνεσιν, πῶς εὐκαιρῶς τὸν περὶ αὐτῆς εἰσάγει λόγον. οὐ γὰρ εὐθὺς ἀπ' αὐτῆς ἤρξατο, ἡπειδὴ πολλὰ ἦν αὐτῆς ἡ ὑπόληψις· ἀλλ' ἡνίκα ἔδειξεν αὐτοὺς ἀπὸ τοῦ μείζονος προεκκεκρυφότας, καὶ τῆς εἰς θεὸν βλασφημίας αἰτίους, τότε λοιπὸν λαβὼν τὸν ἀκροατὴν, κατεγνωκότα αὐτῶν, καὶ γυμνώσας τῆς προεδρίας, εἰσάγει τὸν περὶ περιτομῆς λόγον, θαρρῶν, δτι οὐδεὶς αὐτῇ ψηφίεται λοιπόν. Chrys. Hom. vii. 474 c. ^{25.} περιτομή,

chosen as an example in point, and as the most comprehensive and decisive example: and μὲν γὰρ binds it on to the foregoing reasoning: q. d. ‘in the same way *circumcision* &c.’ νόμον, not τὸν νόμον, πράσσης,—because the latter would import the *perfect fulfilment of the whole law*; whereas the supposition is of acting according to the law, ‘*doing the law*’. παραβάτης νόμου, here, not τοῦ νόμου, the παραβάτης νόμου,

ἡ περιτομή σου ἡ ἀκροβυστία ἡ γέγονεν. ²⁶ ἔὰν οὖν ἡ ἀκρο- G η
 βυστία τὰ δίκαιώματα τοῦ νόμου ἡ φυλάσσει, οὐχὶ ἡ ἀκρο- περιτο-
 βυστία αὐτοῦ εἰς περιτομὴν ἡ λογισθήσεται; ²⁷ καὶ μνη ...
 κρινεῖ ἡ ἐκ φύσεως ἡ ἀκροβυστία τὸν νόμον ἡ τελοῦσα ABDE
 σὲ τὸν διὰ τὰ γράμματος καὶ περιτομῆς ἡ παραβάτην νόμου. GJK
 οὐ γὰρ ὁ ἐν τῷ φανερωῖ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν
 τῷ φανερωῖ ἐν σαρκὶ περιτομῇ, ²⁸ ἀλλὰ ὁ ἐν τῷ κρυπτῷ
 ὁ ἀκροβυστία ἡ ἐκ φύσεως ἡ ἀκροβυστία τὸν νόμον ἡ τελοῦσα
 σὲ τὸν διὰ τὰ γράμματος καὶ περιτομῆς ἡ παραβάτην νόμου.
 οὐ γὰρ ὁ ἐν τῷ φανερωῖ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν
 τῷ φανερωῖ ἐν σαρκὶ περιτομῇ, ²⁸ ἀλλὰ ὁ ἐν τῷ κρυπτῷ
 ὁ ἀκροβυστία ἡ ἐκ φύσεως ἡ ἀκροβυστία τὸν νόμον ἡ τελοῦσα
 σὲ τὸν διὰ τὰ γράμματος καὶ περιτομῆς ἡ παραβάτην νόμου.

observes or custodias v it Aug Ruf al.—26. οὖν om 109-78.—for τα δικαιώματα, δικαιώμα G³ harl.—φύλασσει J al Dam.—οὐχ B 44 Dam: txt DEGJK &c (A uncer)
 Chr Thdrt Thl Oec.—for λογισθ., μετατραπήσεται 32 Chr-expr: τραπήσεται Chr-ms: περιτραπήσεται Chr also.—27. ἡ εκ. φυσ. ακροβ. om G.—for φυσικως, πιστικως 63. 73 (and in schol also) Thdrt in caten.—28. ο (both times) om 17.—def σαρκι, om εν 44.—

like ἀκροατής-νόμον and ποιητής-νόμον, ver. 13, being a designation generally of a law-breaker, as those of a law-hearer and law-fulfiller. ἀκροβ. γγ.] counts for nothing; the Jewish transgressor is no better off than the Gentile transgressor. 26. ἡ ἀκροβ.] i. e. οἱ ἐν τῇ ἀκροβυστία. τὰ δικαιώμα.] plainly, the moral requirements, not the ceremonial: for one of the very first of the latter was, to be circumcised. The case is an impossible one: nor does the Ap. put it as possible, only as showing manifestly, that circumcision, the sign of the covenant of the Law, was subordinate to the keeping of the Law itself. The articles show how completely hypothetical the case is—no less than entire fulfilment of all the moral precepts of the law being contemplated.

οὐχὶ ἡ . . . [In such a case would not he be counted as a circumcised person?] 27.] I prefer with De Wette (and Erasmus, Luth., Bengel, Wetst., Knapp., and Meyer) to regard this ver. not as a continuation of the question, but as a separate emphatic assertion, and as leading the way to the next ver. κρινεῖ, 'shall rise up in judgment against,' 'judge' indirectly by his example. See Matt. xii. 41, 42, where κατακρινεῖ is used in a sense precisely similar. ἡ ἐκ φύσεως ἀκροβ.] 'he, who remains in his natural state of uncircumcision.' ἐκ φύσεως is contrasted with διὰ γράμ. κ. περιτ. below. The position of ἐκ φύσεως decides for this rendering and against joining it with τελοῦσα, which would require ἡ ἀκροβυστία, ἐκ φύσεως τὸν νόμον τελοῦσα. τὸν νόμ. τελ.] such is the supposition—that an uncircumcised man could fully act up to the (moral) requirements of the law. It is not ἡ τὸν νόμ. τελ.; because ἀκροβ. is used in the widest abstract sense; no distinction is made be-

tween one and another uncircumcised person, but some one man is taken as an example of ἀκροβυστία. So that the omission of the art. does not give a new hypothetical sense, 'if it fulfil the law,' but merely restates the hypothesis: 'fulfilling (as it does, as we have supposed) the law.' σὲ τὸν . . . παραβάτην νόμον]

Here again the position of διὰ γράμματος κ. περιτομῆς, between τὸν and παραβάτην sufficiently shows that, as ἐκ φύσεως above, it is a qualification of σὲ τὸν παραβάτην νόμον. Bp. Middleton (it appears, Gr. Art. in loc. and compare his ref.) would take σὲ τὸν διὰ γράμματος κ. περιτομῆς (δύναται), 'thee, who art a professor of the law and a circumcised person,' and understand εἶναι after παραβάτην,—shall adjudge thee to be a transgressor of the law. But this appears exceedingly forced, and inconsistent with the position of παραβ. νόμου, which if it had been thus emphatic, would certainly have been placed either before, or immediately after κρινεῖ. We may well imagine that such an interpretation would not have been thought of, except to serve the supposed canon, that, 'if τὸν were immediately the article of παραβάτην, νόμον depending on it could not be anarthrous.' See above on παραβ. νόμ. ver. 25, and on ver. 13. διὰ γρ. κ. περιτ.] διὰ (see ref.) is here used of the state in which the man is when he does the act, regarded as the medium through which the act is done. It is rightly rendered 'by' in E. V. (not, 'in spite of,' as Köllner and al.) γράμματος] 'littera scripta,' the written word: here in a more general sense than in ver. 29, where it is pressed to a contrast with πνεῦμα: 'thee, who in a state of external conformity with the written law and of circumcision, art yet a transgressor of the law.'—In vv. 28, 29, sup-

Ἰουδαῖος, καὶ περιτομή "καρδίας ἐν" πνεύματι οὐ "γράμματι· οὐδ' ὁ ἔπαινος οὐκ ἔξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

III. ¹Τί οὖν τὸ *περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ *ὠφέλεια τῆς περιτομῆς; ²πολὺ *κατὰ πάντα τρόπον. *πρῶτον *μὲν *γὰρ ὅτι ^bἐπιστεύθησαν τὰ ^cλόγια τοῦ

29. rec ἀλλ, with AJ (K?) &c: txt BD(E?)G &c.—for ἐν (2nd), ος G it.—οὐ . . . θεοῦ om 47¹ Chr: ο bef επ. om 48¹. 93 al.—ἀλλ om 44¹.—τοῦ bef θε. om D³G 48 al.—aft θε. add εστιν D¹E vs lat ff.

CHAP. III. 1. η om G.—2. for πολὺ, πολλή 120 Phot (Tisch, not Oec as Scholz): add μεν 157.—πρωτοῖ (omg ori) 47—marg al Orig, Ruf-comm and on ch xi. 7.—μεν om 67² al: μεν γαρ om Syr eth arm art (but arm ar-erp τουτο) Chr (ms, has μεν): γαρ om BD¹EG 76. 80. 120². 24 al v it lat ff (Chr see above): txt AD³JK most mss syr Thdrst Phot Thl Oec.—οτι om 67².—ἐπιστευσαν 41.—3. ηπιστευσαν A: deliquunt

ply the ellipses thus: in ver. 28, fill up the subjects from the predicates,—οὐ γὰρ ὁ ἐν τῷ φανερωῖ (Ἰουδαῖος ἔστιν), οὐδὲ ἡ ἐν τῷ φανερωῖ ἐν σαρκὶ (περιτομή) περιτομή (ἐστιν);—in ver. 29, fill up the predicates from the subjects,—ἀλλὰ ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος (Ἰουδαῖος ἔστιν), καὶ περιτομή καρδίας ἐν πνεύματι, οὐ γράμματι (περιτομή ἔστιν). Thus the *real Jew only*, and the *real circumcision only*, are expressed in both verses. This is the arrangement of Beza, Estius, Rückert, De Wette: Erasm., Luther, Meyer, Fritzsche, take Ἰουδαῖος, and ἐν πν. οὐ γράμ., as the predicates in ver. 29; but the latter gives a very rapid sense, besides that the opposition of ὁ ἐν τῷ φανερωῖ, and ὁ ἐν τῷ κρυπτῷ is, as De W. observes, also rapid.

29.] ἐν τῷ κρ. as belonging to Ἰουδ. is parallel with καρδίας as belonging to περιτομή, both designating the inner and spiritual reality, of which the name of Jew and the carnal circumcision are only the signs.—περ. καρδ. is no new expression:—we have it in Deut. x. 16. Jer. iv. 4: see also Acts vii. 51. ἐν πν. οὐ γρ.] 'in spirit, not in letter.' Not merely 'spiritually, not externally': nor does πν. allude to the necessitating cause of circumcision (the uncleanness of the inner man) (Oec., Grot., Estius, Fritzsche):—nor signify the material ('quæ spiritu constat,' Erasm.): nor the rule (Meyer),—but as De Wette rightly, the *living power or element*, where-with that inner sphere of being is filled,—ἐν being as in Acts xvii. 28, of that in which any thing lives and moves,—comp. χαρὰ ἐν πν. ἀγίῳ, ch. xiv. 17,—ἀγάπη ἐν πν., Col. i. 8,—δουλεῖν ἐν καιν. πν. ch. vii. 6,—εἶναι ἐν πν. ch. viii. 9. So that πνεῦμα here is not man's spirit, nor properly the Holy Spirit, but *the spirit*, as opposed to *the letter*, of

the Jewish law and of all God's revelation of Himself.

οὐ] viz. Ἰουδαίου,—of the true Jew. περιτομή καρδ. as belonging to him, is subordinate.—The ἔπαινος of such a character, (for ἔπαινος it must be) can only come from Him who sees ἐν τῷ κρυπτῷ (Matt. vi. 3, 6) and can discern the heart.

III. 1—20.] TAKING INTO ALL FAIR ACCOUNT THE REAL ADVANTAGES OF THE JEWS, THESE CANNOT, BY THE TESTIMONY OF SCRIPTURE ITSELF CONCERNING THEM, EXEMPT THEM FROM THIS SENTENCE OF GUILTINESS BEFORE GOD, IN WHICH ALL FLESH ARE INVOLVED.

1—4.] The circumcised Jew did unquestionably possess great advantages, which were not annulled by the rebellion of some.

1.] οὖν, 'quæ cum ita sint'—If true Judaism and true circumcision be merely spiritual, what is the profit of external Judaism and ceremonial circumcision? περισσόν] 'advantage,' 'profit,' 'pre-eminence,'—see reff.—It is best to take the question, not as *coming from an objector*, which supposition has obscured several parts of this Epistle, but as *asked by the Ap. himself*, anticipating the thoughts of his reader.

2.] πολὺ answers the first question of ver. 1, but takes no account of the second, as it is virtually concluded in the first. Nor can it be properly regarded as answered in chap. iv. 1 ff. (see there.)

2. κατὰ πάντα τρ.] not merely *omnino*, but as E. V. 'in every way,' i.e. in all departments of the spiritual life.

πρῶτον] The Ap. begins as if intending to instance several of these advantages, but having mentioned the greatest, leaves it to his reader to fill in the rest, and turns to establish what he has just asserted. For πρῶτον can only be 'first,'—'secondly,' &c., being to follow:—not, 'primarium

cc Phil. i. 18. d = 2 Tim. ii. 18. See Luke xii. 46. e = ch. xi. 20. Heb. iii. 19. f = Matt. xxiii. 28. Tit. ii. 10 al. g Luke xiii. 7 only, except Paul. 1 Cor. xiii. 8. Ezra iv. 21. h Luke xx. 16 only in gospels. ver. 6 al. i. L. P. Josh. xiii. 29. Gen. xlv. 17. i = ch. xi. 6. 1 Cor. xiii. 1 al. k subj., John iii. 28 reff. l John viii. 14. 1 Tim. i. 10. 1 John i. 10 al. Ps. cxv. 11. m = Luke vii. 29, 35. 1 Tim. iii. 16. Psal. i. 4.

Pacian.—for πιστιν, δοξαν 35. 121 al Thdrt-comm.—καταργηση J 35 Chr (Mitt's mas): καταργει 47: καταργασει 5: καταργησει 28. 76 Syr latt Cypr Ambrst (text) Pelag Vig. —4. for γινεσθω, εστω G: γινεσθω J al Chr: γενηθησιν Orig (ms in catena): est v it (est aut esto g) lat-f: sit latt mentd by Ruf.—for δε, γαρ G it Syr Cypr Ambrst Sedul: ουν arm.—o bef θεος om 109-78 al.—for καθως, καθαπερ B Thdrt: ως 73: καθο 76:

illud' (as Beza),—nor 'præcipue' (as Calv.),—nor 'id quod præcipuum est' (as Calov.), all of which are attempts to avoid the anacoluthon; comp. a similar one at ch. i. 8. [πιστ.] see reff.—'they were intrusted with.' τὰ λόγια τ. θεοῦ] These words look very like a reminiscence of Stephen's apology, see Acts vii. 38. These oracles are not only the law of Moses, but all the revelations of God hitherto made of Himself directly, all of which had been entrusted to Jews only.

By these they were received into a special covenant, which advantage is therefore concluded in their being entrusted with the Divine oracles. 3.] And this advantage is not cancelled, nor the covenant annulled, by their disobedience.

τὶ γάρ:] 'For, what?' ('quid enim?' Hor. Sat. i. 1. 7.) The γάρ confirms the preceding—the τὶ indicates some difficulty, or anticipated objection to it. εἰ ἡπίστανται:] If we place an interrogation at γάρ, we must render this, 'suppose some were unfaithful;' if only a comma, as in E. V., 'For what, if...'

The former seems preferable, as more according to usage. See Phil. i. 18. ἡπίστανσαν, not 'did not believe,' (as E. V. and Grotius, Estius, Tholuck, Reiche, Olsh., Meyer, Fritzsche, al.) which certainly would be out of place here, where he is not speaking of faith or want of faith as yet, but of αἰσχύνη (ver. 5), and moral guilt. The word seems to be used in the sense of mere ἀπιστία, unfaithful to the covenant, the very condition of which was to walk in the ways of the Lord and observe His statutes,—and to have been chosen on account of ἐπιστρέψαν above and τ. πιστιν τ. θεοῦ below.

μὴ ἢ &c. κ.τ.λ.] 'shall their unfaithfulness (to the covenant) cancel (nullify) the faithfulness of God?' 'Because they have broken faith on their part, shall God break faith also on His?' 4.] μὴ γὰρ, 'let it not be:' see reff. The Ap. uses this expression of pious horror, when he has supposed or mentioned any thing by which the honour,

truth, or justice of God would be compromised, as here by His covenant-word being broken. It is often found in Polybius, Arrian, and the later Greek writers.

γινεσθω κ.τ.λ.] 'rather let us believe all men on earth to have broken their word and troth, than God His. Whatever becomes of men and their truth, His truth must stand fast.'—The citation which follows goes to the depth of the matter. It is the penitent confession of a sinner, that he is sensible how entirely against God his sin has been, and how clearly his own unworthiness sets God's judgment against sin vindicated before him. And to this meaning the objection in the next verses is addressed,—see below. 'That Thou mightest be justified (shown to be just) in thy sayings (sentences, words of judgment) and mightest conquer when Thou art judged,'—καταδικάσει, 'in thy judging,' which cannot well be our rendering of ἐν τῷ κρίνεσθαι σε, —i. e. 'when Thy dealings are called in question by men.'

5.] In the citation, the penitent regarded his sin as having been the instrument of bringing out God's justice into clearer light. On the abuse which might be made of such a view, the Ap. founds another question:—'It would almost seem as if God would be unjust in inflicting His wrath (the consequences of His wrath) on men whose very impiety has been the means whereby His own righteousness has been shown forth, and established.'

ἡμῶν] 'of the Jews' (Grot., De Wette, &c.),—not 'of all men' (Fritzsche), for to the Jews only can ver. 7 apply.

δικαιοσύνην] viz. that established by the δικαιούσθαι of ver 4; not His goodness (as Chrys., Theodoret, Grot., al.),—nor His truth (Beza, al.).

κατὰ ἀνθρώπων λέγω] said, as elsewhere by Paul, to excuse a supposition bearing with an aspect of inconsistency or impiety:—not implying that he speaks in the person of another, but that he puts himself into the place of the generality of men, and uses arguments such as they would use.

σου καὶ νικήσης ἐν τῷ ^a κρίνεσθαι σε. ^b εἰ δὲ ἡ ὁ ἀδικία ^c ἡμῶν θεοῦ ^d δικαιουσίνην ^e συνίστησιν, ^f τί ἐροῦμεν; μὴ ^g ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; ^h κατὰ ἄνθρωπον λέγω. ⁱ μὴ γένοιτο· ἐπεὶ ^j πῶς ^k κρινεῖ ὁ θεὸς τὸν κόσμον; ^l εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ^m ἐν τῷ ἐμῷ ⁿ ψεύσματι ^o ἐπερίσσεισεν ^p εἰς τὴν δόξαν αὐτοῦ, ^q τί ἐτι καὶ γὰρ ὡς ^r ἁμαρτωλὸς ^s κρίνομαι; ^t καὶ μὴ καθὼς ^u βλασφημούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν τὰ κακὰ ἵνα ^v ἔλθῃ τὰ ἀγαθὰ; ὦν τὸ ^w κρίμα ^x ἔνδικόν ἐστιν.

⁹ ^y Τί οὖν; ^z προερχόμεθα; ^{aa} οὐ πάντως. ^{ab} προησιασά-

18. ch. vi. 2 al. w = Acts xvii. 31. x = ch. v. 9. Matt. xvii. 21. Phil. i. 26. y here only t. s Phil. i. 26.
1 Thess. iv. 1. Tobit iv. 16. a = 1 Cor. ii. 7. x. 31. Eph. i. 6 al. aa ch. ix. 19. Gal. v. 11.
b Matt. ix. 10. xi. 19 al. Pa. xlix. 16. c = John viii. 16. 1 Cor. v. 12 (bis). d = Tit. iii. 2. James ii. 7.
c = Matt. xviii. 7. f = ch. ii. 9. g Heb. ii. 2 only t. h ch. vi. 18. xi. 7. i = here only.
See note. k = here only. 1 Cor. v. 10. xvi. 12. See Winer, § 66. 4. l here only t.

om 62.—*νικήσεις* AD al.—5. for *εἰ δὲ η, η δὲ* 17. 114-16 al.: *εἰ δὲ* 31 Thdr̄t: *εἰ δὲ οὖν* arm: *εἰ γὰρ* Sedul.—for *ἀδικία ημ., ἀληθεια νμων* 46¹.—*τι οὖν* 48². 116-41 al.—*κ. ἀνθρ. λεγ.* om Clem: *κατα ἀνθρωπων* (omg *λεγω*) mss mentd by Ruf, and sath: *κατα τον ανθ.* 57 al.—8. *επει . . . κοσμον* om 32 Chr.—7. for *γὰρ, δὲ* A 5. 23. 57. 74. 124 al harl (al latt) copt Dam.—*περισσειν* (Scholz: qu -ei?) 5.—*κατακρινομαι* 73.—8. for *καὶ μῃ, η καὶ*, and joined to *καθως*, arm-edd: *εἰ μῃ* Chr: *η μῃ* (aut *numquid*) Syr: *et forte* ar-erp.—*καὶ βεφ καθως* om BK 39. 74. 117 ar-pol.—*ημας* om 35. 120 al: *περι ημων* arm.—*οτι* om G 76. 120 al v g Aug Pelag Ruf Ambrst.—*τα βεφ κακα* om D¹.—*αφ ελθῃ ins εφ ημας* 37.—9. *προερχομεθα* AJ al: for *προεχ., ερονμεν* sath: *προκατεχομεν* περισσον D¹ G 31 d g Syr ar-erp Thdr̄t Chr (Mt̄t's mss) Sever-schol Ambrst-mss Ruf: *κατεχομεν π.* Thdr̄t Sev: *tenemus* d &c: the same (exc 31) and syr sath om *ου παντως*: E (joining D¹ and D²) has *τι οὖν προκατεχομεθα: ου παντως*.—for *προεχομεθα, προεχομεθα* 45: *προσεχομεθα* 69: *προερχομεθα* 73¹.—*ησιασαμεθα* D¹ G

6.] He does not enter into the objection and answer it in detail, but rejects at once the idea of God being *unjust*, alluding probably to Gen. xviii. 25, by recalling to mind, that the *Judge of all the earth must do right*. *ἐπεὶ*, 'for' (i.e. 'if it were so', 'alioquin'). τὸν κόσμον is not the *Gentiles* (Bengel, Reiche, Olsh., al.), nor is the respondent in ver. 7 a Gentile (Olsh. al., not Bengel), but one of the *ἡμῶν* in ver. 6, only individualized to bring out *one such case* of pretended injustice more strikingly.

7.] This follows (connected by γὰρ) upon ver. 6, and shows that the supposition if carried out, would overthrow all God's judgment, and (ver. 8) the whole moral life of man. 'How shall God judge the world? For, if the truth (faithfulness) of God hath abounded (been manifested, more clearly established) by means of my falsehood (unfaithfulness), to His glory (so that the result has been the setting forth of his glory), why any longer (ἐτι, this being so,—assuming the premises) am I also (i.e. as well as others,—am I to be involved in a judgment from which I ought to be exempt) judged (to be judged,—the pres. expressing the rule or habit of God's proceeding) as a sinner? And (shall we) not (in this case rather say), as we (I Paul,

or we Christians) are slanderously reported, and as some give out that we (do) say (ὅτι recitantis), "Let us do evil that good may come?" whose condemnation (not that of our slanderers (Grot., Tholuck), but that of those who so say and act) is according to justice" (not only by the preceding argument, but by the common detestation of all men, for such a maxim as doing evil that good may come).—The way adopted generally (Calv., Beza, Grot., Bengel, Wolf, Rückert, Köllner, Tholuck) is to connect ver. 7 by γὰρ with ver. 6, and to regard *κατὰ ἀνθρ.* . . . *κόσμον* as a series of parentheses; but I very much prefer that given above, which, in the main, is De Wette's. Fritzsche and Schrader strangely enough regard *ἐκ γὰρ* as bona fide the individual Paul, and *κρίνομαι* as the judgment passed by his adversaries ("nam si Dei veracitas meo peccatoris mendacio abunde in Dei laudem cessit, cur adhuc ego quoque, Paulus, tanquam facinorosus ab hominibus reus agor," &c.): Reiche, Olsh., &c. put ver. 7 into the mouth of a *Gentile*: Bengel, into that of a *Jew*. Doubtless the main reference of this part of the argument is to Jews: but the reasoning from the introduction of the words τὸν κόσμον (see above) is *general*,

m — Matt. viii.
 9. Deut.
 xliii. 8.
 n Psal. xliii. 1 f.
 LXX freely
 cited.
 na 1 Cor. v. 8
 ref.
 o — Ps. ii. 10.
 Prov. ii. 5.
 p Acts xv. 17.
 Heb. xi. 6 al.
 q — Job xxxiv.
 27. Mal. ii. 8.
 μεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ἡ ὑφ' ABDE
 ἁμαρτίαν εἶναι, ¹⁰ καθὼς γέγραπται ὅτι οὐκ ἔστιν GJK
 δίκαιος οὐδὲ εἷς. ¹¹ οὐκ ἔστιν ὁ ὁ συνίων, οὐκ ἔστιν ὁ
 ἐκζητῶν τὸν θεόν. ¹² πάντες ἑξέκλιναν, ἅμα ἡ ἡ χρεώ-
 θησαν· οὐκ ἔστιν ποιῶν ἡ χρηστότητα, οὐκ ἔστιν ἑῶς
 r l e. only. Polyb. l. 14. 6 al. s — l e. only. See ch. ii. 4 ref. t Psal. v. 9 only.

31. 89 al v it (*causati sumus*) æth Chr (Mtt's mss) Oec-comm.—γαρ om D¹.—ιουδ. τε πρωτον A.—for υφ, υπο B (Clem).—10. ori om 32-5. 44. 57. 74. 109-13-78 al copt æth Chr.—ουδ D¹.—11. o bef συνίων om ABG: ins DEJK mss (appy) Chr Thdr̄t Dam Thl Oec.—o bef εκζητ. (ζητων B) om BG.—12. ηχρεωθησαν AG.—o ποιων DE.—ουκ

applying both to Jew and Gentile, and showing the untenableness of any such view as that of the Jewish objection of ver. 8.

9—20.] *The Jew has no preference, but is guilty as well as the Gentile, as shown by Scripture; so that no man can by the law be righteous before God.* 9.] τί οὐν cannot be joined with προεχόμεθα (Oec., &c.), because οὐδέν would then have been the answer.—There is considerable difficulty in προεχόμεθα.

The meaning of προίχομαι every where else is *passive*, 'to be surpassed,' and προίχω, act., is to surpass, or have the pre-eminence. So Plut. p. 1038 D (Wetst.), κατ' οὐδέν προεχομένοις ὑπὸ τοῦ Διός, 'cum Jove minores non sint': and Herod. i. 32, οὐ μὲν δὴ μέγα πλούσιος, ἀνάβλιος δέ, διδοίσι προίχει τοῦ εὐτυχοῦς μόνον, &c. (see Wetst.).—Those therefore who have wished to preserve the usage of the word, have variously interpreted it in that attempt: (a) Wetst. would render it passively, and understand it (as spoken by a Jew) 'Are we surpassed by the Gentiles?' But (1) for this inference there is no ground in what went before, but the contrary (ver. 1 ff.).—and (2) the question if it mean this, is not dealt with in what follows. (3) Oecum. (2nd altern.) regards it as said by a Gentile, 'Are we surpassed by the Jews?' but for this question there is no ground in the preceding, for all has tended to lower the Jews in comparison and reduce all to one level. (γ) Reiche and Olsh. take it passively, and render 'Are we preferred (by God)?' but no example of this meaning occurs, the above use in Plutarch not justifying it. (δ) Koppe and Wahl render, taking it as the middle voice, 'What can we then allege (as an excuse)?' but this will not suit οὐ πάντως. (ε) Meyer, 'What then? have we an excuse?' but προεχόμεν. has not this meaning. (ζ) Fritzsche, 'What then? do we excuse ourselves (i. e. shall we make any excuse)?' But (1) προεχ. is put absolutely: and (2) the answer would rather be μεθ' ἡμῶν than οὐ πάντως, which replies to a question on matter of fact. Besides (3) the argument

would then go to show, not that all are *sinn-ners*, as it does, vv. 10—20, but that all are liable to God's wrath, *without excuse*.

(η) The only way left seems (with Theophyl., Oec. 1, Schol. in Matthai, Pelag., Vulg., Erasim., Luther, Calv., Beza, Grot., Bengel, Tholuck, Köllner, Schrader, De Wette, al.) to take προεχόμεθα as middle, and understand it as προίχομεν, 'Have we (Jews) the (any) preference?' We have an use of παρίχομαι as active, Acts xix. 24. See also Winer, § 39. 6.

οὐ πάντως] 'No, by no means.' This would more naturally be πάντως οὐ, see reff. But we have οὐδέν πάντως for 'not at all,' Herod v. 34. (Winer quotes οὐ πάνν, 'no by no means,' from Demosth. Olynth. II. § 21, but I cannot find it.)—The meaning 'not in every way,' 'not altogether,'—as 1 Cor. v. 10 and Theophr. de Caus. Plant. vi. 24 (Wetst.), ποιῶν γὰρ οὐ πάντως, ἀλλ' ἰδὼν οὐλήν τις ἡ ὑπόκαυστος,—will not apply, for it does not agree with what follows, where the Ap. proves *absolute equality* in respect of his argument.

προεχ. . . . εἶναι] 'we have before proved (chs. i. ii.) both Jews and Gentiles all to be under sin;' the constr. is not acc. and inf.,—that J. and G. are under sin,—but Ἰουδ. . . . πάντας is acc. after the verb, and ὑφ' ἡμ. εἶναι the matter of the charge,—q. d. 'we have before brought in guilty J. and G. all as sinners.'

10—18.] *Proof of this universal sinfulness from the Scripture*, said directly (ver. 19) of the Jews, but a portion including, and taken for granted of, the Gentiles. Compare throughout the LXX (reff.).

11.] In the Psalm,—Jehovah looked down from heaven on the children of men, to see εἰ ἔστι συνίων ἡ ἐκζητῶν r. θ. He found none. This result is put barely by the Ap. as the testimony of Scripture, giving the sense, but departing from the letter.

13.] ἰδοιούσαν, an Alexandrine form for ἰδοίον; see Lobeck, Phrynichus, p. 349. The open sepulchre is an emblem of *perdition*, to which their throat, as the instrument of their speech, is compared.

ένός. ¹³ τάφος ἀνεργμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσ-
 σαις αὐτῶν ἰδολιοῦσαν. Ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη
 αὐτῶν. ¹⁴ ὦν τὸ στόμα ἄρας καὶ πικρίας γέμει. ¹⁵ ὅςεις
 οἱ πόδες αὐτῶν ἐκχέαι αἷμα, ¹⁶ σύντριμμα καὶ ταλαιπωρία
 ἐν ταῖς ὁδοῖς αὐτῶν, ¹⁷ καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.
¹⁸ οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.
¹⁹ οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἔν τῷ νόμῳ
 λαλεῖ, ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς
 ὁ κόσμος τῷ θεῷ. ²⁰ διότι ἐξ ἔργων νόμου οὐ
 δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ

F μω
 λαλεῖ...
 ABDE
 FGJK

βαίνῃ ἐπὶ πόδους ἑστω τῷ παθόντι, Demosth. 518. A. ὁ δὲ ver. 28. ch. ix. 22. Gal. ii. 16 (See). H.
 2, 5, 10 only. c = ch. ii. 18. Psa. cxlii. 3. f Matt. xxiv. 22. John xvii. 2 al. Isa. xl. 6. const.,
 Gal. ii. 16. g Ps. cxlii. 3. = Luke xvi. 16.

ἐστιν (2nd) om B 67² Syr^a eth ar-pol.—13. λάρυξ A 48:—υνξ G.—aft ἰδολιοῦσαν, ins κρινον
 αυτους ο θεος (from Psa. v. 10) 48.—14. aft στομα ins αυτων B 17.—19. δε om 121^a eth
 Thdrst Ambrst.—for εν τ. νομω, εν νομω 153: υπο νομον 10.—for λαλει, λεγει D¹ FG lect
 12 (Orig has λαλ. before for λεγ.).—20. διοτι . . . αυτου om 76. 124¹ Chr: ενωπ. αυρ.
 om Thl: for αυτου, του θεου 35. 73. 114-20². 21. 77 all eth Ambrst Ruf-text.—21. χωρις

15.] The LXX have οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσι, ταχινοὶ ἐκχέαι αἷμα· καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀπὸ φόνων· σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ οἶδασιν.

19.] He proves the applicability of these texts to the Jews by their being found in the *Jewish Scriptures*: not in any *Gentile representation*, which might exclude Jews, but spoken universally, in those very books which were the cherished possession of the Jews themselves.

ὁ νόμος] Here, the whole O. T., the law, prophets, and Psalms: see John x. 34, where our Lord cites a Psalm as in 'the law.'

τοῖς ἐν τῷ ν. λαλεῖ] 'it speaks' (not says,—λαλέω is not 'to say,' see John viii. 25, note) to (or 'for,' dat. commodi: i. e. its language belongs to, is true of, when not otherwise specified) those who are in (under) the law.' So that the Jews cannot plead exemption from this description or its consequences.

ἵνα] 'in order that,'—not 'so that': the bringing in all the world guilty before God is an especial and direct aim of the revelation of God's justice in the law,—that His grace by faith in Christ may come on all who abandon self-righteousness and believe the gospel.

πᾶν στόμα φραγῇ] If the Jew's mouth is shut, and his vaunting in the law taken away, then much more the Gentile's, and the whole world (see above ver. 6) becomes (subjective, as γινίσθω ver. 4) guilty before God.

20.] The solemn and important conclusion of all the foregoing argument. But not only the conclusion from it: it is also the great truth, which when arrived at, is seen to

have necessitated the subordinate conclusion of ver. 19, the stopping of every mouth, &c. And therefore it is introduced, not with an illative conjunction, 'wherefore' (which διότι will not bear), but with 'because.' 'Because by the works of the law (God's law: whether in the partial revelation of it written in the consciences of the Gentiles, or in the more complete one given by Moses to the Jews,—not, by works of law: no such general idea of law seems to have ever been before the mind of the Ap., but always the law, emanating from God) shall no flesh be justified before Him' (the future as implying possibility,—perhaps also as referring to the great day when πᾶσα σὰρξ shall stand before God,—perhaps also as a citation from Ps. cxlii. 2, LXX, οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν.—οὐ . . . πᾶσα, which we render by nulla, must be kept in the mind to its logical precision: *All flesh*—subject—shall be—copula—not justified—predicate).

—The Ap. does not here say either (1) that justification by legal works would be impossible if the law could be wholly kept, or (2) that those were not justified who observed the prescribed sacrifices and offerings of the ceremonial law (of which he has never once spoken, but wholly of the moral): but he infers from his argument on matters of fact, a result in matter of fact: 'Mankind, Jew and Gentile, have all broken God's law, and are guilty before Him: Man keeps not God's law. By that law then he cannot arrive at God's righteousness.'

διὰ γὰρ . . .] 'For by the law (as before, whether partially known to the Gentile or more fully to the Jew) is the

here only.
 Num. v. 9.
 Num. xxv. 18.
 Psa. cxxxix.
 3. Jam. iii.
 8 v. 8 only.
 w Psa. ix. 7 (27)
 (singular).
 x = Luke viii.
 28 red.
 yz Prov. i. 16.
 Isa. lix. 7, 8.
 a Psa. xxxv. 1.
 b Luke viii.
 43. Fulmen.
 ver. 30 al.
 ch. iv. 10.
 c = 2 Cor. xi.
 10. Heb. xi.
 58. See Dan.
 vi. 22.
 d here only.
 εὐν τις τοῦ-
 τον τι παρα-

h - 1 Tim. II. 4. 2 Tim. III. 7. i - ver. 28. ch. vii. 8, 9. 1 Cor. i. 17 al. k ch. i. 19 al. fr. l - 2 John 8. John xviii. 87. pass. Acts vi. 8. 1 Tim. v. 10. III. 14. νόμου ^h ἐπίγνωσις ἀμαρτίας. ²¹ Νυνὶ δὲ ⁱ χωρὶς νόμου ABDE
^j δικαιοσύνη θεοῦ ^k πεφανέρωται, ¹ μαρτυρουμένη ὑπὸ τοῦ FGJK
νόμου καὶ τῶν προφητῶν, ²² δικαιοσύνη ^m δὲ θεοῦ διὰ C και
ⁿ πίστειως Ἰησοῦ χριστοῦ, ⁿⁿ εἰς πάντας καὶ ^o ἐπὶ πάντας των
^p τοὺς πιστεύοντας. οὐ γὰρ ἐστὶν ^p διαστολή ²³ πάντες γὰρ των...
^q θεῶν. ^r Heb. vii. 8. ^s m - Phil. II. 8. ^t n constr. Mark xi. 22. Gal. ii. 16, 20 al. ^{na} - Gal. ABCD
^o Luke x. 6. Acts iv. 83. 1 Pet. iv. 14. ^p ch. x. 12. 1 Cor. xiv. 7 only. - Exod. viii. 22. EFG
JK

νομου om lect 12.—μαρτυρουμένη D¹ al.—22. for *ἡσ. χρ., ἐν χριστῷ ἡσ.* A: om Chr: om *ἡσου* B Tert: txt CDEFGJK *mas* (appy) *vs* Clem Orig Thdr† Thl Oec Pelag Ambrst Chron Bed.—*καὶ ἐπὶ πάντας* om (*as superfluous* ? see note) ABC 31. 47¹. 67². 80 al lect 12 copt æth arm ar-erp (lat-*mas*) Clem Orig (alludg) Cyr Aug Ruf-comm: ins DEFGJK *most* *mas* Syrr ar-pol slav v (but demid am al Dam om *εἰς παντ. καὶ*) Thdr†-expr Chr Thl Oec Ambrst Ruf-text Chrom Bed.—*τοὺς πιστ.* om 4¹: add *εἰς αὐτον* v Syrr arr æth Chroni Ruf Pelag.—for *οὐ γὰρ, καὶ οὐκ* arm.—23. for *παντ. γὰρ, καὶ πάντες*

knowledge of sin' (whatever knowledge each has,—whether the accusing and excusing of the Gentile's conscience, or the clearer view of offence against Jehovah granted to the Jew). The reasoning is:—the law has no such office, in the present state of human nature manifested both in history and Scripture, as to *render righteous*: its office is altogether different, viz. to *detect and bring to light the sinfulness* of man. Comp. Gal. ii. 16. 21–26.]

The Ap. resumes the declaration of ch. i. 17 (having proved that man has no righteousness of his own resulting from the observance of God's law): viz. *that God's righteousness is revealed by Christ, whose atoning Death is, consistently with God's justice, sufficient for the pardon of sin to those who believe in Him.* 21. νυν]

Is this of time, 'now,' in contradistinction to ages past, = *ἐν τῷ νῦν καιρῷ*, ver. 26, —or is it merely = 'as things are,' 'now we find?' The former is held by Grot., Bengel, Tholuck, Reiche., Olsh., Rückert, al.,—the latter by Fritzsche, Meyer, and De Wette. The former is true in sense, and applicable to the circumstances of the gospel: but the meaning is *too strong*, where no contrast of time is expressly in view. I therefore prefer the latter, especially as Paul's usage elsewhere justifies it: see ch. vii. 17. 1 Cor. xv. 20. *χωρὶς νόμου* 'without the (help of the) law,' 'independently of the law': not 'without the *works* of the law'; for here it is not *the way* to the *δικ. θεοῦ* which is spoken of (which is *faith*), but that *δικ. itself*.

δικαιοσ. θεοῦ] 'God's righteousness': in what sense, see ch. i. 17, and note. *πεφανέρωται*] viz. in the facts of the gospel. The perfect sets forth the manifestation of this righteousness in history as an *accomplished and still enduring* fact—the *ἀποκαλύπτεται* of ch. i. 17 denotes the continual unfolding of this righteousness in

the hearts and lives of faithful believers.

μαρτυρουμένη κ.τ.λ.] 'being borne witness to (pres. because the law and prophets remain on record as a revelation of God's will) by the law and the prophets' (not merely the types and prophecies, but the *whole body* of the O. T., see Matt. xxii. 40).

22. δικαιοσ. δὲ θ.] 'and that (so *δὲ* in Herod. vii. 8, 'Ἀρισταγόρῃ τῷ Μιλησίῳ, δούλῳ δὲ ἡμετέρῳ,—and i. 114, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδός. See Hartung, Partikellehre I. 168 ff.) the r. of God (i.e. 'I mean, the r. of God *διὰ πίστεως* 'I. χρ.'). which is (ἡ) is not necessary, the art. being often omitted in cases where the ear is reminded of a usage of the cognate verb with a preposition, such as *δικαιοῦσθαι διὰ πίστεως*. Comp. Col. i. 4, *ἀκούσαντες τὴν πίστιν ὑμ. ἐν χριστῷ Ἰησ. καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους*, and Eph. iii. 4, *δύνασθε νοῆσαι τὴν σύνεσιν μου ἐν τῷ μυστηρίῳ [συννέμεις ἐν πάσῃ σοφίᾳ occurs Dan. i. 4]. See Winer, § 19, 2. b.) by the faith in Jesus Christ' (gen. see reff.).*

εἰς πάντ. κ. ἐπὶ πάντ.] depends on *πεφανέρωται*,—(is revealed) 'unto (for the benefit of) all, and upon ('over,' 'so as to be shed down on,' but no real difference of meaning from *εἰς*; this repetition of prepositions to give force is peculiar to Paul, see ver. 30, and Gal. i. 1) *all who believe*'. Probably the repetition of *πάντας* was suggested by the two kinds of believers, Jew and Gentile, so as to prepare the way for *οὐ γὰρ ἐστὶ διαστολή* (but still no difference in *εἰς* and *ἐπὶ* must be sought).

23. τῆς δόξης τοῦ θεοῦ] 'Of the praise which comes from God,' see reff. (so Grot., Thol., Reiche, Fritz., Meyer, Rückert, De Wette): not, 'of praise in God's sight' (Luther, Calv., Estius, Köllner): not, 'of glory with God,' as ch. v. 2 (Oec., Beza, al.),—for he is not speaking here of future reward, but of present worthiness: nor, of the glo-

c Mark III. 28 al.
 f ch. II. 4 reff.
 g Acts III. 10.
 i Cor. vi. 11 al.
 g ch. VIII. 18
 only. Gen.
 xxx. 20.
 h Acts III. 19. VII. 19 al. ch. I. 11, 20.

των ἁμαρτημάτων ἐν τῇ ἁνοχῇ τοῦ θεοῦ, ²⁶ πρὸς τὴν
 ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ
 εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

ABCD
 EFG
 JK

i ch. I. 18 reff. k constr., ch. II. 8 reff. l ver. 22.

116: *propositum* d¹ e Aug Ambrst Pelag-comm: add *ἐν τῷ νῦν αἰωνί* 47.—26. rec om *τῇ*, with D² EJK & Chr Thdrt Thl Oec: ins ABCD¹ 47-9. 80 al (FG 17 al omit from *δικ. αὐτον* ver 25 to *δικ. αὐτον* ver 26) Clem Cyr.—*καὶ εἰς τ. ἐν* 109.—*καὶ δικαιοῦν* D¹: *καὶ* om FG al Ambrst.—*ἡσίου* om FG 52 al eg: for *ἡσ.*, *ἡσ. χρ.* v copt Thdrt Pelag Ambrst Ruf: *χρ. ἡσ.* d¹: *τον κυρ. ημ. ἡσ.* (om ar-erp) *χρ.* Syr ar-erp: *ἡσίου* DJ 3. 17. 23¹. 37-9. 48. 77. 80. 109-15-16-22-41-53-70 all lect 13 Clem Oec.; txt AB?C(EK?) & c sm d² æth al Chr Thl Oec., Aug Oros.—for *πον, πως* 61.—27. aft *καυχ.*

—not to be joined with *ἐν αὐτοῦ αἵματι* (but the om. of *τῆς* is no objection to this, see above on ver. 22), as Luth., Calv. al., Olsh., Rückert,—for such an expression as *πίστις* or *πιστεύω ἐν τῷ αἵμ.* 'I. χρ. would be unexampled,—and (which is decisive) the clause *ἐν τῷ αὐτοῦ αἵματι* requires a primary, not a subordinate place in the sentence, because the next clause, *εἰς ἐνδ. τ. δικ. αὐτ.*, directly refers to it. As *διὰ πιστ.* is the subjective means of appropriation, so *ἐν τῷ αἵμ. αὐτοῦ* is the objective means of manifestation, of Christ as a propitiatory sacrifice. αἷμα does not = θάνατος, but refers to propitiation *by blood*,—the well-known typical use of it in sacrifice.

εἰς ἐνδειξιν, κ.τ.λ.] 'in order to the manifestation of His righteousness:—this is the aim of the putting forth of Christ as an expiatory victim. δικαιοσύνη, not *truth* (Ambrst., al.),—not *goodness* (Theodoret, Grot., Hammond, Koppe, Rosenm., Reiche),—not both these combined with *justice* (Beza),—not *justifying* or *sin-forgiving* righteousness (Chrys., Aug., Estius, Krehl., B.-Crus.),—not the *righteousness which He gives* (Luther, Elsner, Wolf, al.), which last would repeat the idea already contained in ver. 21 and rob *εἰς τὸ εἶναι αὐτ. δίκαιον* of all meaning,—not *holiness*, which does not correspond to *δίκαιος* and *δικαιοῦν*,—but 'judicial righteousness,' JUSTICE (as Orig., Calov., Tholuck, Meyer, Schrader, Rückert ed. 2, al.). This interp. alone suits the requirements of the sense, and corresponds to the idea of *δικαιοῦν*, which is itself judicial. A *sin-offering* betokens on the one side the expiation of guilt, and on the other ensures pardon and reconciliation: and thus the Death of Christ is not only a proof of God's grace and love, but also of His judicial righteousness which requires punishment and expiation. (Mainly from De Wette.)

διὰ τ. πάρεσιν κ.τ.λ.] = *διὰ τὸ παρίναι τὸν θεὸν τὰ προγ. ἁμαρτήματα ἐν τῷ ἁνοχῇ αὐτοῦ*, and contains the *reason why* God would manifest His judicial righteousness; 'on account of the overlooking of

the sins which had past, in the forbearance of God:—i.e. to vindicate that character for justice, which might seem, owing to the suspension of God's righteous sentence on sin in former ages in His forbearance, to be placed in question:—to show, that though He did not then fully punish for sin, and though He did then set forth inadequate means of (subjective) justification,—yet He did both, not because His justice was slumbering, nor because the nature of His righteousness was altered,—but because *He had provided a way* whereby sin might be forgiven, and He might be just. Observe, *πάρεσις* is *not forgiveness*, but 'overlooking,' which is the work of *forbearance* (see Acts xvii. 30), whereas *forgiveness* is the work of *grace*,—see ch. ii. 4:—nor is *τῶν προγεγ. ἁμ.*, 'the sins of each man which precede his conversion' (Calov.), but *those of the whole world before the death of Christ*. See the very similar words Heb. ix. 15.—The rendering *διὰ*, 'by means of' (Origen, Luth., Calv., Calov., Le Clerc, Elsn., Koppe, Reiche, Schrader), is both ungrammatical and unmeaning.

26. *πρὸς τὴν ἐνδ. κ.τ.λ.*] The art. distinguishes this *ἐνδειξιν* from the former as the *fuller and ultimate object*, of which that *ἐνδειξιν* was a subordinate part:—'with a view to the (or His) manifestation of His righteousness in this present time.' The showing forth that He was righteous throughout His dealings with the whole world, by means of setting forth an adequate and complete propitiation in the death of Christ, was *towards*, formed a subsidiary manifestation to, His *great manifestation of His righteousness* (same sense as before, *judicial righteousness, justice*) *under the Gospel*. The joining *πρὸς τὴν ἐνδειξιν, κ.τ.λ.* with *ἐν τῷ ἁνοχῇ τ. θεοῦ* (Beza, Rückert 2 ed., Thol., al.) would draw off the attention from the leading thought of the sentence to a digression respecting the *ἁνοχῇ τ. θ.*, which is not probable.

εἰς τὸ εἶναι, κ.τ.λ.] 'in order that He may be (*shown to be*;—the whole present concern is with *ἐνδειξιν*, the *exhibition*

27¹¹ Πού οὖν ἡ ^m καύχῃσις; ^a ἐξεκλείσθη. διὰ ^o ποίου ⁿ νόμου; τῶν ^p ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. ¹¹—1 Cor. 1. 20. m ch. xv. 17. 1 Cor. xv. 31 al⁶. Paul only, exc. Jamesiv. 16. Jer. xli. 13. n Gal. iv. 17 only. Exod. xxiii. 2. o Luke vi. 22. 34. Acts iv. 7. 3 Kings xv. 2.

28^a λογιζόμεθα γὰρ ⁱ δικαιούσθαι πίστει ἄνθρωπον ^r χωρὶς ^a ἔργων νόμου. 29^η ἡ Ἰουδαίων ὁ θεὸς μόνον, οὐχὶ καὶ ⁿ ἐθνῶν; ναὶ καὶ ἐθνῶν, 30 εἶπερ εἰς ὁ θεὸς ὃς ⁱ δικαιοῦσι ^o περιτομὴν ἐκ πίστεως καὶ ^a ἀκροβυστίαν διὰ τῆς πίστεως. ⁿ—1 Cor. 1. 20. m ch. xv. 17. 1 Cor. xv. 31 al⁶. Paul only, exc. Jamesiv. 16. Jer. xli. 13. n Gal. iv. 17 only. Exod. xxiii. 2. o Luke vi. 22. 34. Acts iv. 7. 3 Kings xv. 2.

p—ver. 20 al. fr., Paul. James ii. 14—26. q—and constr., ch. xiv. 14. Phil. iii. 13. Wisd. xv. 12. r ver. 21. s ver. 20 reff. t ch. ii. 26 al. 16, Paul only, exc. Acts xi. 3. Gen. xvii. 11.

ins σου FG v it Thl-comm lat.-ff.—for δια ποίου νομ., δια ἔργων νομου 73. 118.—for ουχι, ουκ D¹: ου FG.—δια (2nd) om D¹.—28. λογιζόμεθα D³K al.—rec λογιζομ. ουν (prob corrn from misunderstanding of λογιζομαι to convey a conclusion: see note), with B (e sil) CD² (E?) JK most mss syrr al Chr Thdr̄t Thl Oec: txt¹KAD¹FG 5. 39. 47. 80. 121-79 al v it copt ar-pol Cyr Dam Ambr̄st Ruf Aug Ambr al.—rec πιστει δικαι. ανθρ. (transposn to throw emphasis on πιστει, supposing the ver to convey a solemn conclusion), with JK? &c syrr al Chr Thdr̄t al: txt ABCDE (FG dik. ανθρ. δια πιστεως) 5. 47. 178-9. 238 al d e copt: and (as FG) v g eth al lat.-ff.—29. η om 39 al Thdr̄t: μη A¹ (appy) 39² Hil: ει 77: an vss lat ff.—for μονον, μονων B 23. 39. 47-8. 76. 106-8-11² al lect 13 Clem, Ath, Julian and Cyr Chr, (mss vary) Thl (but aft ioud. Clem Ath), μονος DE: txt ACFGJK? &c Ath, Thdr̄t Oec.—rec ουχι δε και (supplementary corrn), with J &c Thdr̄t Chr Thl Oec: txt ABCD(E?) (FG ουχε) K 31-9. 47. 73. 117-77-8 al v it Syr copt Clem, Ath Julian and Cyr Chr (Mtt's ms), Dam lat.-ff: και ουχι και 108¹: και ουχι 3 Hil.—30. rec επειπερ (corr̄n), with D¹D²EFGJK &c vss Ath Chr Thdr̄t Thl Oec: quoniam quidem Ambr: txt ABCD² 47¹. 80 al copt Clem Orig Cyr, Did Dam: siquidem Jer Pacian.—o om D¹ Orig.—for δικαιοσει, justificat v e Iren, Hil Jer Ruf Pacian: justificavit d tol harl flor demid Iren, Ambr̄st Ambr.—και ακροβ. . . πιστεως

to men of the righteousness of God) just and (yet, on the other side) justifying Him who is of (the) faith in Jesus' (ρόν ἐκ πίστ. Ἰησ., him who belongs to, stands in, works from his standing-point, faith in Jesus:—see ch. ii. 8, note, and reff.).

27—IV. 26.] JEWISH BOASTING ALTOGETHER REMOVED by this truth, NOT however by MAKING VOID the LAW, nor by DEGRADING ABRAHAM FROM HIS PRE-EMINENCE, but BY ESTABLISHING THE LAW, and showing that Abraham was really JUSTIFIED BY FAITH, and is the FATHER OF THE FAITHFUL. 27.] ἡ καύχῃσις, 'the boasting,' viz. of the Jews, of which he had spoken before, ch. ii., not 'boasting' in general, which will not suit ver. 29.—(So Theodoret, τὸ ὑψηλὸν τῶν Ἰουδαίων φρόνημα.—Chrys., Theophyl., Oec., Vulg., gloria tua: Bengel, Rückert, Meyer, De Wette, al.)

28.] οὐκ ἐστι χωρὶν ^{ἐξ}εκλ., Theodoret. διὰ π. v. κ. r. λ.] 'By what law (is it excluded)? (is it by that) of works? No, but by the law (norma, the rule) of faith.' The contrast is not here between the law and the Gospel as two dispensations, but between the law of works and the law of faith, whether found under the law, or the Gospel, or (if the case admitted) any where else. This is evident by the Ap. proving below that Abraham was justified, not by works, so as to have whereof to boast, but by faith. 28.] λογιζόμεθα, not 'we conclude,' but 'we

hold,' 'we reckon,' see reff.: the former is against N. T. usage; and has probably caused the change of γὰρ into οὖν, by some who imagined that this verse was a conclusion from the preceding argument. 'For we hold (as explanatory of the ver. preceding,—on the other supposition the two vv. are disjointed, and the conclusion comes in most strangely), that a man is justified by faith, without the works of the law' (not works of law); and therefore boasting is excluded. 29.] In showing how completely Jewish boasting is excluded, Paul purposes to take the ground of their own law, and demonstrate it from that. He will show that God is not (the God) of Jews alone, but of Gentiles, and that this very point was involved in the promise made to Abraham, by believing which he was justified (ch. iv.), and therefore that it lies in the very root and kernel of the law itself. But, as often elsewhere, he passes off from this idea again and again, recurring to it however continually,—and eventually when he brings forward his proof-text (πατέρα πολλῶν ἐθνῶν τίθεικά σε, iv. 17), Abraham's faith, and NOT this fact, has become the leading subject. 30.

εἰπερ] 'if at least (if we are to hold to what is manifest as a result of our former argument,) God is One, who shall justify the circumcision (= the Jews, see ch. ii. 26) by (ἐκ, as the preliminary condition,—the state out of which the justification

a ver. 8 refl.
 v ver. 4 refl.
 w = Heb. x. 9.
 Num. xxx.
 14. 1 Mac.
 xv. 6.
 ἰστανόμεν, see
 ch. vi. 18.

31 νόμον οὖν ὡς καταργοῦμεν διὰ τῆς πίστεως ; ἢ μὴ γένοιτο, ἀλλὰ νόμον ὡς ἰστανόμεν.

IV. 1 Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν

ABCD
 EFG
 JK

om (i. e. from πίστεως to πιστεύω) 77. 92 al lect 8 : της om 109-78 al.—31. δε for οὖν Thdr̄t.—της om 80.—rec ἰστανόμεν (corr̄n), with D'EJK &c (συνιστωμ. 17. 65. 93 lect 6) : ἰστανόμεν 47 (but rec in marg) : συνιστωμεν 71 Chr Thdr̄t Thl Oec : txt ABCD² (D¹ περι-στανόμεν) FG (στανόμεν at beg of a line) al (συνισταν. 10 slav-ms) Orig Cyr Procop Dam : add δε αυτης Orig.

CHAP. IV. 1. εὐρ. αβ. τ. κ. η. κατ. σαρῶν ACD(E?)FG 5. 21. 73. 137 v it copt arm Eus Cyr Dam Ambrt : εὐρησθηκέναι 4-marg 23-marg : txt B (e sil) JK mss nrly syrr al Chr Thdr̄t Oec Phot and Gennad (in Oec) (see note).—προπάτορα ABC² 5. 10. 21. 137 Syr copt arm (aeth?) Eus Cyr Chr-comm₁ (alludg) Dam (see note) : txt C³DEFGJK

arises) faith, and the uncircumcision (the Gentiles) through (by means of) their faith.' Too much stress must not be laid on the difference of the two prepositions (see ver. 22 and note). The omission of the art. in ἐκ πίστεως, and its expression in διὰ τῆς πίστεως, are natural enough : the former expresses the *ground* of justification, generally taken, ἐκ πίστεως, *by faith* : the latter the *means* whereby the man lays hold on justification, διὰ τῆς πίστεως, *by his faith* : the former is the objective ground, the latter the subjective medium. 31.] But again the Jew may object, if this is the case, if Faith be the *ground*, and Faith the *medium*, of justification for all, circumcised or uncircumcised, *surely the law is set aside and made void*. That this is not so, the Ap. both here asserts, and is prepared to show by working out the proposition of ver. 29, that the law itself belonged to a covenant whose *original recipient was justified by faith*, and whose main promise was, the *reception and blessing of the Gentiles*.

νόμον, not 'law,' but 'the law,' as every where in the Epistle. We may safely say that the Ap. never argues of law, abstract, in the sense of a *system of precepts*,—its attributes or its effects,—but always of THE LAW, concrete,—the law of God given by Moses, when speaking of the Jews, as here : the law of God, in as far as written in their consciences, when speaking of the Gentiles : and when including both, the law of God generally, His written as well as His unwritten will.—Many comm. have taken this verse (being misled in some cases by its place at the end of the chap.) as standing by itself, and have gone into the abstract grounds why faith does not make void the law (or moral obedience) ; which, however true, have no place here : the design being to show that the law itself contained this very doctrine, and was founded in the promise to Abraham on a covenant embracing Jews and Gentiles,—and therefore was not degraded from its dignity by the doctrine,

but rather established as a part of God's dealings,—consistent with, explaining, and explained by, the Gospel.

IV. 1—5.] *Abraham himself was justified by faith*.—The reading and punctuation of this verse present some difficulties. As to the first (see var. read.), the variation in the order of the words, and the reading προπάτορα, seem both, however strongly supported, to have sprung out of an idea that κατὰ σάρκα belonged to πατέρα. This being supposed, εὐρηκέναι was transposed to throw πατέρα ἡμ. κατὰ σάρκα together,—and then, because Abraham is distinctly proved (ver. 11) to have been in *another sense* the father of the faithful, πατέρα was altered to the less ambiguous προπάτορα, ancestor, a word not found in the N. T., but frequent in the Fathers. I have therefore with De Wette, Tholuck, and Tischendorf (in his last edn.) retained the rec. text. Grot., Le Clerc, and West. punctuate, ῥι οὖν ἐροῦμεν ; εὐρηκ. . . . σάρκα :—and Matthai, ῥι οὖν ; ἐροῦμ . . . σάρκα ; supplying δικαιοσύνην (or more rightly an indefinite ῥι) after εὐρηκέναι. But as Thol. well remarks, both these methods of punctuating would presuppose that Paul had given some reason in the preceding verses for imagining that Abraham had gained some advantage according to the flesh : which is not the case.

1. οὖν] The Ap. is here contending with those under the law from their own standing-point ; and he follows up his νόμον ἰστανόμεν, by 'what therefore ('hoc concessio,' 'seeing that you and I are both upholders of the law') shall we say,' &c. This ver., and the argument following, are not a *proof*, but a *consequence*, of νόμον ἰστ., and are therefore introduced, not with γάρ, but with οὖν. εὐρηκέναι] viz. towards his justification, or more strictly, earned as his own, to boast of. κατὰ σάρκα belongs to ἐρπ., not (as Chrys., Theophyl., Erasmus.) to πατέρα ἡμ. For the course and spirit of the argument is not to

* εὐρηκέναι * κατὰ σάρκα ; ² εἰ γὰρ Ἀβραὰμ * ἐξ ἔργων ^{x = Luke ix.}
 ἐδικαιώθη, ^b ἔχει ^c καύχημα. Ἀλλ' οὐ ^d πρὸς θεόν. ³ τί ^{11. Gen. vi. 8.}
 γὰρ ἡ γραφὴ λέγει ; * Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, ^{a ch. iii. 8 red.}
^{1 Cor. xv. 81.} ^{b Gal. vi. 4.} ^{c 1 Cor. v. 6 al⁸, Paul.} ^{d = Mark}
^{xii. 12, or John i. 1, 2.} ^{e w. dat., Gen. xv. 6.} ^{f Heb. iii. 6.} ^{g Deut. x. 21 al.} ^{h ch. xv. 17.}

ms nrly (appy) vs Chr Thdrt Gennad and Phot (in Oec) Thl Oec.—2. *καυχῆσιν* 238.—*αλλα* F.—rec *τον θεον* (art inserted, but unnecessarily aft *προς*), with D¹EJK &c Thdrt Chr al : txt ABCD¹FG.—3. *δε om* (as unnecessary), D¹FG 61. 108¹ al v it Chr lat-f.—

limit the paternity of Abraham to a mere fleshly one, but to show that he was the spiritual father of all believers. And the question is not one which requires any such distinction between his fleshly and spiritual paternity (as in ch. ix. 3, 5). This being so, *what does κατὰ σάρκα mean?* It cannot allude to *circumcision*; for that is rendered improbable, not only by the parallel expression *ἐξ ἔργων* in the plural, but also by the consideration, that circ. was no *ἔργον* at all, but a *seal of the righteousness which he had by faith* being yet uncircumcised (ver. 11),—and by the whole course of the argument in the present place, which is not to disprove the exclusive privilege of the Jew (that having been already done, ch. ii. iii.), but to show that *the father and head of the race himself was justified not by works but by faith*. Doubtless, in so far as circumcision was a mere *work of obedience*, it might be in a loose way considered as falling under that category: but it came *after* justification, and so is *chronologically* here excluded. *κατὰ σάρκα* then is in contrast to *κατὰ πνεῦμα*,—and refers to *that department of our being from which spring works*, in contrast with *that in which is the exercise of faith*; see ch. viii. 4, 5. 2.] 'For if Abraham was justified (assuming, as a fact known to all, that he *was justified* by some means) by works, he hath matter of boasting' (not expressed here whether *in the sight of men, or of God*, but taken generally: the proposition being assumed, 'He that has earned justification by works, has wherewith to boast'). Then, in disproof of this,—that Abraham has matter of boasting,—'whatever men might think of him, or attribute to him (e.g. the perfect keeping of the law, as the Jews did) one thing at least is clear, that he *has none before God*. This we can prove, (ver. 3) 'for what saith the Scripture? Abraham believed God (God's promise) and it (τὸ πιστεῦσαι) was reckoned (LXX. Heb. 'He reckoned it') to him as (ch. ii. 26) *righteousness*.'—The whole question so much mooted between Protestants on the one hand, and Romanists, Arminians, and Socinians on the other, as to whether this righteousness was reckoned (1) '*per fidem*,

being *God's righteousness imputed* to the sinner; or (2) '*propter fidem*,' so that God made Abraham righteous on account of the merit of his faith, lies in fact in a small compass, if what has gone before be properly taken into account. The Ap. has proved Jews and Gentiles to be *all under sin*: utterly unable by works of their own to attain to righteousness. Now *faith*, in the second sense mentioned above, is strictly and entirely a *work*, and as such would be the *efficient cause* of man's justification,—which, by what has preceded, it *cannot be*. It will therefore follow, that it was not the *act of believing* which was reckoned to him as a righteous act, or on account of which perfect righteousness was laid to his charge, but that the *fact of his trusting God to perform His promise introduced him into the blessing promised*. God declared His purpose (Gen. xii. 3) of blessing all the families of the earth in Abraham, and again (Gen. xv. 5) that his seed should be as the stars of heaven, when as yet he had no son. Abraham *believed this promise, and became partaker of this blessing*. But this blessing was, *justification by faith in Christ*. Now Abraham could not, in the strict sense of the words, be justified by faith in *Christ*,—nor is it necessary to suppose that he directed his faith forward to the promised Redeemer in Person; but in so far as God's gracious purpose was revealed to him, he grasped it by faith, and that righteousness which was implied, so far, in it, was imputed to him. Some have said (Tholuck, e.g.) that the parallel is incomplete—Abraham's *faith* having been reckoned to him for righteousness, whereas, in our case, the *righteousness of Christ* is reckoned to us as our righteousness, *by faith*. But the incompleteness lies in the nature of the respective cases. In his case, *the righteousness itself* was not yet manifested. He believed *implicitly*, taking the *promise, with all it involved and implied, as true*. This then was his way of entering into the promise, and by means of his faith was bestowed upon him that full justification which that faith never apprehended. Thus *his faith itself*, the mere fact of implicit trust in God, was counted to him for

1 = ch. ii. 26
 ref. Prov.
 xvii. 28.
 2 = Acts x. 4.
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 100 = Acts x. 4.

4. rec το οφειλ. (appy as agreeing better with the idea of a definite obligation incurred), with a few mss (appy) Oec: txt ABCDEFGJK (οφειλεμα D) most mss ff.—5. μη om 17.—ασιβην D'FG: txt A(B?)CD(E?)J(K?).—η πιστις αυτου om 69: αυτου om 120²: αυτω 2.—add at end, secundum propositum gratie Dei v-add Ambrst Pelag Sedul Victor-tunn Bed.—6. καθως και ο δαυιδ (ειδ D) DEFG: ο δ. also al Chr-comm.—εις δικαιοσ. 17. 46. 69². 70. 114 al lect 13.—7. και μακ. 35.—αφιθησαν 35. 74. 120 al (all in Mill) mss in LXX.—8. for ψ, οδ BD(E?)G 67², and A al in LXX.—λογιζεται K

righteousness. But though the same righteousness is imputed to us who believe, and by means of faith also, it is no longer the mere fact of believing implicitly in God's truth, but the reception of Christ Jesus the Lord by faith, which justifies us (see vv. 23—25 and note). As it was then the realization of God's words by faith, so now: but we have the Person of the Lord Jesus for the object of faith, explicitly revealed: he had not. In both cases justification is gratuitous, and is by faith: and so far, which is as far as the argument here requires, the parallel is strict and complete.

4. τῷ ἐργαζομ. (q. d. τῷ ἐργῶν, but the part. is used because of the negative τῷ μὴ ἐργαζ. following)—'to the workman (him that works for hire, that earns wages, comp. προκυριῶσατο, Luke xix. 16) his wages are not reckoned according to (as a matter of) grace (favour), but according to (as a matter of) debt.' The stress is on κατὰ χάριν, not on λογίζεται, which in this first member of the sentence, is used hardly in the strict sense, of imputing or reckoning, but of allotting or apportioning;—its use being occasioned by the stricter λογίζεται below. And the sentence is a general one, not with any peculiar reference to Abraham,—except that after κατὰ χάριν we may supply ὡς τῷ Ἀβραάμ, if we will; for this is evidently assumed. 5.]

'But to him who works not (for hire,—is not an ἐργάτης looking for his μισθός) but believes on (casts himself in simple trust and humility on) Him who justifies (accounts just, as in ver. 3) the ungodly ('impious'; stronger than 'unrighteous':—no allusion to Abraham's having formerly been in idolatry,—for the sentence follow-

ing on ver. 4, which is general and of universal application, must also be general,—including of course Abraham: ἀσιβια is the state of all men by nature),—his faith is reckoned as righteousness.'—κατὰ χάριν is of course implied.

6—8.] The same is confirmed by a passage from David. This is not a fresh example, but a confirmation of the assertion involved in ver. 5, that a man may believe on Him who justifies the ungodly, and have his faith reckoned for righteousness. The applicability of the text depends on the persons alluded to being sinners, and having sin not reckoned to them. ἀσβεῖς and λογίζομαι are the two words to be illustrated.—The Psalm, strictly speaking, says nothing of the imputation of righteousness, —but it is implied by Paul, that the remission of sin is equivalent to the imputation of righteousness—that there is no negative state of innocence—none intermediate between acceptance for righteousness, and rejection for sin.

λέγ. τὸν μακ.] 'pronounces the blessedness,' 'the congratulation:' in allusion perhaps to the Heb. form, בָּרַךְ, '(O) the blessings of' . . . —It is very clear that this righteousness must be χωρὶς ἔργων, because its imputation consists in the remission and hiding of offences, whereas none can be legally righteous in whom there is any, even the smallest offence.

8.] οὐ μὴ λογισθῇ, as the same constr. usually in the N. T. is future (Win. § 60. 3), and must be referred to the great final judgment. Or we may say with Olsh. that the expression is an O. T. one, regarding sin as lying covered by the Divine long-suffering till the completion of the work of Christ, at

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οὐ μὴ ῥ' λογιῶνται κύριος ἁμαρτίαν. ⁹ ὁ ⁹ μακαρισμὸς οὖν οὗτος ⁹ ἐπὶ τὴν ⁹ περιτομὴν, ¹⁰ ἥ καὶ ⁹ ἐπὶ τὴν ⁹ ἀκροβυστίαν; λέγομεν γὰρ ὅτι ῥ' ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις ⁹ εἰς δικαιοσύνην. ¹⁰ πῶς οὖν ῥ' ἐλογίσθη; ⁹ ἐν περιτομῇ ὄντι, ἥ ⁹ ἐν ⁹ ἀκροβυστίᾳ; οὐκ ⁹ ἐν περιτομῇ, ἀλλ' ⁹ ἐν ἀκροβυστίᾳ. ¹¹ καὶ ⁹ σημεῖον ἔλαβεν περιτομῆς, ⁹ σφραγίδα τῆς δικαιοσύνης τῆς ⁹ πίστεως τῆς ⁹ ἐν τῇ ἀκροβυστίᾳ, ⁹ εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων ⁹ διὰ ⁹ ἀκροβυστίας, ⁹ εἰς τὸ ῥ' λογισθῆναι καὶ αὐτοῖς τὴν δικαιο-

Winter, § 48. 2.

b Acts iii. 19. vii. 19. ch. i. 11, 20 al.

c — ch. iii. 27 reff.

46-8. 117 al lect 13 al.—9. for μακαρισμός, μακαριος 80¹.—aft περιτ. ins μονον DE vsz Ambrst Pelag: tantum manet v edd Ambrst Pelag.—η om 109.—και om 35. 47-9. 52. 108¹ al lect 13 tol Syr art arm slav Chr.—for επι (2nd), εις C: om 29. 33.—λεγει 73 ap-ori om BD¹ 47 (al)?.—η πιστις om G g 117: aft δικαιοσ. 17. 62.—10. οντ om FG v it al (not copt syr al) Cyr Aug Ambrst Pelag.—η και D⁴E.—ακροβυστια 1st to 2nd om 77.—11. περιτομην AC¹ 6. 9. 36. 47. 67. 77. 123 al syrr Orig-schol Eus Cyr (Chr?) Procop Dam: txt B (e sil) C²DEFGJK most mss v it copt al Thdrst Thl Oec lat ff.—aft σφραγ. ins δια FG: της περιτομης J.—της om 17.—τη om D(E?) FG 35. 114-57 al lect 13. 14 Procop Dam.—rec δι, with B (e sil) C &c: txt AD(E?)FGJ(K?) &c.—aft λογισθ. add εις το ειναι αυτον 48.—και om AB 47. 67². 73-4. 115 all demid tol ar-pol Orig-schol Cyr Dam: ins CDEFGJK most mss v it syrr æth al Thdrst Thl Oec lat ff.—bef δικαιοσ. om την C²D¹ 67². 80. 115 al: εις δικαι. (pref την 67¹) A 32. 47. 114-24 v e Syr

which time first real forgiveness of sins was imparted to the ancient believers; comp. Matt. xxvii. 53. 1 Pet. iii. 18. In this last view the *future* will only refer to all such cases as should arise.

9—12.]

This declaration of blessedness applies to circumcised and uncircumcised alike. For Abraham himself was thus justified when in uncircumcision, and was then pronounced the father of the faithful, uncircumcised as well as circumcised.

μακαρισμός of course includes the *fact*, on account of which the congratulation is pronounced,—the *justification itself*.

9. ἐπὶ] sc. λέγεται, see reff.—The form of the question, with ἥ καὶ, presupposes an affirmative answer to the latter clause; which affirmative answer is then made the ground of the argumentation in vv. 10, 11, 12 :—*On the uncircumcision (-cised) also. For we say, &c.*—The stress is on τῷ Ἀβραὰμ, not on ἡ πίστις: 'for we say, that to ABRAHAM faith was reckoned for righteousness.'

10.] τίς, 'under what circumstances?'—The interval between the recognition of his faith (Gen. xv. 6) and his circumcision, was perhaps as much as twenty-five, certainly not less (Gen. xvii. 25) than fourteen years.

11.] 'And he received (from God) the sign (token, or symbol) of circumcision (gen. of apposition, see reff.—the reading περιτομῇ appears to have been an alteration on account of σφραγίδα following), a seal (the Targum on Cantt. iii. 8, cited by Tholuck, has the

expression, 'the seal of circumcision,' and in Sohar, Levit. vi. 21, it is called 'a holy sign.' So also Baptism is called in the Acta Thomæ, § 26, ἡ σφραγὶς τοῦ λουτροῦ, and elsewhere in the Fathers simply ἡ σφραγὶς. Grabe, Spicil. Patr. i. 333) of the righteousness (to stamp, and certify the r.) of the faith (gen. of apposition, [but not in appos. with δικ. by construction],—'of the r. which consisted in his faith,'—not, 'of his justification by faith; the present argument treats of faith accounted as righteousness) which was (or, 'which he had; rñs may refer either to δικ. or to πίστ.,—but better to the former, because the object is to show that the righteousness was imputed in uncir.) during his uncircumcision.' In literal historical matter of fact, Abraham received circ. as a seal of the covenant between God and him (Gen. xvii. 1—10). But this covenant was only a renewal of that very one, on the promise of which Abraham's faith was exercised, Gen. xv. 5, 6,—and each successive renewal of which was a fresh approval of that faith. The Apostle's point is,—that the righteousness was reckoned, and the promise made, to Abraham, *not in circ. but in uncirc.*

εἰς τὸ εἶναι . . .] 'In order that he might be (not 'so that he is; see Gal. iii. 8) the father of all that believe in uncircumcision' (διά, see reff.,—'conditionis').—Abraham is the father of the faithful. But the triumph and recognition of that faith whereby he was con-

w — ch. iii. 22
reff. 80²
Heb. vii. 18.
Mark ix. 12.
x — ch. iii. 30
al.
xxi Cor. ix. 8
reff.
y — ch. iii. 19
reff.
— Matt.
xxvi. 48.
1 Cor. xiv. 22.
Guz. xviii. 11.
constr. gen.
Acts iv. 23.
— 1 Cor. ix.
2. (Hagg. ii.
24.)
aa gen. of ap-
posit. Col.
1. 18. iii. 24.
c — ch. iii. 27 reff.

δικαιοσύνης πίστεως. ¹⁴ εἰ γὰρ οἱ ^d ἐκ νόμου ^b κληρονόμοι, ¹ — 1 Cor. i. 17. ix. 15. 2 Cor. ix. 8. (Phil. ii. 7 only. Jer. xiv. 2. v. 9.)
¹ κεκένωται ἡ πίστις καὶ ^k κατήργηται ἡ ἐπαγγελία. ¹⁵ ὁ γὰρ νόμος ὀργὴν ^m κατεργάζεται. οὐ δὲ οὐκ ἔστιν νόμος, οὐδὲ ⁿ παράβασις. ¹⁶ διὰ τοῦτο ὅτι πίστεως, ἵνα ^p κατὰ χάριν, ^a εἰς τὸ εἶναι ^r βεβαίαν τὴν ^s ἐπαγγελίαν παντὶ τῷ ^t σπέρματι, οὐ τῷ ^u ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ^v ἐκ πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν. ¹⁷ (καθὼς γέγραπται ὅτι πατέρα πολλῶν ἐθνῶν ^w τέθεικά

¹ Tim. ii. 14. Heb. ii. 2. ix. 15 only. Ps. c. 8. j. o = ch. iii. 20, 30 al. p ver. 4. ellipsa. Gal. ii. 9. v. 18. q ver. 11 ref. 2 Cor. i. 7. Heb. iii. 14. v. 19. ix. 17. 2 Pet. i. 10, 19 only. s Acts i. 4 ref. t = ver. 18. u ch. ii. 8 ref. v Gen. xvii. 6. w = 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. 2 Pet. ii. 6. Jer. i. 6.

Cyr Thl-ms.—for οἱ εκ, δια lect 14: εκ 238.—οἱ κληρον. Thdrt.—14. και om E v d e Jul (in Aug) Ambrst Pelag.—15. for ου, που G¹ (arm Sch).—recou γαρ ουκ ιστ. v., (see note) with DEFGJK most mss vit syrr al Chr (before, οἱ ο νομ. for ο γαρ v.) Oec Ambrst Aug, Bed: τῷ ABC 10. 31. 80. 124 al syr-marg copt Thdrt Thl Jul (in Aug) Ambr Ruf.—16. aft πιστ., add ιησου D¹ d¹.—ινα η A 45. 80 al arm.—του om 35.—μονον and και

See ch. viii. 17. Matt. v. 5. 2 Tim. ii. 12. 1 Cor. xv. 24.—Another difficulty, that this promise was *made* chronologically *before* the reckoning of his faith for righteousness, is easily removed by remembering that the (indefinite) making of the promise is here treated of as the *whole process of its assertion*, during which Abraham's faith was shown, and the promise continually confirmed. *αὐτόν* includes his seed.

14.] The supposition is now made which ver. 13 denied,—and its consequences shown. 'For if they who are of the law (who belong to the law, see ref.: not, 'who keep the law') are inheritors (i. e. inherit 'ejus rei causâ,' by virtue of the law: they may be inheritors by the righteousness of faith, but *not quoad their legal standing*), faith is (thereby) made empty (robbed of its virtue and rendered useless), and the promise is annulled' (has no longer place). How and why so? The Ap. himself immediately gives the reason.

15.] 'For the law works (brings about, gives occasion to) wrath (which from its very nature, excludes promise, which is an act of grace,—and faith, which is an attribute of confidence);—but where (or, *for where*; but I should regard γὰρ as introduced to suit the idea of the second clause rendering a reason for the first) there is no law (lit. 'where the law is not'): neither (is there) transgression.' 'We should rather expect (says De W.) the affirmative clause, 'And where the law is, there is transgression': but the negative refers to the time before the Mosaic law, when there was no transgression and therefore also no wrath.' Yes; but not because there was *no* transgression then; the purpose of the Ap. here is not to deny the existence of the law of God written in the

heart (which itself brings in the knowledge of sin) before Moses, but to show that no promise of inheritance can be by the law, because the property of the law is, the more it is promulgated, to *reveal transgression* more,—*not to unfold grace*. So that *comparatively* (see notes on ch. vii.) there was no transgression before the law of Moses; and if we conceive a state in which the law should be *altogether absent*, whether written or unwritten (as in the brute creation) there would be *no transgression whatever*.—But observe (see ch. v. 12—14) that this reasoning does not touch the doctrine of the original taint of our nature in Adam,—only referring to the discrimination of acts, words, and thoughts by the conscience *in the light of the law*: for *παράβασις* is not *natural corruption*, but *an act of transgression*: nor does the Ap. here deny the former, even in the imaginable total absence of the law of God.

16.] 'For this (viz. the following) reason it (the inheritance,—not the promise; the promise was not strictly speaking *ἐκ πίστεως*:—nor *they* (the heirs), who although they might fairly be said to be *ἐκ πίστεως* [comp. of *ἐκ νόμου* above, and ref.] could hardly be without harshness described as being *κατὰ χάριν*) was by faith, that it might be (strictly) the *purpose*:—not, 'so that it was') according to grace (free unmerited favour. As the law, bringing the knowledge of guilt, works wrath,—so the promise, awakening faith, manifests God's free grace,—the end for which it was given); in order that the promise might be sure (not, 'so that the pr. was sure': this was the result, but the Ap. states this as the aim and end of the inheritance being by faith,—quoad the seed of Abraham,—that they all might be inheritors,—as the mani-

x — 2 Cor. II. 17. xii. 19 only. Exod. xxxiii. 11 alex. (See Luke xix. 30 reff.) Numb. xxv. 4. y attr., Luke i. 4. Winer, § 24 2 b. z John v. 21. ch. viii. 11. 1 Cor. xv. 22 al. 4 Kings v. 7. a See note, and Isa. xli. 4. xlviii. 13. 4 Kings viii. 1 (f). τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι, Philo de Creat. Princ. p. 722.

om FG 42. 91 al harl' d eg: it is aft ov in flor Aug.—17. ἐπιστευσας FG v-ms tol flor it Syr ar-erp Ambrst Vigil Pelag: -σαν D¹ (*crediturae sunt* uth), but *credidisti* d.—aft θεου om του 44.—ζωογονουντος 93.—λαλουντος 109.—for ως, εις 37.—18. εἰς ἐλπίδι

festation of God's grace was the higher aim and end) to all the seed, not only to that (part of it) which has the law (see ver. 14), but to that which has the faith (walks in the steps of the faith, ver. 12) of Abraham' (it is altogether wrong to make 'Αβραάμ depend on *σπέρματι* expressed or understood, as Oecum., Koppe, and Fritzsche). The part of the seed which has the law *here* is of course confined to believing Jews: *the seed being believers only*. This has been sometimes lost sight of, and the whole argument of vv. 13—16 treated as if it applied to the doctrine of justification by faith without the works of the law, a point *already proved, and now presupposed*,—the present argument being an historical and metaphysical one, proceeding on the facts of Abraham's history, and the natures respectively of the law and grace, to prove him to be the father of all believers, uncircumcised as well as circumcised.

δε ἴσταν πατὴρ πάντων ἡμῶν] By the last declaration, the *paternity* of Abraham, which is co-extensive with the *inheritance*, has been extended to *all who are of his faith*; here therefore it is reasserted; ἡμῶν meaning τῶν πιστευόντων.

17. καθὼς γέγραπ. The words (reff.) are spoken of the numerous progeny of Abraham according to the flesh: but not without a reference to that covenant, according to the terms of which all nations were to be blessed in him. The Ap. may here cite it as comparing his natural paternity of many nations with his spiritual one of all believers: but it seems more probable that he regards the prophecy as *directly announcing* a paternity far more extensive than mere physical fact substantiated.—These words are parenthetical, being merely a confirmation by Scripture testimony of δε ἴσταν πατ. πάντ. ἡμ., with which (see below) the following words are immediately connected.

κατέναντι οὗ ἐπίστευσεν θεοῦ] The meaning appears to be, 'Abraham was the father of us all,—though not physically, nor in actuality, seeing that we were not as yet,—yet in the *sight and estimation of God*,—in his relation with God, with whom no obstacles of nature or time have force.'—The resolution of the attraction must be

κατέναντι θεοῦ, κατέναντι οὗ ἐπίστευσεν, as in Luke i. 4,—'before God, in whose sight he believed.' (Chrysostom's interpretation (and simly Theodore, al.),—ὡς περ ὁ θεὸς οὐκ ἔστι μερικὸς θεός, ἀλλὰ πάντων πατὴρ, οὕτω καὶ αὐτὸς . . . τὸ γὰρ κατέναντι ὁμολῶς ἰστί,—does not fall in with the context, and is certainly a mistake.) τοῦ [ὡς. τ. νεκρ.] 'Who quickens the dead';—a general description of God's almighty creative power (see 1 Tim. vi. 13), applied particularly to the matter in hand—the deadness of generative physical power in Abraham himself, which was quickened by God (but νεκρούς is a wider term than νεκρωμένον, the *genus*, of which that is a *species*). The peculiar excellence of Abraham's faith was, that it overleaped the obstacles of physical incapacity, and nonentity, and believed implicitly God's promise. Comp. 2 Cor. i. 9.

καὶ καλ. τὰ μὴ ὄντ. ὡς ὄντα.] Much difficulty has been found here: and principally owing to an idea that this clause must minutely correspond with the former, and furnish another instance of God's creative Almightiness. Hence comm. have given to καλεῖν the sense which it has in reff., 'to summon into being,' and have understood ὡς ὄντα as if it were εἰς τὸ εἶναι. Thus, more or less, and with various attempts to escape from the violence done to the constr., Chrys., Grot., Elsn., Wolf, Fritzsche, Tholuck, Stuart, De Wette, al. I see however in this latter clause not a repetition or expansion of the former, but a new attribute of God's omnipotence and eternity, on which Abraham's faith was fixed. 'Who calleth (nameth, speaketh of) the things that are not, as being' (as if they were). This He did in the *present case with regard to the seed of Abraham, which did not as yet exist*:—the two key-texts to this word and clause being, ἐν Ἰσαὰκ ἐληθήσεται σοι σπέρμα ch. ix. 8 (see note there),—and Acts vii. 5, ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. These τέκνα, which were at present in the category of τὰ μὴ ὄντα, and the nations which should spring, physically or spiritually, from him, God ἐκάλει ὡς ὄντα, spoke of as *having an existence*, which word Abraham believed.

18 ὅς ^b παρ' ἐλπίδα ^c ἐπ' ἐλπίδι ἐπίστευσεν, ^d εἰς τὸ γε- ^{b = Acts xviii.}
^{17. ch. xvi.}
^{17. i. 26 al.}
^{c Acts ii. 20.}
^{ch. viii. 20.}
^{1 Cor. ix. 10}
^{al. Luke and}
^{Paul only.}
^{Ps. xv. 9.}
^{d ver. 11 ref.}
^{e Luke ii. 24.}
^{iv. 12. Acts}
^{ii. 16 al.}
^{f Gen. xv. 5.}
^{g = 2 Cor. xi.}
^{21. xiii. 9.}
^{ch. xiv. 1, 2,}
^{21. xii. 17.}
^{h = Isa. i. 17. Heb. x. 24.}
^{i of time, here only.}
^{m Acts viii. 16 ref.}
^{n 2 Cor. iv. 10 only.}
^{o Luke x.}
^{20. xii. 18.}
^{p constr., see Acts xxv. 20.}
^{q Acts i. 4 ref.}
^{r = Acts x.}
^{20. xi. 12. ch. xiv. 23. James i. 6. (Jer. xv. 10.)}
^{s ch. iii. 3 ref.}
^{t Acts ix. 22 & Paul, other-}
^{wise al. 5, Paul only. Ps. ii. 7.}

C¹D¹FG: om 31. 62. 70 al.—aft ἐπίστευσεν, add ἀβρααμ 39. 70 al.—ἐθνῶν om 109¹-78 al.—at end add ὡς αἱ ἀστέρες (τα ἀστρα 106-8-marg Thl) του ουρανου και το αμμον (ε. ως η αμμος 106-8-marg Thl) της θαλασσης (r. θ. om Thl) FG 106-8-marg f latt v-sixt Thl lat-f (not Jul in Aug Ambrst al).—19. εν τη πιστει D¹(E?)FG d¹fg v-sixt copt Syr Jul (in Aug) Bed.—bef κατενοησεν om ου (see notes) ABC 67¹. 93. 137 am copt Syr ar-erp Chr₁ (and Mtt's ms.) Dam Jul (in Aug): txt DEFGJK mss nrly (appy) v it syr ar-pol al Chr (h l) Thl Oec Ambrst Bed.—ως 32¹ ath arm Thdrst.—ηδη om BFG 47. 213 al am demid harl Syr æth ar-erp Chr Epiph Ruf: ins¹ACDEJK &c vss (but syr^a, and v Bed join it to εκατοντ.) Thdrst al.—20. δε om FG g æth (etiam v e: et

And here, as in the other clause, the καλῆν τὰ μὴ ὄντα ὡς ὄντα is not confined to the case in point, but is a general attribute of all God's words concerning things of time: past, present, and future, being to His Omnipotence and Omniscience, *all one*. His purposes, *when formed*, are *accomplished*, save in so far as that evolution of secondary causes and effects intervenes, which is also His purpose. This also Abraham apprehended by his faith, which rested on God's absolute power to do what He had promised (see below).

18—22.] *A more detailed description of this (Abr.'s) faith, as reposed on God's Omnipotence.* 18.] 'Who against hope (where there was nothing to hope) believed in hope (i. e. hopefully, entertaining hope, see ref.), in order to his becoming the father of many nations' (i. e. as a step in the process of his becoming, and one necessary to that process going forward. He would never have become, &c., had he not believed. To render εἰς τὸ γιν. 'that he should become,' and connect it with ἐπίστευσεν [Theophyl., Bez. all., De Wette] is against Paul's usage, who never connects πιστεύω with a neut. inf.,—and not justified by Phil. i. 23. 1 Thes. iii. 10.—The mere consecutive sense, 'so that he became,' here, as every where, is a weakening of the sense,—and besides, would introduce an objective clause in a passage which all refers subjectively to Abraham).

στῶν] viz. as the stars of heaven: see l. c.,—and comp. Ps. cxlvii. 4. 19.] The reading (without or without οὐ?) must first be considered. Reading οὐ, the sense will be, 'And not being weak in faith, he paid no attention to,' &c. Omitting οὐ, 'And,

not being weak in (his) faith, he was well aware of, &c.—but did not,' &c. Of these, the second agrees the better with εἰς δὲ τὴν ἱ. ver. 20,—but the first very much better suits the context; the object being, to *extol Abraham's faith*, not to introduce the new and somewhat rapid notice of his being well aware of those facts of which it may be assumed as a matter of course that he could not be ignorant. The Ap. does not want to prove that Abraham was in his sound senses when he believed the promise, but that he was so strong in faith as to be able to overlook all difficulties in its way. The erasure of οὐ seems to have been occasioned by the use of καὶ instead of οὐδὲ before τὴν νικῶσιν.—And the following δὲ, without being strongly adversative, falls well into its place.—'He took no account of, &c. but'—The rendering 'And he did not, being weak in faith, take account of, &c.' (omitting οὐ, and making μὴ the ruling neg. particle of the clause), is ungrammatical: οὐ would be required.—Abraham did indeed feel and express the difficulty (Gen. xvii. 17). but his faith overcame it, and he ceased to regard it. But most probably Paul here refers only to Gen. xv. 5, 6, where his belief was implicit and unquestioning.

ἔκασ. τοῦ.] He was 99, Gen. xvii. 1. 24,—and Sarah, 90, ib. ver. 17. 20.] On δὲ, see above. 'But with regard to (ref.) the promise of God he doubted not through unbelief'—(De Wette thinks that from the analogy of πιστεύειν εἰς τι,—that, εἰς τ. ἱ. is perhaps the immediate object of διακρίνεσθαι: q. d. 'did not disbelieve in the promise of God'), but was strong (lit. 'was strengthened,' shewed

u Luke xvii. 18. John ix. 24. ABCD
 v ch. xiv. 5. Josh. vii. 19. EFG
 12 Tim. iv. 5. 17. Luke i. 7, only. JK
 only. Eccles. viii. 11.
 w = sign. act., Heb. xii. 26 only. pass., Gal. iii. 19. 2 Macc. iv. 27. 1 aor. James i. 12a. ww = Phil. iii. 9. ch. i. 24. x ver. 3 reff. y Acta ix. 42. xi. 17 al. z = Matt. x. 8. xi. 5. Isa xxvi. 19. a = 1 Cor. xi. 23. Gal. ii. 20. Eph. v. 25. b Matt. vi. 14. Ps. xviii. 13. Ezek. xviii. 26. c ch. v. 18 only. Levit. xxiv. 22.

capt).—τη πιστ. om æth.—αλλα B.—εδυναμωθη FG.—21. και bef πληρ. om (as unnecessary: but the repetitions of και are characteristic FG(E?)) (not D as in Scholz) v it lat-ff (not Aug Ruf-Leo).—o om 44.—22. και om BD¹FG g Syr copt ar-erp: ins (MSS) v d e syr al Thdrt Thl Oec Ambrst Jul (in Aug) Sedul.—23. om 177.—μονον δι αυτον DEFG v it, tantum propter ipsum solum Ambrst.—at end add εις δικαιοσυνην D'E 63 al v-ed d e Syr ar-erp Cyr Chr Thl Ruf Ambrst Sedul (Thdrt pref η πιστι).—24. εγειροντα A.—ιησουν om 115 æth: ιησ. χριστον 46. 113 marg v harl? Syr ar-erp Aug Ruf Pelag Ambrst.—25. bef παρεδοθη ins και 109-78 al.—for τα παραπτ., τας αμαρτιας 21 Ambrst: δικαιωσιν 109.—και . . ημων om 177.—for δικαιοσιν, δικαιωσιν D'E 17. 73-7. 89¹. 93 all lectt 13. 14 Cyr Chron (not Chr Thdrt Thl Oec).

himself strong') in faith' (dat. of reference, 'with regard to faith.' τη δπ. and τη πιστ., because both are here strictly abstract, being set against one another as opposites). 20ς 26ξ. τ. 0.] viz. by recognizing His Almighty power (see reff., esp. Luke). 21.] πληρ., see ch. xiv. 5, 'being fully persuaded'. 22.] ἐπηγελας is not passive (nor δ nom.), but middle, and 'God' the subject; 'that, what He has promised, He is able also to perform.' 23.] 26δ, on account of the nature of this faith, which the Ap. has now since ver. 18 been setting forth;—because it was a simple unconditional credence of God and His promise. κατ.,—besides being thus great and admirable, it was reckoned to him for righteousness:—ἐλογίσθη, viz. τὸ πιστεῦσαι τῷ θεῷ.

23—25.] Application of that which is said of Abraham, to all believers on Christ. 23.] ἐγγράφη, 'was written,' not the more usual γέγραπται, 'is written': simply in the parallel, 1 Cor. x. 11; and in our ch. xv. 4. The aorist asserts the design of God's Spirit at the time of penning the words: the perfect may imply that, but more directly asserts the intent of our Scriptures as we now find them. 'Now it was not written on his account alone (merely to bear testimony to him and his faith) that it was imputed to him,—but on our account also (for our benefit, to bear testimony to us of the efficacy of faith like his. Observe that διὰ in the two clauses has not exactly the same sense,—'on his account' being = (1) to celebrate his faith,—and (2) on our account = for

our profit: see on ver. 25), to whom it (i. e. τὸ πιστεῦσαι τῷ θεῷ, as ver. 22) shall be imputed (for righteousness:—μελλεῖ λογ. is a future, as ch. iii. 30; v. 19 (Thol.),—not, as Olsh. al., spoken as from the time and standing of Abraham) namely, (to) us who believe on (this specifies the ημᾶς: and the belief is not a mere historical but a fiducial belief) Him who raised Jesus our Lord from the dead' (the central fact of our redemption, as the procuration of the seed of promise was in the performance of the promise to Abr., see ch. i. 4. 1 Cor. xv. 1; and resembling it in the ζωοποιῆσαι τοὺς νεκρούς).

24.] ἐκ νεκρῶν is always anathorous, as indeed νεκροί sometimes is (for 'the dead') in classic writers, e. g. Thuc. iv. 14; v. 10, end: and see Winer, § 18. 1. The omission may in this phrase be accounted for by the preposition (Middleton, ch. vi. 1); but I suspect Winer is right in looking for the cause of the absence of the art. after prepositions rather in the usage of the particular substantive than in any idiom of general application. 25.] Here we have another example of the alliterative use of the same preposition where the meanings are clearly different (see above, ver. 24). Our Lord was delivered up (to death) for or on account of our sins (i. e. because we had sinned):—He was also raised up (from the dead) for or on account of our justification (i. e. not because we had been, but that we might be justified). This separate statement of the great object of the death and resurrection of Christ must be rightly understood, and each member of it not unduly

V. ^{1 d} Δικαιωθέντες οὖν ^d ἐκ πίστεως ^e εἰρήνην ἔχομεν ^{d ch. iii. 20, 20}
^{al.}
^{e = ch. ii. 10}
^{ref.}
^{f = ch. ii. 47.}
^{xiv. 16. 1 John iii. 21.}
 'πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,

CHAP. V. 1. οὖν om 80.—for ἔχομεν, ἔχομεν (see notes) AB* (this was ascertained by Tregelles) CDJK 17. 37. 46-8. 80. 113-33-5. 156. 170 all v it harl² Syr ar-erp copt Chr Thdr̄t Cyr Dam Thl Oec Ruf Pelag Oros Aug Julian Ambrst-text Cassiod: txt E (e sil)

pressed to the exclusion of the other. The great complex event by which our justification (death unto sin and new birth unto righteousness) has been made possible, may be stated in one word as the GLORIFICATION of Christ. But this glorification consisted of two main parts,—His Death, and His Resurrection. In the former of these, He was made a sacrifice of sin: in the latter, He elevated our humanity into the participation of that Resurrection-life, which is also, by union with Him, the life of every justified believer. So that, when taking the two *apart*, the Death of Christ is more properly placed in close reference to forgiveness of sins,—His Resurrection, to justification unto life everlasting. And thus the Ap. treats these two great events, here and in the succeeding chapters. But he does not view them respectively as the causes, *exclusively of one another*, of forgiveness and justification: e. g. (1) ch. v. 9, we are said to be justified by *His blood*, and 2 Cor. v. 21 God made Him sin for us, *that we might become the righteousness of God in Him*: and (2) 1 Cor. xv. 17, if Christ is not raised, *we are yet in our sins*. So that, though these great events have their separate propriety of reference to the negative and positive sides of our justification, the one of them cannot be treated separately and exclusively of the other, any more than can the negative side of our justification, the non-imputation of our sin, without the positive, the imputation of God's righteousness.—It will be seen from what I have said above that I cannot agree with Bp. Horsley's view, that as our transgressions were the *cause* of Jesus being delivered up, so our justification must be the *cause* of His being raised again. Such a pressing of the same sense on *διὰ* is not necessary, when Paul's manifold usages of the same preposition are considered: and the regarding our justification (in the sense here) as a fact past, is inconsistent with the very next words, *δικαιωθῆντες ἐκ πίστεως*, which show that *not the objective fact*, but its *subjective realization*, is here meant.—In these words (of ver. 25) the Ap. introduces the great subject of chaps. v.—viii.,—DEATH, as connected with SIN,—and LIFE, as connected with RIGHTEOUSNESS. The various ramifications of this subject see in the headings below.

V. 1—11.] THE BLESSED CONSEQUENCES OF JUSTIFICATION BY FAITH. 1.] It is

difficult to resist the strong MSS authority for the reading *ἔχομεν* in this verse: and yet every internal consideration tends to impugn it. If admitted, the sentence is *hortatory*.—‘*Being then justified by faith*, let us have peace with God.’ (This is the only admissible sense of the first person subjunctive in an affirmative sentence like the present. The usage is an elliptical one: *ἵωμεν*, ‘*that we go*,’ i. e. ‘*it is time*,’ or in an address, ‘*permit*, &c. that we go.’ Thus Od. χ. 77, *ἰλθωμεν ἀνὰ δόρυ*: Il. χ. 450, *ἰδωμ*, *ἄνιν* ἔργα τίνεσται. See other exx. in Kuhner, Gramm. § 463. The *deliberative* sense, attempted to be given by Dr. Tregelles (see Kitto's Journal of Bibl. Lit. No. xiv. p. 465 ff.) can only have place in an *interrogative or dubitative* clause, and every example given by Mr. Green, whom he cites for his supposed sense, as well as by Kuhner (§ 464), is of this kind. Besides, to call the sense ‘*we ought to have*,’ *deliberative*, seems a misnomer.) But how can man be exhorted to *have* peace with God? To be reconciled to God, he may, 2 Cor. v. 20: but of this there is no mention here, and *having* (being allowed to believe in and enjoy) *peace with God*, depends on, not our reconciliation to Him, not any thing subjective in ourselves, but the objective fact of *His reconciliation to us*. If, as some say, *ἔχωμεν* = *κατέχωμεν*, Heb. x. 23, the article would be required before *εἰρήνην*, and (perhaps) before *πρὸς* or *διὰ*. Besides which, there are two objections in the form of the sentence to this reading: (1) *ἔχομεν* is coupled by *καὶ* (*δι’ οὗ καὶ*) to *ἐσχήκαμεν*, and this connexion necessitates, in my view, that the first verb should assert a fact, as the second undoubtedly does. Had the former verb been *ἔχωμεν*, we should hardly have found the *καὶ* where it is. (2) If *ἔχωμεν* be hortatory, *καυχώμεθα*, in vv. 2 and 3, must be so likewise: (for if we are exhorted to the *lesser* degree of confidence, *εἰρήνην ἔχειν*, such exhortation can hardly be founded on the existence already of the *greater* degree, *καυχᾶσθαι κ.τ.λ.*) which, both as to sense and construction, is very improbable.—I believe an account of the reading is to be sought, as in 1 Cor. xv. 49, in a tendency of those who transcribed some of our MSS to give

g Eph. ii. 18. 2 δι' οὗ καὶ τὴν προσαγωγὴν ἐσχέκαμεν εἰς τὴν χάριν ABCD
 ill. 19 only t. ταύτην ἐν ᾗ ἐστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς EFG
 h = vv. 17, 20. 21. ch. vi. 1. k δόξης τοῦ θεοῦ. 3 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα JK
 i = 1 Cor. xv. 1. 2 Cor. i. 24. ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν
 j ch. ii. 17 (v. 4v) w. ἐν: and dat. here only. ὁ κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ
 k = ch. ii. 7 reff. ἐλπίδα. ὅ ἡ δὲ ἐλπίς οὐ καταισχύνη, ὅτι ἡ ἀγάπη τοῦ
 l 2 Cor. viii. 19 al. θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος
 m = Matt. xiii. 21 al. n ch. ii. 7 reff. Phil. ii. 22 only t. q absol., ch. ix. 33. x. 11.
 o ch. iv. 15 reff. s = Acts ii. 17. Joel. ii. 28. t Acts xi. 28 reff.
 Isa. xxviii. 16. p 2 Cor. ii. 9. viii. 2. ix. 13. xiii. 3. r = ch. viii. 30. 2 Cor. xiii. 13.

FG all (appy) syr (appy) (slav?) (not sēth appy) Sedul Ambrst.,—2. aft δι οὐ οὐν καὶ 46 Syr text: *νυν* Thdr̄t.—rec aft ἐσχέκ. ins *τη πιστει* (*marginal gloss*), with CJK &c vs Thdr̄t Chr, Oec lat-f: also *εν τη πιστει* A 93. 124 al Tit Chr, Thl: txt BD(E?)FG d¹ e g sēth Ambrst, (Aug Hil?).—for *χαριν*, *χαραν* A.—*καυχώμενοι* B (Bentl) 4² (*but perhaps it belongs to next ver.*)—from 1st *καυχώμεθα* to 2nd om 177.—εφ D¹FG.—aft δόξης ins *flitiorum* v Pelag Sedul Vig Ambrst (not Ruf as Wetst).—3. οὐ μὴν. δε τούτο D¹.—*καυχώμενοι* (B? see on ver 2) C 80 Orig, Text (see ver 11).—4. for *δοκιμην*, *δικαι-*

such assertions a *hortatory*, or, where interrogative, a *deliberative form*: thus we have *σωθῶσώμεθα* ver. 10,—*ζήσωμεν* ch. vi. 2,—*πιστεύωμεν* or *πιστεύσωμεν* ch. vi. 8,—*ὑπακούσατε* ch. vi 17,—*προσεύξωμαι* (bis) 1 Cor. xiv. 15,—*πίθωμεν* 2 Cor. v. 11.—The whole passage is *declaratory of the consequences flowing from justification by faith*, and does not *exhort*, but *assert*. Nor does the place for exhortation arrive, till these consequences have been in the fullest and freest manner set forth,—indeed so fully and freely, that the objection arising from their supposed abuse has first to be answered. I have therefore retained the indicative.—‘Being therefore justified (*‘having been justified*’;—it is an *act past* on the Christian, not like sanctification, an abiding and increasing work) by (through) faith, we (believers in Christ) have peace (*‘reconciliation*’; the opposite of *δράγῃ*, see ver. 9) with (‘in regard of,’ see reff.) God through (by means of) our Lord Jesus Christ.’ With regard to the nature of this peace (= *state of reconciliation*), ‘no more condemnation,’ as ch. viii. 1) see above, on the reading *ἔχωμεν*.

2.] ‘Through whom we have also (so διὰ καὶ, ch. i. 24; iv. 22, where *καὶ* serves to show the coherence and likelihood of that which is asserted—answering almost to our ‘as might be expected’) had (our) access (the persons spoken of having come to the Father by Christ,—see Eph. ii. 18,—the access is treated of as a thing past. τῇ πιστει and ἐν τῇ πιστει appear to have been glosses, explanatory of the method of access. This access would normally take place in baptism) into this grace (namely, the grace of justification, apprehended and held fast subjectively [from what follows]: not, τὸ πάντων ἐπιτυχῆν τῶν διὰ βαπτίσματος ἀγα-

θῶν (Chrys. al.), which is inconsistent with ἐν ᾗ ἐστήκ. : not, ‘the Gospel’ (Fritz.), for the same reason; not, ‘hope of blessedness’ (Beza), for that follows: least of all ‘the grace of the Apostolic calling’ (Semler), which is quite beside the purpose) wherein we stand (see parallels in reff.: i. e. abide accepted and acquitted with God, see also 1 Cor. x. 12, and ch. xi. 20); and (couple to εἰρήν. ἔχομεν, not to ἐν ᾗ ἐστήκ.) we triumph in the hope (*καυχώμεθα* is found with ἐπί, ἐν, περί, ὑπέρ, and (Thol) with an acc. of the object. In Heb. iii. 6 we have τὸ καύχημα τῆς ἐλπίδος of the glory of God’ (of sharing God’s glory by being with Christ in His kingdom, John xvii. 22, see reff.).

3.] ‘And not only so (not only do we triumph in hope, which has regard to the future), but we triumph in (not amidst; the θλ. is the ground of triumph) tribulations, knowing (because we know) that (our) tribulation works endurance (supposing, i. e. we remain firm under it) and (our) endurance, approval (of our faith and trust, 2 Cor. ii. 9; ix. 13: not, ‘proof,’ as Grot; nor ‘experience,’ as E. V.—δοκιμὴ est qualitas ejus, qui est δοκιμος. Bengel.), and (our) approval (fresh) hope; and (our) hope (not for αἰὼν ἡ ἔλπ. as Olsh.) shames (us) not (by disappointing us; ‘mocks us not’); because God’s love (not ‘the love of God,’ i. e. man’s love for God,—as Theodoret, and even Aug., misled by the Latin; see reff., and compare the explicit τὴν ἰαυροῦ ἀγάπην εἰς ἡμᾶς which answers to this in ver. 8) is (has been) poured out (*‘effusa,’* not ‘diffusa’ (Vulg.), which latter word perhaps misled Aug., owing to whose mistake the true interp. was lost for some centuries, although held by Orig., Chrys., and Ambrose. See

ἀγίου τοῦ δοθέντος ἡμῖν. ⁶ Ἐτι γὰρ χριστὸς ὄντων ἡμῶν
 ἁσθενῶν κατὰ καιρὸν ὑπὲρ ἁσεβῶν ἀπέθανεν.
 7 ὁ μὲν γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται ὑπὲρ γὰρ
 τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. ⁸ συν-
 ἰστην δὲ τὴν ἐαυτοῦ ἀγάπην εἰς ἡμᾶς, ὅτι ἐτι ἅμαρ-
 w = here only. See 1 Cor. iv. 10. Prov. xxii. 22. Ps. cvi. 12. v = here only. (John v. 4.) See Num. ix. 18. w = John vi. xli. x. 15. 1 Pet. iv. 18 only. Prov. c ch. iii. 7 reff.

Lake xli. 19 al. fr.
 xl. 81.

x = ch. iv. 5. reff.
 s Philom. 16 only f.

y Acts xiv. 18, xxvii. 7, 8, 16.
 a = 2 Cor. x. 12.

b ch. iii. 8 reff.

c ch. iii. 7 reff.

οσυνη 17.—6. for *ετι γαρ*, *ει γε* B, *ει γαρ* copt ar-erp Isid Aug, *ει δε* J Syr, *εις τι γαρ* D² (not D¹ nor D³) FG, *ut quid enim* v it Iren Faustin al: txt A (appy) CD¹D²EK mss (appy) syr (slav?) Chr Thdrt Dam Thl Oec (Epiph [Marcion?]) Isid-ms (Ruf-text-comm.—aft *ασθενων*, ins *ετι* ABCD¹FG (not D³ appy) 31. 137 v it syr copt (arr æth om former *ετι*) Epiph (Marcion?) Isid-ms Dam Iren Faustin al (not Ruf-text and comm): Cyr Thdrt-comm confound this with ver 8. So that *ετι* occ 2ce in ACD¹ 31. 137 syr Dam Epiph al (see note).—for *ασεβων*, *ημων* 109-78 al.—7. om Iren: aft ver 8 in Orig.—for *δικαιου*, *αδικου* Syr ar-erp.—*γαρ* (2nd) om J 2. 32. 62 al lect 18: *δε* 238.—*και τολμα τις* lect 1.—8. om 71.—for *εις ημας*, *εν ημιν* (in nobis) v it Iren lat.-ff.—rec aft *ημας* ins o *θιος* (supplementary insertn, as is shown by the follg varr in its position), with ACK? &c copt Chr Oec: bef *εις ημας* DEFGJ 76. 124 al v it syr Dial Thdrt Chr (Mtt's ms,) Thl Iren Aug al: bef *δε* arm: transp freely Syr al Faustin al: om, as in txt, B.—*ετι* om 109 arr Dial: for *ετι*, *ει* Syr Chr: *ει ετι* D²FG lat.-ff: *και ετι* slav (*quoniam*, *si cum adhuc pecc. essemus* &c (omg *ουν*, ver 9) v-ms d e tol Cypr Hil Aug, Ruf Pelag Ambrst al latt.—for *αμαρτ.*, *ασθενων* arm-edd.—*ημων οντων* J Chr.—bef *χριστος*,

Trench on St. Augustine, ch. v. p. 89:—i. e. 'richly imparted') in our hearts (*in may* be taken pregnantly, *ἐκείν.* *εἰς* *καὶ* *μὲν* *ἐν*,—or better, denotes the locality where the out-pouring takes place,—the heart being the seat of our love, and of appreciation and sympathy with God's love) by means of the Holy Spirit (who is the Out-pourer, John xvi. 14. 1 Cor. ii. 9, 10) Who was given to us' (Olsh. rightly refers the aorist part. to the Pentecostal effusion of the Holy Spirit).—'Prima hæc est in hac tractatione Spiritus Sancti mentio. Nimirum ad hunc usque terminum quum perductus est homo, operationem Sp. Sancti notanter denique sentit.' Bengel.

6.] The text here is in great confusion,—see varr. readd. The whole seems to have arisen from the ecclesiastical portion having begun *χριστὸς ὄντων ἡμῶν ἀσθενῶν ἐτι*... When this found its way into the text, *ἐτι* was repeated. This offended the transcribers: but the first *ἐτι* could not be erased, because γάρ followed; it was therefore conjecturally emended to *εἰ* (and γάρ to γέ as in B, or *δε* as in J), or *εἰς* *τι*,—some retaining *ἐτι* in both places. The place of *ἐτι* is often, in the case of absolutes, at the beginning of a sentence, with the subject of the sentence between it and the word or words to which it applies; so *ἐτι* *δὲ* *αὐτοῦ* *λαλοῦντος*, Matt. xii. 46,—*ἐτι* *δὲ* *αὐτοῦ* *μακρὰν ἀπέχοντος*, Luke xv. 20, &c.—'For Christ, when we were yet weak ('powerless for good';—or even stronger than that;—there seems in this verse to be a tacit reference to Ezek. xvi.—See esp. vv.

7, 8 of that chap. in the LXX,—*σὺ δὲ ἦσθα γυνή καὶ ἀσχημονοῦσα*... *καὶ διήλθον διὰ σοῦ καὶ ἴδον σε, καὶ ἴδου καιρὸς σου*... *καὶ διεπέτασα τὰς πτέρυγὰς μου ἐπὶ σέ, καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου, καὶ ὤμοσά σοι* *καὶ εἰς ἧλθον ἐν διαθήκῃ μετὰ σοῦ, λέγει κύριος*), at the appointed time (comp. reff. and Gal. iv. 4, and *καιρὸς* in the quotation above) Christ died for ('on behalf of,' see reff.) ungodly men' (not *ὑπὲρ ἡμῶν*, because the Ap. wishes to bring out fully by this strong antithesis, which he enlarges on in the next verses, the greatness of the Divine Love to man).

7.] The greatness of this Love, of Christ's death on behalf of the impious, is brought out by showing that there is none such among men, nay that such a self sacrifice,—not unexampled where a good man, one loving his fellow men and loved by them, is to be rescued,—is hardly found to occur on behalf of the pious and just.—'For hardly will any one die on behalf of a just man (masc.,—not neuter, 'for justice' or 'rights.'s sake,' as Jer., Erasm., Luth., al.: for the matter in hand is Christ's death on behalf of persons).—for (this second 'for' is exceptive, and answers to 'but I do not press this without exception,' understood) on behalf of the good man (the art. as pointing him out generally, as in the expr., 'the fool,' 'the wise man,' 'the righteous,' 'the wicked') perhaps (*τάχα* opens a possibility which *μὲν* closes) one is even found to venture (the pres. implies habituality—it may occur here and there) to die.—The distinction here made between *δικαιος*

τῶν ὄντων ἡμῶν χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. ⁹ πολλὰ
 οὐν μᾶλλον ^d δικαιωθέντες νῦν ^d ἐν τῷ αἵματι αὐτοῦ
 σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. ¹⁰ εἰ γὰρ ἐχθροὶ
 ὄντες ^e καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ
 αὐτοῦ, πολλὰ μᾶλλον ^e καταλλαγέμεν σωθησόμεθα ^b ἐν
 τῇ ^f ζωῇ αὐτοῦ. ¹¹ οὐ μόνον δὲ, ἀλλὰ καὶ ¹ καυχώμενοι
 ἢ — Acts xi. 14. Jude 28 (rec.). Ezech. xlviii. 28. 1 — 2 Cor. iv. 10, 11, 12. k ver. 8. 1 ch. ii. 17 ref.

ins κατα καιρον v-odd arm-odd Thdrt Aug, Pelag: καταλλαγημεν τω θεω δια του θανατου του υιου αυτου sgr: χριστος om lect 12.—9. ουν om D¹ FG 43. 52 (al?) vss Dial Iren Cyr al (see on eri, ver 8).—νυν om 39. 41 (al?) Dial.—αυτου om 238.—σωθησόμεθα εν τη ζωη αυτου 178: σωθ. το σωθ. below om 109¹.—απο της οργης om 178: απο της μελλουσης κολασεως 91¹.—10. om 178.—A omits from τω θεω το τω θεω ver 11.—τω θεω om 39 lect 12 Prædest.—του υιου om 93.—σωθησόμεθα 93 (see on εχωμεν, ver 1).—11. ου μονον δε τουτο D¹ (E το? or τουτο?) FG d g arm ar-pol Ambrst.—for καυχώμενοι, καυχώμεθα J 37. 44. 80. 121-30-32-34-38-42-50-55-70-78-79-238 all

and αγαθος is also found in Cicero, de Off. iii. 15, 'Si vir bonus is est qui prodest quibus potest, nocet nemini, recte *justum* virum, *bonum* non facile reperimus.' (But some edd. read 'istum virum bonum.')—The interp. which makes δικαιος and αγαθος refer to the same man, and the second clause = 'I do not say that such a thing may not sometimes occur,' is very rapid, and loses sight of the antithesis between δικαιος, and ἀδικος (= ἀσεβής = ἀμαρτωλός). 8.] 'But (as distinguished from human examples) He (i. e. God. The omission of ὁ θεός, which critical principles render necessary, is in keeping with the perfectly general way in which the contrast is put, merely with τις not ἀνθρώπων τις. The subject is supplied from ἡ ἀγάπη τοῦ θεοῦ, ver. 6) gives proof of ('establishes'; (reff.)—not 'commends') His own love (οὐν, as distinguished from that of men in ver. 7) towards us, in that while we were yet (as opposed to νῦν in the next ver.) sinners (= ἀσθενῶν = ἀσεβῶν, and opposed to δικαιος and αγαθος, ver. 7). Christ died for us.' 9—11.] The Ap. further *shows the blessed fruits of justification*, viz. *salvation*, both *from wrath*, and *with life*. The argument proceeds from the beginning of the chapter: but the *connexion*, as so frequent with St. Paul, is immediately with the parenthetical sentences just preceding.—'Much more then (if He died for us when sinners, a fortiori will He save us now that we are righteous by virtue of that His death) having now been justified by His blood (see remarks on ch. iv. 25), we shall be saved by Him from God's (force of the art.) wrath.' 10.] The same is substantiated in another form: 'we were enemies (see below) when He died and reconciled us: much more now that we have been reconciled, and He lives, shall we by His life be saved.'—'For if,

being enemies (ἐχθροὶ may either be active, as ch. viii. 7. Col. i. 21. Eph. ii. 15, *hated* of God: or passive as ch. xi. 28, '*hated by God*.' But here the latter meaning alone can apply, for the Ap. is speaking of the Death of Christ and its effects as applied to all time, not merely to those believers who then lived: and those unborn at the death of Christ could not have been ἐχθροὶ in the active sense), we were reconciled (καταλλάσσεισθαι τινι also may be taken of giving up anger against any one, —see 1 Cor. vii. 11, and Jos. Antt. vi. 7, οὐ γὰρ ἔωρα τὸν θεὸν διαλλαττόμενον,—or of being received into favour by any one, —see 1 Kings xxix. 4, ἐν τίνι διαλλαγήσεται οὗτος τῷ κυρίῳ αὐτοῦ; and Jos. Antt. v. 2. 8, διαλυσόμενος τὰς μίμνεις, καταλλάττεται πρὸς αὐτήν,—the latter of which meanings, were received into favour with God, must for the reason above given be here adopted) to God by means of the Death of His Son (this great fact is further explained and insisted on, in the rest of the chapter) much more, having been reconciled (but here comes in the assumption that the corresponding subjective part of reconciliation has been accomplished, viz. justification by faith: comp. 2 Cor. v. 19, θεὸς ἦν ἐν χριστῷ κόσμον καταλλάσσειν ἑαυτῷ . . . διόμεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ. Both these, the objective reception into God's favour by the death of Christ, and the subjective appropriation, by faith, of that reception are included) we shall be saved by means of His Life (not here *that which He now does* on our behalf, but simply *the fact of His Life*, so much enlarged on in ch. vi.: and our sharing in it). 11.] A further step still—not only has the reconciled man confidence that he shall escape God's wrath, but *triumphant* confidence,—joyful hope in God.—'And not only so, but we also

ABCD
 EFG
 JK

¹ ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, δι' οὗ ^m καὶ νῦν τὴν ⁿ καταλλαγὴν ἐλάβομεν.

¹² Διὰ τοῦτο ὥσπερ ⁿ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία ^o εἰς τὸν κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, ^p καὶ ^p οὕτως εἰς πάντας ἀνθρώπους ^q διήλθεν ^r ἐφ' ᾧ πάντες

q Luke II. 15. Acts ix. 38. xi. 19 al.

r See Acts III. 16. Matt. xix. 9. 3 Cor. v. 4.

lect 12 al v it arm slav Thl lat ff: *καυχώμεν* FG.—*καὶ τὴν καταλλ.* lect 12.—12. *δια τοῦτο* om Syr: *καὶ ἀρ-εpp.*—for *ἀνθρ., θανάτου* 37.—*τὴν ἁμαρτίαν* 2.—*bef οὕτως* om *καὶ* 4. 124 al v-mss Cassiod.—*ἀνθρ.* om 62.—rec aft *ἀνθρ.* ins *o θάνατος* (*marginal gloss specifying the subj. of διήλθεν, as is shown by the varr*), with ABC &c vss Thl Oec Aug (often) al: aft *διηλθ.* Syr arm Chr Thdrt: bef *εἰς* syr^p: varly transposed in copt al: om as in txt DEFG 62 al harl it (syr) Aug (often) Ambr Pac, Leo Bed.—*εἰσῆλθεν*

triumph in God (particip. as the finite verb, see ch. ix. 28. Winer, § 46. 2) through our Lord Jesus Christ, through Whom we have now (not in contrast with the future glory, 'even now,' as Thol. for that would be more plainly expressed,—but as in ver. 9) received (our) reconciliation, (to God).

12—19.] *The bringing in of RECONCILIATION AND LIFE by CHRIST in its analogy to the bringing in of SIN and DEATH by ADAM.*

12.] This verse is one of acknowledged difficulty. The two questions meeting us directly are (1) To what does *διὰ τοῦτο* refer? (2) ὥσπερ, 'like as,' may introduce the first member of a comparison, the second being to be discovered; or may introduce the second, the first having to be discovered. I shall endeavour to answer both questions in connexion. (1) I conceive *διὰ τοῦτο* to refer to that blessed state of confidence and hope just described: 'on this account,' here meaning, 'quæ cum ita sit: 'this state of things, thus brought about, will justify the following analogy.' Thus we must take ὥσπερ, either (α) as beginning the comparison, and then supply, 'so by Christ in His Resurrection came justification into the world, and by justification, life; or (β) as concluding the comparison, and supply before it, 'it was,' or 'Christ wrought.' This latter method seems to me far the best. For none of the endeavours of comm. to supply the second limb of the comparison from the following verses have succeeded: and we can hardly suppose such an ellipsis, when the next following comparison (ver. 16) is rather a *weakening* than a *strengthening* the analogy. We have example for this use of ὥσπερ, in Matt. xxv. 14 and of καθὼς Gal. iii. 16.—'Consequently (the method of God's procedure in introducing life by righteousness resembled the introduction of death by sin: 'it was') like as by one man (the Ap. regards the man as involving generic succession and transmitting the corrupt seed of sin,

not the woman: but when he speaks of the *personal* share which each had in the transgression, 1 Tim. ii. 14, he says 'Adam was not deceived, but the woman being deceived was in the transgression'), sin (as a power ruling over mankind, see ch. iii. 9, and ver. 21,—partly as a *principle* which exists in us all and develops itself in our conduct, partly as a *state* in which we are involved: but the idea here must not be confined [Calv.] to *original sin*, as it reaches much wider, to sin both original and actual: nor to the *habit of sinning* [as Olsh.]: nor is it merely the *propensity to sin* [as Rothe]: nor is sin *personified* merely, as in ch. vii. 8. 11) entered into the world (not 'esse coepit,' 'primum commissæ est,' as Reiche, Fritz., and Meyer: but *literally*,—'entered into,' 'gained access into,' the *moral world*,—for sin involves moral responsibility. So Gal. iii. 23, πρὸ τοῦ δ' ἂλθῆν τὴν πίστιν, 'before the faith came in') and by means of sin (as the appointed penalty for sin, Gen. ii. 17; iii. 19) death (primarily, but not *only*, physical death: as ἁμαρτία, so θάνατος, is *general*, including the lesser in the greater, i. e. *spiritual and eternal death*. See ch. vi. 16. 21; vii. 10; viii. 6. 2 Cor. vii. 10), and thus (by this entering in of sin and death; i. e. in fact, by this *connexion of sin and death*, as appears by ἐφ' ᾧ πάντες ἡμαρτον) death (whether ὁ θάνατος be genuine or not, death is the subject of διήλθεν) extended to all men (see reff. De W. well says that *πάντ. ἀνθρ.* differs from *κόσμον*, as the concrete part from the abstract whole, and *διερχ.* from *εἰσ-ερχεσθαι*, as the going from house to house differs from the entering a town.—Obs., that although the subject of διήλθεν is plainly *only death*, not *sin and death*, yet the spreading of *sin* over all men is *taken for granted*, partly in the οὕτως, partly in the following clause), because (ἐφ' ᾧ, lit. 'on condition that,' which meaning, if rightly applied, suits the case in hand.

m ch. xi. 15.
3 Cor. v. 18.
19 only. (Iza.
ix. 5.) 2 Macc.
v. 20.
n = Acts xxiv.
2 reff.
o = Gal. i. 9.
p = Acts vii. 8.
ch. xi. 26.
1 Cor. xi. 28
al.

s = ch. i. 18 al. ἡμαρτον. 13 ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ABCD
 t Philim. 18 ἁμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος νόμου, 14 ἀλλὰ EFG
 u = vv. 17, 31. ἔβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ ἕως Μωυσέως καὶ JK
 ch. vi. 12 ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς
 v of time, Matt. ἁμαρτίας ἁμαρτίας ἁμαρτίας ἁμαρτίας ἁμαρτίας
 xlii. 30. Acts
 x. 30. xx. 7.
 1 Tim. vi. 14
 al.
 w Luke i. 28. ἁμαρτίας ἁμαρτίας ἁμαρτίας ἁμαρτίας ἁμαρτίας
 xix. 4. 27.
 x Luke i. 50. Neh. vii. 63. Est. ii. 61. y ch. vi. 5. (Phil. ii. 7.) s ch. iv. 15 ref.
 a = 1 Cor. x. 6. b = Matt. xii. 32. Acts xxiv. 25 al.

38. 73 al slav.—13. η ἁμαρτ. (1st) 38. 62 lect 19 Orig Thl: txt (MSS vss) Clem Chr
 Thdr al.—ουκ ἦν slav-ms.—εν τῷ κοσ. 38. 72. 91. 114-15-79 al Thdr.—for δε, γαρ
 52-5 e Orig Cyr.—ελλογοῦτο A, ελλογοῖτο 52. 108 al, λαλοῖσιν al lect 19: *impulabatur*
 v (am harl' flor &c) g syrr copt æth arr slav lat-ff: *εὐλογεῖται* 71-7.—14. rec all: txt
 BDE &c (but all in follg ver).—μὴ 108.—καὶ om 67² d.—μὴ om 62-3-7 lect 18
 Orig (, or ?) Cyr Ruf-expr mss mentd by Ruf Ambr-expr lat-gr-mss mentd by Ambr
 lat-mss mentd by Aug Tert Cyprr al: but ins *MSS* mss nrly Orig, edd Ath, Chr Thdr
 Cyr-jerus Thl Oec Iren Archel Jer-oft Aug al: and Aug says that *omnes aut pame*
omnes gr-mss have it.—καὶ ἐπὶ τῷ 62: εν τῷ B (Grab and Scholz: but qu?) Chr Thdr.

Life depended on a certain condition, viz. obedience; *Death* on another, viz. disobedience. Mankind have disobeyed: the condition of *Death's* entrance and diffusion has been fulfilled: *Death* extended to all men, as a consequence of the fact, that, —posito, that, = *because*, all have sinned.—Orig., Aug., Bez., and Estius render it as Vulg., 'in quo' [Adam]:—Chrys., Theophyl., Oec., Elaner, 'propter quem.' Grot., *per quem* 'all sinned' (see ch. iii. 23:—not, 'were sinful,' or 'were born in sin,' as Calvin would restrict the meaning: *sin*, as above remarked, is here, throughout, both *original* and *actual*; in the *seed*, as planted in the nature by the sin of our forefather: and in the *fruit*, as developed by each conscious responsible individual in his own practice. So that Calv.'s argument,—'hic non agi de actuali peccato, colligere promptum est: quis si reatum quisque sibi arcesseret, quorsum conferret Paulus Adam cum Christo?' does not apply: and the objection is answered by Paul himself where he says, distinguishing between the *παράπτωμα* and the *χάρισμα* below, vv. 15, 16, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. The *παράπτωμα* was not only that of one, the original cause of the entry of sin, but the often repeated sins of individual men:—nor, 'suffered the punishment of sin,' as Grot. and Chrys., *ὀνητοὶ γιγόνασιν*.—Observe how entirely this assertion of the Ap. contradicts the Pelagian or individualistic view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility,—and affirms the Augustinian or Traducian view, that all are evolved by God's appointment from an original stock, and though individually responsible, are generically involved in the corruption and condemnation of their original.

13.] How, consistently with ch. iv. 15, could all men sin, *before the law*? This is now explained.—For up to (the time of) the law (= ἀπὸ Ἀδ. μέχρι Μωυσ. ver. 14: not 'during the time of the law,' as Orig., Chrys.,—τοῦ νόμου δοθῆντος, . . . ἵως ὁ νόμος ἦν,—Theodoret,—an allowable rendering of the words, but manifestly inconsistent with the sense;—nor, 'as far as there was law, there was sin,' as Dr. Burton,—which is both inadmissible from the μέχρι Μωυσέως following, and would not answer to the simple matter of fact, ἦν ἐν κόσμῳ) there was sin in the world ('men sinned,' see Gen. vi. 5—13; committed actual sin: not, men were accounted sinners because of Adam's sin: the Ap. reminds us of the *historical fact*, that *there was sin in the world* during this period): but sin is not reckoned (as transgression) where the law is not.' ἔλλογεῖται has given rise to much dispute. Very many comm. (Aug., Ambr., Luth., Melanc., Calv., Beza, Rückert, Tholuck, Stuart, al.) explain it of *consciousness of sin by the sinner himself*, as in ch. vii. 7: but (1) as De Wette observes, this is not the natural sense of the word, which implies two parties, one of whom sets down something to the account of the other (ref.): (2) this interp. would bring in a new and irrelevant element,—for the Ap. is not speaking in this chap. at all of *subjective human consciousness*, but throughout of *objective truths with regard to the Divine dealings*: and (3) it would be altogether inconsistent with the declarations of ch. ii. 15,—where in this sense the ἔλλογισμός of sin by the νόμον μὴ ἔχοντες is distinctly asserted.—I am persuaded that the right sense of ἔλλ. is 'reckoned,' 'set down as transgression,'—'put in formal account,' by God. In the case of those who had not the written law, ἁμαρτία is not

15 ἀλλ' οὐχ ὡς τὸ ^c παράπτωμα, οὕτως καὶ τὸ ^d χάρισμα. ^c ch. iv. 25 reff. d = ch. vi. 23. xi. 29. εἰ γὰρ τῷ τοῦ ἐνὸς ^e παραπτώματι ^e οἱ πολλοὶ ἀπέθανον, ^e = ch. xii. 5. 1 Cor. x. 17.

—15. *aft* οὕτως (rec οὕτω: txt ABCG) om καὶ B.—*εν* *bef* χαριτι om FG.—*τη* om 35-7.

formally reckoned as *παράβασις*, set over against the command: but in a certain sense, as distinctly proved ch. ii. 9—16, it is *reckoned* and they are condemned for it. Nor is there any inconsistency, as Tholuck complains, in this view. Other passages of Paul's writings support and elucidate it. He states the object of the law to be, ch. vii. 13, ἵνα γίνηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. The revelation of the law *exaggerated*, brought into prominent and formal manifestation, the sinfulness of sin, which *was before culpable and punishable*, but in a less degree. With this view also agree Acts xvii. 30, Rom. ii. 12, ὅσοι ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολούνται,—and iii. 25, in so far as they state an analogous case. The objection to taking οὐκ ἰλλογεῖται *relatively*, 'is not fully reckoned,' will hardly be urged by those who bear in mind the Ap.'s habit of constantly stating *relative truths as positive*, omitting the qualifying particles: see e.g. ch. vii. 7, where with οὐκ ᾔδειν and with ἁμαρτιαν both, we must supply qualifications (see note there).

14.] 'But (notwithstanding the last assertion that sin is not fully reckoned where the law is not) death reigned (was a power to which all succumbed) from Adam to Moses' (μέχρι Μωσ. = ἄχρι νόμου above): i. e. although the full ἰλλογισμός of sin did not take place between Adam and Moses, the *universality of death is a proof that all sinned*,—for death is the consequence of sin:—in confirmation of ver. 12.

καὶ ἐπὶ τ. μὴ ἄμ.] 'even (notwithstanding the different degrees of sin and guilt out of, and under, the law) over those who had not sinned according to the similitude (reff.) of the transgression of Adam.' (1) ἐπὶ τῷ ἄμ. belongs to ἁμαρτ. and not to ἰβασίλευσεν (as Chrys., Theophyl., Bengel, Elsn., al.),—for that would bring in, in the words τοῦς μὴ ἁμαρτήσαντας, an absolute contradiction to ἐφ' ᾧ πάντες ἥμαρτον, by asserting that there were some who *did not sin*. (2) The emphasis lies on *παράβασις*, as distinguished from ἁμαρτία. Photius (in De W.),—ὁ μὲν ('Αδ.) ὠρισμένην κ. νομοθετηθεῖσαν ἐντολὴν παρέβη κ. ἥμαρτεν· οἱ δὲ ἡμέτερον τὸν αὐτοδιδάκτον τῆς φύσεως λόγον ἐνυβρίζοντες. They had all sinned: but had not like Adam, *transgressed* a positive revealed command. (3) There is no reference here, as some comm. (Bez., al.) have supposed, to the case of *children* and Vol. II.

idiots,—nor (as Grot., Wetst.) to *those who lived pious lives*. The aim is to prove, that the seed of sin planted in the race by the one man Adam, has sprung up and borne fruit in all, so as to bring them under death;—death temporal, and spiritual;—of these, some have sinned without the law, i. e. *not as Adam did, and as those after Moses did*: and though sin is not formally reckoned against them, death, the consequence of sin, reigned, as matter of historical fact, over them also. It is most important to the clear understanding of this weighty passage to bear in mind, that the first member of the comparison, *as far as it extends*, is this: 'As by Adam's transgression, of which we are by descent inheritors, we have become (not by imputation merely, but by propensity) *sinners*, and have thus incurred death, so &c.' . . . (see below).

ὅς ἐστι τύπος τ. μέλλ.] 'who is a figure (or type) of the future (Adam).' This clause is inserted on the first mention of the name Adam, the *one man* of whom he has been speaking, to recall the purpose for which he is treating of him,—as *the figure* (reff.) of *Christ*. τοῦ μέλλ., not 'qui futurus erat,' as Bez., Reiche; but spoken from the Ap.'s *present* standing, 'who is to come.' The fulfilment of the type will then take place completely, when, as 1 Cor. xv. 22, ἐν τῷ χριστῷ πάντες ζωοποιήθονται. Still less, with Koppe, can ὅς be taken by attr. for ὅ, and τοῦ μέλλοντος be interp. 'of that which is to come,' viz. life and salvation: see 1 Cor. xv. 45.—Many suppose these words ὅς ἐστ. τύπος τ. μέλλ. to be the apodosis of ver. 12: but see there.

15—17.] *Though Adam and Christ correspond as opposites, yet there is a remarkable difference, which makes the free gift of grace much more eminent than the transgression and its consequences, and enhances the certainty of its end being accomplished.*—But not (in all points) as the act of transgression (of Adam, as the cause inducing sin and death on his race), so also is the gift of grace' (i. e. justification: not a direct contrast, as ὑπακοή in ver. 19: the Ap. has more in mind here the *consequence of the παραπτ.*, and to that opposes the χάρισμα. De W.).

15. εἰ γὰρ, κ.τ.λ.] *Distinction the first, in DEGREE*:—and in the form of a hypothetical inference 'a minori ad majus.' 'For if by the transgression of the one man the many have died, much more did the

John iv. 10.
Acts ii. 28 al.
2 Cor. i. 5.
ch. iii. 7 al.
constr., Eph.
i. 8. 2 Cor.
ix. 8, but *sep.*
transitive.
James i. 17
only t.
1—here only.
See ch. xi. 33.
ch. ii. 29 reff.
See Rev. xix. 8. Baruch ii. 19. Jer. xi. 20.

πολλῷ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ ὄψωρεά ἐν χάριτι
τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ χριστοῦ εἰς τοὺς πολ-
λοὺς ἐπερίσσεισεν. ¹⁶ καὶ οὐχ ὥς δι' ἐνὸς ἀμαρτήσαντος
τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα,
τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικά-

ABCD
EFG
JK

1—ch. i. 5. xvi. 26. 2 Cor. ix. 13. 1 Pet. i. 22. m ch. viii. i only t.

74 al lect 19: ins bef *χαριτι* 109-78-92 al.—for *ενος ανθρ., ονοματος* lect 19.—18. δι
om 109.—for *αμαρτησαντος, αμαρτηματος* DEFG 26. 80 (al?) v (not am har!) it (not
d?) Syr ar-erp Thdr-t-text Aug. (often txt) Ruf Pelag Ambr-comm Sedul.—γαρ om FG
45 al lect 19.—bef *εις κατακριμα*, ins *παραπτωματος αρμ.*—for *παραπτ., αμαρτηματων*

grace of God, and the gift abundant in (by means of) the grace of the one man Jesus Christ towards the many.' (1) The first question regards *πολλῷ μᾶλλον*. Is it the 'a fortiori' of logical inference, or is it to be joined with *ἐπερίσσεισεν* as quantitative, describing the degree of abounding? Chrys. (*πολλῷ γὰρ τοῦτο εὐλογώτερον*), Grot., Fritz., Thol., adopt the former, and provided only the same thing is said here as in ver. 17, the usage there would decide it to be so: for there it cannot be quantitative. But I believe that not to be so. Here, the question is of *abounding*, a matter of degree, there, of *reigning*, a matter of fact. Here (ver. 16) the contrast is between the judgment, coming of one sinner, to condemnation, and the free gift, of (see note below) many offences, to justification. So that I think the quantitative sense the better, and join *πολλῷ μᾶλλον* with *ἐπερίσσεισεν*, in the sense of 'much more abundant (rich in diffusion) was the gift,' &c. (2) *χάρις*, not the grace working in men, here, but the grace which is in, and flows from, God. (3) *ἐν χάριτι τ. τοῦ . . .*, not to be joined (Thol.) with *ἡ ὄψωρεά*, as if it were *ἡ ἐν χάριτι* (which would be allowable), but with *ἐπερίσσεισεν*. The grace of our Lord Jesus Christ (His self-offering love, see 2 Cor. viii. 9) is the medium by which the free gift is imparted to men. (4) The aorist *ἔσπρισσ.* should here be kept to its indefinite historical sense, and not rendered as a perfect, however true the fact expressed may be: both are treated of here as events, their time of happening and present reference not being regarded. 18.] *Distinction the second, in kind*. The former difference was quantitative: this is modal.—'And not as (that which took place) by one having sinned so is the gift.'—It is a question whether any thing, and what, is to be supplied before δι' ἐνὸς ἀμαρτ. Rothe, Meyer, and Tholuck (and so E. V.) would supply nothing, and render, 'And not as by one having sinned, so is the gift.' But (De W.) this has against it, (1) that since

the γὰρ following gives the reason for this sentence, this must contain implicitly all that that next expands in detail; which is not merely the distinction between springing from one man and out of many offences, but much more: and (2) that thus διὰ would = ἐκ or vice versa, whereas διὰ characterizes the bringer-in, and ἐκ the occasion. Others have supplied τὸ κρίμα (Bengel, Köllner): τὸ κατάκριμα (Theophyl., Reiche): ὁ θάνατος εἰσῆλθεν (Grot., Estius, Koppe):—but inasmuch as it is purposely left indefinite, to be explained in the next verse, it is better to supply an indefinite phrase which may be thus explained: e.g. τὸ γενόμενον, 'that which took place by one,' &c. τὸ μὲν γὰρ, κ.τ.λ.] 'For the judgment (pronounced by God upon Adam) was by occasion of one man (having sinned,—supply ἀμαρτήσαντος: παραπτώματος would be hardly allowable, and would not help the sense, inasmuch as many sinners, as well as many sins, are implied in πολλὰ παραπτ. below), unto condemnation (its result, in his own case and that of his posterity: supply, as in ver. 18 is expressed, [ἐγένετο] εἰς πάντας ἀνθρώπους); but the free gift was by occasion of many transgressions (where sin abounded, ver. 21, there grace much more abounded: the existence of the law being implied in παραπτ.) unto justification.'—The only difficulty here is the sense of δικαιώμα. The ordinary meaning of the word is τὸ ἐπανόρθωμα τοῦ ἀδικήματος, 'the amendment of an evil deed': so Aristotle, Eth. Nicom. v. 10, διαφέρει δὲ τὸ ἀδικημα καὶ τὸ ἀδικον, καὶ τὸ δικαίωμα καὶ τὸ δίκαιον. ἀδικον μὲν γὰρ ἴσθαι τῇ φύσει ἢ τάξει· τὸ αὐτὸ δὲ τοῦτο θῆναι πρᾶχθῆναι, ἀδικημά ἐστι· πρὶν δὲ πρᾶχθῆναι οὐκ, ἀλλ' ἀδικον. ὁμοίως δὲ καὶ δικαίωμα· καλεῖται δὲ καὶ τὸ κοινὸν μᾶλλον δικαιοπράγημα, δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος. But this, which Aristotle insists on as the proper, but not perhaps usual sense of the word, is not to be pressed in the N. T., and does not,

ωμα. 17 εἰ γὰρ τῷ τοῦ ἐνὸς ἑ παραπτώματι ὁ θάνατος ὁ βασιλεύσεν διὰ τοῦ ἐνὸς, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ᾧ ζωῇ βασιλεύσουσιν διὰ τοῦ ἐνὸς Ἰησοῦ χριστοῦ. 18 Ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτω καὶ δι' ἐνὸς δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν

o ver. 14 reff.
p 2 Cor. viii. 2.
x. 15. James
i. 21 only.
Eccles. i. 3,
&c.
q = Matt. xviii.
8, 9. John v.
26 al. fr.
r = 1 Cor. iv. 8.
Rev. v. 10.
xx. 4, 6.
xxii. 6.
s ch. vii. 3, 25
al. Paul
only.
t = ver. 13.

u ch. iv. 25 only†. Levit. xxiv. 22.

1.—at end add ζωῆς D¹ d¹ s¹th.—17. for τῷ τοῦ ἐνὸς, ἐν ἐνὶ ADE (ἐν τῷ ἐνὶ DE) FG g (the same [+ A] as read ἀμαρτηματος ver 16): ἐν ἐνὸς 47 am demid (latt al) Orig; τῷ 44: txt B (o oil) CJK &c vs Chr Thdrt Thl Oec Aug (see notes).—δια τ. ἐνὸς om 52 lect 19 Syr ar-erp copt: τοῦ om 115.—τῆς δωρεᾶς om B 49 Orig, Chr-comm Iren Aug-oft Bed: τὴν δωρεάν 67² al ar-pol Thl Ruf: add καὶ 63 v syrr ar-erp Cyr Isid Thdrt Chr (Mtt's ms, and other mss,) Oec-comm Pelag Ambrat.—τῆς δικαιοσύνης om C 70¹ Orig, (retaining τῆς δωρ.).—ἐν τῇ ζωῇ J 93 al.—βασιλεύσουσιν 89¹ 93 al: λειουοῦσιν 47. 77. 91 al copt Orig Chr₁—ἀφ' ἐνὸς, ins ἀνθρώπου 49 copt.—χρ. ἰησοῦ B Orig, (once as txt): add τοῦ ἐπουρανίου 65.—18. παραπτώματων D-gr (Grsb and Scholz: but qu?).—παραπτῶμα (pref ἀνθρώπου 46 al) FG 37. 46 al.—for ις κατακρ., ιεληθεν το κατακριμα lectt 13. 14 al: ις om 108¹: from ἀνθρώπους 1st to 2nd om 178.—for δικαίωματος, το δικαίωμα DE (F το καὶ δικ.) G: justificationem flor Aug.—δικαίωμα ζωῆς 49

though upheld by Calv., Calov., Wolf, and Rothe, suit the context as contrasted with *κατάκριμα*. Other renderings are, 'an *absolutory sentence*' (Meyer, Fritz., al.): 'righteousness,' as in ver. 18. Baruch ii. 19. Rev. xix. 8 (where see note): 'a righteous cause,' or *plea* (LXX, Jer. xi. 20): 'justification' (E. V., Luth., De Wette, al.). The first seems to me to be right, as standing most exactly in contrast with *κατάκριμα*; the use of the -μα being partly perhaps accounted for by the alliteration of the ending marking more strongly the antithesis. Thus as *κατάκριμα* is a sentence of condemnation, so *δικαίωμα* will be a sentence of acquittal. This in fact amounts to justification.

17.] *Distinction the third*, also in KIND: that which came in by the *one sinner*, was the *reign of DEATH*: that which shall come in by the *One, Jesus Christ*, will be a *reigning in LIFE*.—'For (carrying on the argument from ver. 15, but not so as to make parenthetical [Rothe] ver. 16,—for δικαιοσύνης presupposes δικαίωμα) if by the transgression of the one man (the reading ἐν τῷ ἐνὶ παραπτώματι goes with ἀμαρτήματος for ἀμαρτήσαντος in ver. 16: both have evidently been corrections) death reigned by means of the one man, much more (logical,—a *fortiori*) shall they who receive the abundance of the grace and of the gift of righteousness (ver. 15) reign in life (eternal) by means of the One (Man) Jesus Christ.'—περισσεῖα answers to ἐπερισσεύειν, ver. 15: τῆς χάριτος, το ἡ χ. τοῦ θεοῦ; only here, as at ch. i. 5, the word signifies not only the grace flowing from God, but the same grace

implanted and working in man:—δωρεᾶς, to δωρεά there, but qualified by τῆς δικαιοσύνης, answering to δικαίωμα in ver. 16.—The present λαμβάνοντες, instead of λαβόντες, is not merely used in a substantive sense, *receptores* (as Fritz. and Meyer), but signifies that the reception is not *one act* merely, but a *continued process* by which the *περισσεῖα* is imparted. (So Rothe, De W., Thol.) ἐν ζωῇ βασ. 'Antithesis to ὁ θάνατος ἔβασ. We should expect ἡ ζωῇ βασιλεύσει, but Paul designedly changes the form of expression, that he may bring more prominently forward the idea of free personality. ζωῇ is not only corporeal (the resurrection) but also spiritual and moral,—as also in θάνατος we must include διὰ τῆς ἁμαρτίας ver. 12. βασιλεύσουσιν is brought in by the antithesis: but it is elsewhere used (see reff.) to signify the state of blessedness, partly in an objective theocratic import (of the reign of the saints with Christ), partly in a subjective moral one,—because *reigning* is the highest development of freedom, and the highest satisfaction of all desires." De Wette. 18.] *Recapitulation and co-statement of the parallel and distinctions*.—'Therefore (ἀρα οὖν, see reff., is placed by Paul at the beginning of a sentence, contrary to classical usage) as by means of one transgression (not, 'the tr. of one,' as Erasm., Luth., Calv., Koppe, Fritz., Thol., which is contrary to usage, and to ver. 17, where that meaning is expressed by τῷ τοῦ ἐνὸς παραπτώματι. In this summing up, the Ap. puts the antithetical elements as strongly and nakedly as possible in contrast: and therefore

v 2 Cor. x. 6. **ζωῆς.** ¹⁹ ὥς περ γὰρ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς ἀνθρώπου **ἁμαρτωλοὶ** κατεστάθηναι οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. ²⁰ νόμος δὲ παρεῖχθη, ἵνα πλεονάσῃ τὸ παράπτωμα. οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσ-
 v 2 Cor. x. 6. Heb. ii. 2 only. w ch. iii. 7 ref. x — 2 Pet. i. 8. 2 Mac. iii. 2. Dent. xxviii. 18. y ch. i. 5 ref. z Gal. ii. 4 only. f. παρεῖχθε λάθρα νεκρὸς ἐν τῶν τειχῶν, Polyb. H. 55. 8. a ch. vi. 1. 2 Cor. iv. 15 al. 2 Chron. xxiv. 11. b 2 Cor. vii. 4 only. See Mark vii. 57.

Cyp.,—19. for παρακ., υπακοης 91.—κατεσταθμεν 37-8 al lect 19 Cyp: καθεστηκεν 28.—aft ενος (2nd) add ανθρωπου D¹FG (δια της του εν. ανθρ. υπακ. FG) d¹ g (al latt) slav Iren-gr Aug, (somet om) Ambr, Bed (not Faustin Pac Sedul Ambrost).—20. νομος γαρ J (so Tisch: not ου γαρ below, as Scholz).—aft παρειχθη. ins εις το μεσον cyp*.—for πλεοναση, πλεονικτηση 109-78.—for παραπτ., αμαρτημα 36. 61 al lectt 13. 14: το

abridges 'the transgr. of one' and 'the righteousness of one' into 'one transgression' and 'one righteousness' it came upon (ἐγένετο, indefinite, being supplied) all men unto condemnation,—so also by means of One Righteous act (the Death of Christ viewed as the acme of His obedience, see Phil. ii. 8 = ἡ ὑπακοή τοῦ ἐνός below; not as in ver. 16,—nor Righteousness, as Thol., which would not contrast with παραπτ., a single act) it came upon all men (in extent of grace,—in posse, not in esse as the other) unto justification of (conferring, leading to) life.' 19.] 'For (in explanation of ver. 18) as by the disobedience of (the) one man the many (= πάντες ἄνθρωποι above, but not so expressed here, because in the other limb of the comparison πάντ. ἀνθρ. could not be put, and this is conformed to it: see there) were made (not 'were accounted as' [Grot. al.]: nor 'became by imputation' [Beza, Bengel]: nor 'were proved to be' [Koppe, Reiche, Fritz.]: see ref., and the notes, on the kind of sin spoken of in this whole passage, as being both original and actual) sinners (not ὑπὸ θνητοὶ κολάσει, as Chrys., Theophyl.). 'actual sinners by practice,' is meant, the disobedience of Adam having been the inlet to all this: comp. ἐφ' ᾧ πάντες ἥμαρτον ver. 12) so also (after the same manner or analogy likewise) by means of the obedience (unto death, see on last verse) of (the) One Man shall (future, because, as in ch. iii. 30, justification, as regards the many, is not yet completed. De W.) the many (= πολλοί, comp. Matt. xvi. 28, Mark x. 45, but thus expressed because πολλοί would not have answered in the other limb of the comparison. In order to make the comparison more strict, the πάντες who have been made sinners are weakened to the indefinite οἱ πολλοί, the πολλοί who shall be made righteous are enlarged to the indefinite οἱ πολλοί. Thus a common term of quantity is found for both, the one extending to its largest numerical interpreta-

tion, the other restricted to its smallest) be made (see above) righteous' (not by imputation merely, any more than in the other case: but 'shall be made really and actually righteous, as completely so as the others were made really and actually sinners.' When we say that man has no righteousness of his own, we speak of him as out of Christ; but in Christ and united to Him, he is made righteous, not by a fiction, or imputation only of Christ's righteousness, but by a real and living spiritual union with a righteous Head as a righteous member, righteous by means of, as an effect of, the righteousness of that Head, but not merely righteous by transference of the Righteousness of that Head: just as in his natural state he is united to a sinful head as a sinful member, sinful by means of, as an effect of, the sinfulness of that Head, but not merely by transference of the sinfulness of that Head).—See the whole question respecting πάντες and οἱ πολλοί treated in Tholuck's Comm. in loc. 20.] How the law (of Moses) came in, in the Divine economy.—'But (i. e. the two things spoken of ver. 19 did not simply and immediately happen) the law (of Moses: not law, in the abstract, nor 'the law of nature,' as Dr. Peile, —nor even the law of God in its general sense, as often in ch. i. ii.;—but here strictly THE LAW OF MOSES, as necessitated by vv. 13, 14 in this same argument) came in besides (besides the fact of the many being made sinners, and as a transition point to the other result: formed a third term, besides these two, in the summary of God's dealings with man: comp. προετιθη, Gal. iii. 19:—not πρὸς καιρόν ἰδοῦθαι, Theophyl.: not, came in between Christ and Adam (the fact, but not the interp.), as Theodoret and Calv.:—not = εἰς ἡλθεν merely), in order that (τελειῶς, its design,—not merely ἐκβατικῶς, its result, as Chrys., al.;—here, and every where else. So of ver. 21) the transgression (created by the law; for where no law,

σευσεν ἡ χάρις, ²¹ ἵνα ὥσπερ ^c ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις ^c βασιλεύσῃ διὰ δικαιοσύνης ^d εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

VI. ¹ Τί οὖν ἐροῦμεν; ^e ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις ^a πλεονάσῃ; ² μὴ γένοιτο. ^b οἵτινες ^h ἀπεθάνομεν τῇ ἁμαρτίᾳ, ⁱ πῶς ἐτι ^j ζήσομεν ἐν αὐτῇ; ³ ^k ἢ ^l ἀγνοεῖτε ὅτι ὅσοι ^m ἐβαπτίσθημεν ⁿ εἰς χριστὸν Ἰησοῦν, ^m εἰς τὸν

¹ — 1 Cor. xv. 19. Gal. iv. 9. ^j See ver. 11. Col. ii. 20. ^k — ch. iii. 29 ^l ch. i. 18 reff. vii. 1. m Matt. xxviii. 19. Acts xix. 5. 1 Cor. x. 2. xii. 13.

κακὸν Cyt.—21. for ἐν τῷ θ., in mortem v it (not tol) Tert, Pac Ruf Ambr.—for οὗ, ὁπου FG.—rec ουτω: txt ACG.—for βασιλεύσῃ, -σαι JK 47. 77. 121-31-37-40-43-70 all: add ἡ 71.—δια . . . ἡμῶν om 76. 124¹-79 al Thl: δ. τ. κ. ημ. ιησ. χρ. 93: χριστ. ιησ. B: τ. κ. ημ. om 7.

CHAP. VI. 1. rec ἐπιμενουμεν, with mss vss Chr Thdrt Thl Oec Tert al: ἐπιμενουμεν X K 1. 57. 68. 109 all lect 13 copt Gild: ἐπιμενουμεν J 93. 124 al: txt ABCDEFG 31-7. 46. 67². 71-3-7. 80-7-9 all d e latt (copt) Dam Aug.—ἵνα . . . πλεονασῃ om 32.—2. aft οἱτινες ins γαρ FG v it syrr ar-pol (not Tert al).—ζήσωμεν CFGJ 71. 93. 109-13-23 all Diod Chr (Mtt's ms.).—ἐν om 93.—add at end, καὶ πῶς ἀπεθανομεν Thdrt.—3. aft ἀγν. ins ἀδελφοι Thdrt.—εις χρ. βαπτ. 109 Thdrt.—ιησοῦν om B 31-9. 73. 109-18-20-24 al lect 8 Chr Thdrt Thl Ambr.: ιησ. χριστ. 80 Syr æth ar-pol: in Christo Jesu v it lat ff (exc Tert₁): txt ABCDEFGJK most mss vss Thdrt Oec Iren Aug-oft all.—

no transgression, ch. iv. 15:—not merely the *knowledge of sin*, but *actual transgr.*) might multiply.'—No possible objection can be taken to this statement by those who view the Law as a preparation for Christ. If it was so, then the effect of the Law, the creating and multiplying transgression, was *an end in the Divine purposes*, to bring out the necessity of One who should deliver from sin and bring in righteousness. 'But (this terrible end, the multiplying of transgr., was not, however, God's *ultimate end*: He had a further and gracious one) *where* ('when,' De Wette, after Grot., al.: but Tholuck justly remarks that instances of this meaning of *ὅν* in *prose* are wanting. In verse it seems to occur, Eur. Iph. Aul. 96, but even there may be rendered 'in the case, *where*') *sin* (the generic of the specific παράπτωμα) multiplied, (God's) *grace* exceedingly *abounded*' (not '*did much more abound*,' as E. V.: for words compounded with ὑπέρ have a *superlative*, not a *comparative* signification, e.g. ref. ὑπερλίαν, ὑπερικῶς, ὑπερψῶς, κ.τ.λ.),—and Paul often uses these compounds. The E. V. has likewise destroyed the force of the comparison by rendering the different words πλεονάζω and περισσεύω both by one word 'abound').

21.] *The purpose of this abounding of grace:—its ultimate prevalence and reign, by means of righteousness, unto life eternal.—That, as sin reigned* (the historic indefinite past, because the standing-point of the sentence is, *the restitution of all things hereafter*) *in death* (iv. of that in and by which the reign was exercised and shown: *death* was the central act

of sin's reign. He does not here say, '*death reigned by sin*,' as in vv. 12—14, because *sin* and *grace* are the two points of comparison, and require to be the *subjects*) *so also grace may reign by means of* (not *in* here, though it might be so, if δικαιος applied to *our being made righteous*; but as it applies to the *Righteousness of Christ* making us righteous, it is *did*) *righteousness, unto* (leading to) *life eternal through* (by means of) *Jesus Christ our Lord*.' ('Jam ne memoratur quidem Adamus, solius Christi mentio viget.' Bengel.)

CHAP. VI.—VIII.] THE MORAL EFFECTS OF JUSTIFICATION. VI. 1—14.] *No encouragement given hereby* (see ch. v. 20) *to a life in sin: for the baptized are dead to sin, and walk in a new* (vv. 1—7) *life, and one* (vv. 8—11) *dedicated to God*.

1.] 'What then shall we say?'—the introduction of a difficulty or objection arising out of the preceding argument, and referring to ch. v. 20. See ch. iii. 5. ἐπιμένωμεν, '*must we think that we may persist*,'—the deliberative subjunctive. So εἰπωμεν ἡ σιγῶμεν, Eur. Ion 758: παρίλθω δόμου, Med. 1275. See Kühner, Gramm. § 464, and note on ch. v. 1.—'*May we persist* in (our natural state and commission of) *sin*, that (God's) *grace may multiply*' (v. 20)?

2.] μὴ γέν. (see reff.), used of some inference in itself abhorrent from reverence or piety, or precluded by some acknowledged fact inconsistent therewith. The latter is here the ground of rejection. An *acknowledged fact* in the Christian life follows, which *precludes* our persisting in our sin.—'We who (οἱτι-

α Col. ii. 12
only 7.
ο ch. iv. 25
reff.
p See John xi.
40.
q ch. vii. 6
only. Esek.
xviii. 12.
r = Acts xxi.
21. w. 4v.
3 Cor. iv. 2.
x. 8. Eph. v. 2 al.

θάνατον αὐτοῦ ^m ἐβαπτίσθημεν; ^{4 n} συνετάφημεν οὖν αὐτῷ
διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὡς περ ὁ ἡγέρθη
χριστὸς ἐκ νεκρῶν διὰ τῆς ^p δόξης τοῦ πατρὸς, οὕτω καὶ
ἡμεῖς ἐν ^q καὶνότητι ζωῆς ^r περιπατήσωμεν. ⁵ εἰ γὰρ
σύμφυτοι γεγόναμεν τῷ ^s ὁμοιώματι τοῦ θανάτου αὐτοῦ,

ABCD
EFG
JK

s here only 3. Amos ix. 13. Zech. xi. 2. Jos. Antt. vi. 3. 3. t ch. i. 23. Phil. ii. 7.

4. for οὖν, συν 39 al.: *enim v d e* Syr (g has *δοῖν*) Ruf Pelag Ambrst Ambr Gaud Bed.
—for *δια τοῦ βαπτ.*, *post baptism* Tert.; add αὐτοῦ 17 Cyr (but somet aft *θανάτον*),—
καὶ *συναναστήμεν αὐτῷ* Orig 7: *συνετ . . . θαν.* om Iren: *εἰς τ. θ. δια τ. β.* 115.—
τον om D¹FG.—*δια* (υπο D¹ appy) τ. *δοξ.* τ. *πατρ.* (πνευματος Cyr) om Iren Tert Pac
Gaud Chrom: *per virtutem patris* Ambrost: *in gloriam patris* Pelag-comm.—5. for ἀλλα,
αμα FG v it latt-ff.—aft *αναστ.* ins αὐτοῦ FG g Syr al.—6. καὶ τοῦτο B: τοῦτ. δε 179

νες describing *quality*, not merely matter of fact) died (historic aorist, not perf. as in E. V.: the time referred to being that of our baptism) to sin (reff. and exx. in Westst.:—became as separate from and apathetic towards sin as the dead corpse is sep. from and ap. towards the functions and stir of life: *μένειν ἀκίνητον ὡς περ τὸν νεκρόν*, Chrys. 'Sin,' τῇ ἀμ. = as above), how any longer shall we live in it' (= *περιπατεῖν ἐν*—but not, as De W., *ζῆν* with a dative: *ζῆν ἐν τινι* is a further step than *ζῆν τινι*, implying *introition*, and not merely *sympathy*).

3.] 'Or (supposing you do not assent to the argument in the last ver., see reff.) are ye ignorant (the foregoing axiom is brought out into recognition by the further statement of a truth universally acknowledged) that all we who were (i. e. all of us, having been) baptized into Christ Jesus ('into participation of,' 'into union with,' Christ, in his capacity of Spiritual Mastership, Headship, and Pattern of conformity) were baptized into (introduced by our bapt. into a state of conformity with and participation of) His Death?'—The Ap. refers (1) to an acknowledged fact, in the signification, and perhaps also in the manner (see below) of baptism,—that it put upon us (Gal. iii. 27) a state of conformity with and participation in Christ;—and (2) that this state involves a death τῇ ἀμαρτίᾳ even as He died τῇ ἀμαρτίᾳ (ver. 10);—the meaning being kept in the back ground, but all the while not lost sight of, that the *benefits of His Death* were likewise made ours by our introduction into the covenant.

4.] A further explanation of the assertion in the last ver., proceeding (οὖν) on its concession by the reader.—'We were then (not the temporal but inferential 'then': q. d. You grant my last position: Well then, . . .) buried with Him (ἡμῶν καθάπερ ἐν τινι ράφῳ τῷ ὑδατι καταδύνωντες τὰς κεφαλὰς ὁ παλαδὸς ἀνθρώπου θάπτεται, καὶ καταδὸς κάτω κρύπτεται

δλως καὶ καθάπαξ, Chrys. on John iii. Tholuck) by means of our baptism into (His) death (τοῦ βαπτ. εἰς τὸν θάνατον belong together, not *συνετάφ.* εἰς τ. θ., which would hardly bear any sense. The absence of the art. before *εἰς* is no objection to this;—it is unnecessary, because no distinction from any other baptism is brought out, and τὸ βάπτ.-εἰς-τὸν-θάν. is connected as one idea); in order that, as Christ was raised from the dead by the glory (δόξα and δύναμις are cognate ideas; comp. the import of the Heb. *ו* and the LXX in Ps. lxxviii. 35 [lxvii. 34 LXX], Isa. xii. 2: and τὸ κράτος τῆς δόξης in Col. i. 11. The Divine δόξα includes all that manifests the Creator to the creature: and hence also His Almightiness. Tholuck.—The renderings 'in *Dei gloriam*' [Beza, Bretschneider], and 'because He is the image of the Father' [Dr. Burton, altern.], are inadmissible for *διά* with a gen.) of the Father (Theodoret makes ἡ δόξα τοῦ πατρὸς = ἡ οὐκεία θεότης of the Son, which is manifestly wrong), thus also we should walk in newness of life' (not = 'a new life';—nor are such expressions ever to be diluted away thus: the abstract *καινότητι* is used to bring the quality of *newness*, which is the point insisted on, more into prominence, comp. 2 Thess. ii. 11. 1 Tim. vi. 17. Winer, § 34. 2).—The comparison is not only (as Stuart) between our Lord's physical death and resurrection, and our spiritual; but reaches far deeper: see notes on vv. 10, 11.

5.] The Ap. confirms the last ver. by a necessary sequence, that *those who are united to Him in His Death, shall be also in His resurrection*.—'For (confirm.) if we have become united with the likeness of His Death (σύμφυτος = either (1) 'congenital,'—as *διὰ τὴν σύμφυτον δικαιοσύνην*, spoken of Samuel, Jos. Antt. vi. 3. 3,—or (2) 'cognate,' of like nature,—or (3) 'arising simultaneously,'—or (4) 'grown together,'—or (5) 'planted with,' 'consitus.' The rendering of Syr.

ἡ ἀλλὰ καὶ τῆς ἁναστάσεως ἐσόμεθα, ⁶ τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δοῦναι λέγειν ἡμᾶς τῇ ἁμαρτίᾳ. ὁ γὰρ ἀποθανὼν δεδικαίωται

Il. 29 only t.

xxi. 6. 1 Cor. ix. 10.

y ch. iii. 8 reff.

b Matt. vi. 24 al. Deut. xiii. 4 alex.

s gen., = ch. vii. 23, 24. viii. 13. Col. ii. 11.

c Acts xiii. 39 only.

u So 1 Cor. iv. 15. Hom. II. 2. 81, 2. Phil. iii. 10 al. Eph. iv. 22. Col. iii. 9. x Matt. xxvii. 44 i. Gal. a Luke

vss.—εσταυρωθῇ 238.—καταργησῇ A æth.—7. om Tert Ambrst Ambr ms, Ruf (text,

Vulg., Luth., E. V., 'planted together,' is inadmissible, -φυεῖν being not from φυεῖν but from φύω: as also is that of Erasmus and Calv.,—'insititii.' The fourth meaning, 'grown together,' 'intimately and progressively united,'—'coaluimus,' as Grot.,—seems here to apply best.—Obs. σύμφ. is to be connected with τῷ ὅμ., not with τῷ χριστῷ understood, as in ver. 6: in which case we should have to supply τῷ ὁμοιώματι again before τῆς ἀναστάσεως, which would be not only grammatically difficult, but would not correspond to the sense: for Christians, it is true, partake of the likeness only of Christ's death, but of His actual Resurrection itself, as the change of construction shows: see below), so shall we be also (ἀλλὰ after a hypothetical clause serves to strengthen the inference: see reff., and Hartung, Partikellehre, II. p. 40) with His Resurrection' (a change of construction: because it could not well have been said σύμφυτοι τοῦ ὁμοιώματος τ. θ. above, the gen. after adjectives compounded with σύν denoting the thing actually partaken [cf. Kühner, § 519, and Bernhardy, Syntax, p. 171: who cites examples in σύντροφος, Soph. Philoct. 203,—σύννομος, Eur. Hel. 1508,—σύμφωνος, Aristoph. Av. 658,—συμφύης, Plat. Legg. iv. p. 721,—συνήθης, ib. v. p. 739,—σύμψηφος, Cratyl. p. 398] and hardly the mere figure or likeness of it,—and similarly it could not well here be said σύμφ. τῇ ἀναστάσει, because the dat. would not be strong enough to denote the state of which we shall be actual partakers.—The future is used perhaps because of the inference, as a logical sequence,—'If, &c., . . . A shall = B:—' but more probably with a deeper meaning, because the participation in His Resurrection, however partially and in the inner spiritual life, attained here, will only then be accomplished in our entire being, when we 'shall wake up after his likeness').

6.] 'Knowing (recollecting) this, that our old man (former self, personality before our new birth,—opposed to καὶνός or νέος ἄνθρ., καὶνὴ κτίσις,—see Col. iii. 10. 2 Cor. v. 17. Eph. iv. 22–24,—not merely the guilt of sin, nor the power of sin, but the man. The idea is not Jewish, as Tholuck has shown: the passage quoted

from the Sohar-chadasch not bearing the meaning commonly given to it,—and if it did, that book itself being a production probably of the sixteenth century) was (at our baptism) crucified with Him (the great key to our text is Gal. ii. 20. As the death of the Lord Jesus was by crucifixion, the Ap. uses the same expression of our death to our former sinful self, which is not only by virtue of, but also in the likeness of, Christ's death,—as signal, as entire, as much a death of cutting off and putting to shame and pain), in order that (the aim and end of the εσταυρωθῆναι) the body of sin might be annulled ('τὸ σῶμ. τῆς ἁμαρτ. belongs together, and τῆς ἁμαρτ. is not to be joined with καταργ. as being = ἀπὸ τῆς ἁμαρτ. [Theodoret, Wahl];—nor is τὸ σῶμ. τ. ἁμ., 'the totality of sin' [Orig. 2, Theophyl. 1, Grot.];—nor 'the substance or essence of sin,' after the Heb. usage of טָרַח and נָפֶשׁ [Schöttg.]; nor, 'the mass of sin' [Thol. i.];—nor a mere figure to carry out the idea of being crucified with Christ [Calov., Wolf, Reiche, Olsh., Stuart (2), al.];—nor = ἡ σὰρξ τ. ἁμαρτ.; but 'the body, which belongs to or serves sin,' in which sin rules or is manifested, = τὰ μέλη, ver. 12, in which is ὁ νόμος τῆς ἁμαρτίας, ch. vii. 23,—τὸ σῶμα τ. θανάτου, ch. vii. 24,—αὶ πράξεις τοῦ σώματος, ch. viii. 13,—τὸ σῶμα τῆς σαρκός, Col. ii. 11.' De Wette: with whom agree Orig. (1), Theophyl. (2), Beza, Bengel, Meyer, Tholuck, Stuart (1), al. But as De W. further remarks, we must not understand that the body is the seat of sin, or at all events must not so understand those words as if the principle of sin lay in the body, which is not true, for it lies in the will.)

καταργηθῇ, 'might be rendered powerless' (annulled as far as regards activity and energy. The word occurs twenty-five times in Paul's Epp., and does not appear to signify absolute annihilation, but as above. Gregory of Nyssa has gone into the meaning in his discourse on 1 Cor. xv. 28 [Thol.]), 'that we should no longer serve (be slaves to) sin' (i. e. that the body should no longer be under the dominion of sin, see below, ver. 12). 7.] The difficulty of this verse arises from the Apostle having in a short and pregnant

cc = 2 Cor. v. ^c ἀπὸ τῆς ἁμαρτίας. ⁸ εἰ δὲ ^{cc} ἀπεθάνομεν σὺν χριστῷ, ABCD
 15. d πιστεύομεν ὅτι καὶ ^e συζήσομεν αὐτῷ, ⁹ εἰδότες ὅτι χριστὸς EFG
 d See Acts xv. 11 ref. ch. xiv. 2. f ἔγερθεὶς ἐκ νεκρῶν οὐκ ἔτι ἀποθνήσκει· θάνατος αὐτοῦ JK
 e 2 Cor. vii. 3. 2 Tim. ii. 11 only f. g ch. iv. 26 ref. g Luke xxii. 26. h ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ
 2 Cor. i. 24 al. h ὁ δὲ ζῇ, k ζῇ τῷ θεῷ. ¹¹ οὕτω καὶ
 L. P. Gen. iii. ὑμεῖς ¹ λογιζέσθε ἑαυτοὺς ^m νεκροὺς μὲν τῇ ἁμαρτίᾳ,
 16. h acc. obj., Gal. ii. 20. Rev. xviii. 7. i dat., Col. iii. 28 al. j = Heb. vii. 27. ix. 12. x.
 10 (1 Cor. xv. 6) only f. k See ver. 2 ref. l = and constr., ch. xiv. 14. Phil. iii. 18. Wisd.
 xv. 15. m constr., here only. see ch. vii. 8.

and does not notice it in comm.)—for γὰρ, δε d e.—8. for δε, γὰρ FG (*autem aut enim* g) tol: οὖν Syr slav.—σὺν om 21: ἐν 27. 32.—πιστεύομεν 39. 44 ar-ep: πιστεύσωμεν 123.—rec συζης. (see prolegg.): -ζήσωμεν CK 93. 109 al Thl: -ζήσομεθα FG.—for αὐτω, τῷ χριστῷ D¹EFG v (not demid tol nor v-Sixt) it Syr Aug₁ Bed (not Chr Thdrt Thl Oec Tert Aug, Ambr Pelag Ruf Sedul al.—9. καὶ θαν. arm Aug-somet.—κυριεύσει: 28 v-ed it latt ff: κυριεύη lect 8.—10. τῇ αμ. is joined to former απεθ. in 73.

sentence expressed a whole similitude, joining, as he elsewhere does in such cases, the subject of the first limb of the comparison with the predicate of the second. Fully expressed, it would stand thus: 'For, as a man that is dead is acquitted and released from guilt and bondage (among men: no ref. to God's judgment of him): so a man that has died to sin is acquitted from the guilt of sin and released from its bondage.' I express *δεδικ.* by this periphrasis in both cases, because I believe that all this is implied in it: 'is acquitted,' 'has his quittance,' from sin, so that Sin (personif.) has no more claims on him, either as a creditor or as a master: cannot detain him for debt, nor sue him for service. A larger reference is thus given to *δεδικ.* than the purposes of the present argument, which is treating of the power, not the guilt of sin, required: but that it is so, lies in the nature of *ἁμαρτία*, the service of which is *guilt*, and the deliverance from whose service necessarily brings with it *acquittal*.

8.—11.] *This new life must be one dedicated to God.* 8.] 'Now

(continuing the train of argument) if we have died with Christ, we believe that we shall also (the future as in ver. 5,—because the life with Him though here begun, is not here completed: and the πιστεύομεν used more of dogmatic belief, than of trust, though the latter meaning is not altogether absent) live with Him.'

9.] *What sort of a life with Christ is meant?* This and the following verse explains, by what we know of the Resurrection-life of Christ.—The only difficulty here is in οὐκ ἔτι κυριεύει, as implying that Death had dominion over Christ, which we know it had not: see John x. 17, 18; ii. 19. Acts ii. 24. But this vanishes, when we remember that our Lord by submitting to Death, virtually, and in the act of death,

surrendered Himself into the power of Death. Death could not hold Him, and had no power over Him further than by his own sufferance: but power over Him it had, inasmuch as *He died*. 10.] 'For (the proof of the foregoing) the death which He died (not 'in that He died,' as E. V., nor is δ for καὶ δ, either here or in Gal. ii. 20, but the accus. objective, governed by the verb. So also of δ δε ζῇ below) unto sin He died (De Wette well remarks that we must in expressing this verse abide by the indefinite reference to sin in which the death of Christ is placed; if we attempt to make it more definite, 'for sin,' or 'to that state, in which He suffered the punishment of sin,' we shall lose the point of comparison, which lies in 'to sin' and 'to God.' If we are to expand the words 'died to sin,' we must say that our Lord at death passed into a state in which He had 'no more to do with sin'—either as tempting Him (though in vain), or as requiring to be atoned for (this having been now effected), or as met by Him in daily contradiction which He endured from sinners) once for all (so that it is not to be repeated: see ref.); but the life which He liveth (see above) He liveth unto God' (indefinite again, but easily filled up and explained: to God,—as being glorified by and with the Father, as entirely rid of conflict with sin and death, and having only God's [properly so called] work to do,—as waiting till, in the purposes of the Father, all things are put under Him:—and to (for) God, as being the manifestation and brightness of the Father's glory). 11.] *An exhortation to realize this state of death unto sin and life unto God with Christ.* 'Thus (after the same manner as Christ) do ye also (imperative: Meyer only holds it to be indic.) account yourselves (better than 'infer yourselves to be,' as Chrys. and

^κ ζῶντας δὲ τῷ θεῷ ἐν χριστῷ Ἰησοῦ. ¹² μὴ οὖν ^α βα- ^{a = ch. v. 14}
 σιλευέτω ἡ ἁμαρτία ἐν τῷ ^ο θνητῷ ὑμῶν σώματι, ^ρ εἰς τὸ ^{o ch. viii. 11}
 ὑπακούειν ταῖς ^ι ἐπιθυμίαις αὐτοῦ. ¹³ μηδὲ ¹ παριστάνετε ^{1 Cor. xv. 59,}
 τὰ ² μέλη ὑμῶν ^{54, 2 Cor. iv.} ^{11, v. 4 only.} ^{Job xxx. 28,}
 ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ ^ρ παρα- ^{p Acts iii. 19,}
 στήσατε ἑαυτοὺς τῷ θεῷ ὥσεί ἐκ νεκρῶν ζῶντας, καὶ τὰ ^{vii. 12, ch. i.}
¹⁴ μέλη ὑμῶν ^{11, 20 al.} ^{ch. i. 34 reff.} ^{τ = ver. 16,}
 ὅπλα δικαιοσύνης τῷ θεῷ. ¹⁴ ἁμαρτία γάρ ^{Luke ii. 23,}
 ὑμῶν οὐ ^{ch. xii. 1,} ^{Mat. v. 29,} ^{20, James iii.} ^{5, 6, iv. 1}
 κυριεύσει· οὐ γάρ ἐστε ^{otherwise,} ^{a Gal. iv. 21.} ^υ ὑπὸ νόμον, ἀλλὰ ^υ ὑπὸ
 χάριν.

al 29. Paul only. Exod. xxix. 17 al.

t See 2 Cor. vi. 7. ch. xiii. 12. Jer. xxi. 4.

80 al-latt.—11. *ἡμεῖς* Aug.—rec aft νεκρ. μεν ins *ειναι* (*supplementary addn*), with JK &c vsa gr-lat-ff: bef νεκρ. μεν^αBC Cyr Dam (μεν v. Cyr Dam): om ADEFG 17. 178 al copt sēth Chr (Mt's ms.), Tert.,—rec at end add τω κυριω ημων, with CJK &c lect 25 copt Syr (but pref to χρ. ησο.) al Chr Thl Oec-text Ambrst (expr) Ruf: om ABDEFG 47¹. 177-9 al it flor harl demid tol sēth syr Bas Cyr Thdr Thl-Oec-comm Tert, Hil Aug Pelag Sedul Bed.—12. for αμαρτ., ο νομος sah.—τω om 238.—ημων 93.—επακουειν FG.—rec αυτη εν ταις εκθ. αυτου (appy a combination of the two readings), with CJK (most later mss) lect 25 syr ar-pol slav Chr Thdr Thl Oec (avrw 9. 23-5. 71, om 120: var al: εκθ. αυτης 115 Orig Thdr): αυτη, omg the rest, DEFG d¹ g Iren Tert Vict-tun: txt^αABC¹ 4¹. 39. 47. 67. 80. 179 al v d² copt sah syr ar-erp sēth arm Orig, (Meth in Epiph) Antioch Dam Jer Aug Sedul Bed (Pet and Ambr-text): om the whole aft υπακουειν 178 e Ambr Faustin.—13. rec ως (*corrtn to simpler word*), with DEFGJK most mss Chr Thdr Thl Oec: txt^αABC 16. 47. 73. 93 al Meth (in Epiph) Dam: add τους Syr syr*.—ζωντες D¹FG.—bef μελη, om τα B.—14. αμαρτ. . . κυριευσει om 76. 124¹.—for ου, ουκει 73. 80 sēth Chr Thdr Ambrst.—κυριευει 39. 73.—rec αλλ, with

Beza,—see reff. and on ch. iii. 28) dead (indeed) unto sin (as ver. 2 and following), but alive unto God in Christ Jesus' (i. e. 'by virtue of your union with Him': not *through* [διὰ] Christ Jesus; in this chapter it is not Christ's *Mediatorship*, but His *Headship*, which is prominent.—*ἐν* χρ. Ἰησ., is not [Reiche, Meyer, Fritz.] to be joined with both νεκρ. τῷ ἁμ. and ζῶντ. τ. θ., but only with the latter, next to which it stands, and of which it is literally and positively, whereas of the other it is only figuratively [τῷ ὁμοιώμ., ver. 5] and negatively true).

12, 13.] *Horatory inferences from ver. 11: from μὴ το τῷ ἁμαρτίᾳ, negative, answering to νικροῦς τῷ ἁμ.,—then positive, answering to ζῶντας τῷ θεῷ.*

12.] *Βασιλευέτω* answers to the imagery throughout, in which Sin is a master or lord. It is hardly right to lay a stress on it, and say (as Chrys.) οὐκ εἶπε μὴ οὖν ζήτω ἡ σὰρξ μηδὲ ἐνέργειτω, ἀλλ, ἡ ἁμαρτία μὴ βασιλευέτω· οὐ γὰρ τὴν φύσιν ἤλθεν ἀνελεῖν, ἀλλὰ τὴν προαίρεσιν διορθῶσαι: it is no matter of comparison between *reigning* and *indwelling merely*, but between *reigning* and *being deposed*.—But why τῷ θνητῷ ὑμ. σώματι? Orig., al. explain it 'dead to sin,' which it clearly cannot be. Chrys., Theodoret, Grot., and Reiche, suppose the word inserted to remind us of *the other life*, and the shortness of the conflict, or (Theophyl.) of the short-

ness of sinful pleasures; Köllner,—to point out that it is dishonourable to us to serve Sin, whose reign is confined to the *mortal* body; Fritzsche, 'quoniam, qui peccato ministrum se præbet, adhuc in *mortali* corpore hæerere nec nisi fragilis vitæ meminisse videtur'; De Wette, Tholuck, al. that the Apostle wishes to keep in view the connexion between *sin* and *death* on the one hand, and *that συζῆν which is freed from death* on the other. This last view seems the most probable. See 2 Cor. iv. 11 and note.—There is considerable uncertainty in the reading of the latter part of this verse. That which I have adopted is supported by the primary MSS. and has the approval of Lachmann, Tischendorf, Meyer, and De Wette.

13.] 'Nor render (see reff.; —as a soldier renders his service to his sovereign, or a servant to his master) *your* members (more particular than 'your bodies'; the individual members being instruments of different lusts and sins) as instruments (or, 'weapons,' as Vulg., most of the Greek exposit., and Luth., Calv., Beza, Tholuck, which latter defends this rendering by Paul's fondness for military similitudes, and by the occurrence of *ὀπλῶνα* below, ver. 23;—but, as De W. observes, the comparison here is to *servitude* rather than *soldiership*) of unrighteousness to sin; but render (the *present* imperat. above denotes habit,—the exhortation guards against the

v ch. iii. 9. 15^v Τί οὖν ; ἀμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ABCD
 xi. 7. ἀλλὰ ὑπὸ χάριν ; μὴ γένοιτο. 16 οὐκ οἴδατε ὅτι ᾧ EFG
 w ch. iii. 4 reff. ἵ παριστάνετε ἑαυτοὺς δούλους ἑῖς ὑπακοὴν, δούλοι ἔστε JK
 x ch. v. 16 reff. ᾧ ᾧ ὑπακούετε, ἦτοι ἀμαρτίας ἑῖς θάνατον ἢ ὑπακοῆς ἑῖς
 y attr. Luke ix. 36. Acts xxi. 24 al.

AD³(E?)J(K?) &c: txt BCD¹FG &c.—15. rec *αμαρτησωμεν*, with *mas* nrly Chr Thdrt (h l) Thl Oec: *ημαρτησαμεν* FG d³ e² g am harl: txt ABCDEJK 37-9. 46-7. 55. 71-7. 80-9. 91-3. 110¹-13-53 lect 8 al Clem (Thdrt, ?).—rec *αλλ*, with AD(E?)J(K?) &c: txt BCFG &c.—16. η οὐκ D¹FG 21¹ d¹ g demid flor harl¹ Sedul Bed (not Ambr Ambrst al).—οτι om 17.—δουλους om 17. 48¹ Apollinar in caten.—δουλοι υπακουετε om (see above) 17.—for ητοι, η sah.—εις θανατον om DE d e Syr sah ar-erp arm-venet Aug

recurrence of a devotion of the members to sin: this *arist* imperat., on the other hand, as in ch. xii. 1, denotes an *act* of self-devotion to God once for all, not a mere recurrence of the habit) yourselves (not merely your members, but your whole selves, body, soul, and spirit) to God, as alive from having been dead (as in vv. 4 ff. and Eph. ii. 1—5), and your members as instruments (see above) of righteousness to God' (dat. '*commodi*,' as indeed is *τη ἀμαρ.* above, the dat. after *παριστ.* being there left to be supplied, because of *τη ἀμ.* following).

14.] An assurance, confirming (by the *γάρ*) the possibility of the surrender to God commanded in the last ver., that *sin shall not be able to assert and maintain its rule in those who are not under the law but under grace.*—The future *κυριεύσει* cannot be taken as a command or exhortation, which use of the future would if not always, yet certainly here, require the second person,—and would hardly suit a personification like *ἀμαρτία*.—The second part of the ver. refers back to ch. v. 20, 21, where the law is stated to be the multiplier of transgression,—and accords with 1 Cor. xv. 56, *ἡ δύναμις τῆς ἀμαρτίας, ὁ νόμος*. The stress is on *κυριεύσει*: q. d. 'Your efforts to live a life of freedom from the tyranny of sin shall not be frustrated by its after all tyrannizing over you and asserting its dominion: for ye are not under that law which is the strength of sin, but under that grace (here in the widest sense, justifying and sanctifying,—grace in all its attributes and workings) in which is no condemnation,' ch. viii. 1.—It will be seen from the above, that I interpret *κυριεύσει* rather of the *eventual* triumph of sin by obtaining domination over us, than of its reducing us under its subjection as servants in this life. This is necessary, both to fit this verse into the context, and to suit the question which arises in the next. See Calvin's masterly note. So also Tholuck and De Wette. (The discussions [in Stuart and al.] as to whether *νόμ.* is the moral or ceremonial law, and as to whether we are bound by the

former, are irrelevant here: the assertion being merely that of the general *matter of fact*, about which there can be no question, that we [Christians] are not *under the law*, placed in a covenant of legal obedience, but under grace,—placed in a covenant of justification by faith and under the promise of the indwelling Spirit—subjects of a *higher law*—even the *law of the spirit of life in Christ Jesus*, ch. viii. 2. Whether we are bound by the law, and how far, depends on how far the law itself spoke the immutable moral truth of God's government of the world, or was adapted to temporary observances and symbolic rites now abolished,—the whole of which subject is not under consideration here. I make these remarks to justify myself for not entering into those long and irrelevant discussions with which many of our commentaries are interrupted, and the sense of the Apostle's argument confounded.)

15—23.] *The being under grace* (freed from the condemnation of sin) *and not under the law, is no encouragement to sin: for* (vv. 16—19) *we have renounced the service of sin, and have become the servants of righteousness: and* (vv. 20—23) *the consequences of the service of sin are terrible and fatal, whereas those of the service of righteousness are blessed and glorious.*

15.] τί οὖν (sc. *ἵνα*) ; = τί οὖν *ἱροῦμεν*; ver. 1. *ἀμαρτησωμεν*] *Must we imagine that we may sin? 'may we sin?'*—the *ar.* because he is speaking of committing acts of sin: on the deliberative subjunctive, see ver. 1.—This question is not, any more than that of ver. 1, put into the mouth of an objector, but is part of the Apostle's own discourse, arising out of what has preceded, and answered by him in the following verses.

16.] 'You are the servants either of God or of sin,—there is no third course.' The former part of the ver. as far as *ὑπακούετε* reminds them merely of an universal truth,—that the yielding ourselves servants for obedience to any one, implies the *serving*, being (in reality) the servants of such person. Then

δικαιοσύνην; ¹⁷ χάρις δὲ τῷ θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας ^a εἰς ὃν ^b παρεδόθητε ^c τύπον ^d διδαχῆς, ¹⁸ ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ^e ἐδουλώθητε τῇ δικαιοσύνῃ. ¹⁹ ἀνθρώπινον λέγω διὰ τὴν ^f ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ ^g παρέστῆσατε τὰ ^h μέλη ὑμῶν ⁱ δούλα τῇ ^j ἀκαθαρσίᾳ καὶ τῇ

^a John viii. 32, 36. ver. 22. ch. viii. 2, 21. Gal. v. 1 only f. ^b 2 Mac. i. 37. ^c Acts vii. 6. ^d 1 Cor. ix. 19 al. Gen. xv. 18. ^e Acts xvii. 25 reff. See ch. ii. 5. ^f h — 1 Cor. ii. 3. Heb. v. 2. vii. 28. ^g 1 ver. 18. ^h adj. here only. Eur. Hecub. 137. ⁱ k ch. i. 24. Eph. iv. 19 reff. ^j Acts viii. 37 (rec.). ^k 1 Tim. i. 5. ^l 2 Tim. ii. 22. ^m 1 Pet. i. 22. ⁿ constr., ch. i. 24. ^o Acts xxi. 5. reff. ^p Winer, § 24. ^q 2. ^r (Acts xxi. 11. 25) 3 Mac. iii. 36. ^s Acts ii. 42 al.

(Ruf-comm ?): *ad peccatum* Prædest.—for *εις δικ.*, *justitiæ* d: *g* has both.—17. *χαρις* G¹: *gratias* v f.—*οτε* 109.—*υπακούσατε* 238.—*καθαρὰς καρδίας* A 13. 26 al ar-pol (*ex toto corde* meth) Chrj (but not h l text nor comm).—*αφτ καρδ.* add *υμων* sah.—for *ον*, δ 109: *η* 44.—*εις τυπον* 17.—18. for *δε*, *ουν* C 37. 118 ar-pol *meth* arm: *om* 37-9. 62 al lect 12 tol (al latt) *copt* (re Syr *meth* ?): for *ελευθ.* ... *αμαρτ.*, *credentes autem in Christum* Ambrst.—19. for *μελη*, *βειλη* 37 (and in ver 13): *σωματα* 3. 49. 57: *animas* arm (but not arm-venet): add *της σαρκος* Chr.—for *δουλα* (twice), *δουλευειν* FG v it

this is applied in the form of a dilemma, implying that there is no third service, q.d. 'Now this must be true of you *with regard either to sin or to God.*' 'Know ye not, that to whom ye yield yourselves servants with a view to obedience, his servants ye are to whom ye obey, (and in this case) either (*ἥτοι*—*h* only occurs here in N. T. *ἥτοι* in alternatives is exclusive, cf. Herod. i. 11, *διδωμι αἰρεσιν, ὁκοτήην βούλει τραπέσθαι* ... *ἥτοι κύνον γε τὸν ταῦτα βουλεύσαντα δεῖ ἀπόλλυσθαι, ἥ σέ, τὸν ἐμὲ* ... Isocr. *ἀντιδ.* p. 317, *ἤλθεν ἂν ἡτοι κατηγορήσαν ἡ καταμαρτυρήσαν*, and see Hartung, *Partikellehre*, ii. 355 f.) (*servants*) of sin, unto death ('with death as the result,'—not physical death merely, nor eternal death merely, but DEATH in its most general sense as the contrast to *righteousness*,—the state of misery induced by sin, in all its awful aspects and consequences:—and so throughout this passage and ch. vii.), or of obedience (*τοῦ θεοῦ*, sc.—obedience to Him who alone ought to be obeyed) unto righteousness?' (with righteousness as its result; not imputed merely, nor implanted merely, but RIGHTEOUSNESS in its most general sense as the contrast to *death*,—the state of blessedness induced by holiness, and involving in it, as a less in a greater, *eternal life*: and so throughout this passage).

17, 18.] The dilemma solved for them by reference to the matter of fact: *that they were once servants of sin, but on receiving the gospel, obeyed its teaching: and consequently were freed from the service of sin, and became the servants of righteousness*:—and this in the form of a thanksgiving to God, Whose work in them it was: so also 1 Cor. i. 14.—There is a stress on *ἥτοι*, as referring to a *state past*. So Eph. v. 7: on account of which stress apparently the *μὲν*, which would naturally follow it, is omitted.

17. *ὅτι*. . . . *διδαχῆς*] Attr.: the simple constr. would be *ὑπηκούσατε τῷ τύπῳ τῆς διδ.* *εις ὃν* (or) *ὃν παρεδόθητε*, 'ye obeyed (*ὑπ.* on account of ὑπακοή above) from the heart (reff.) that form of teaching (so *μόρφωσις*, ch. ii. 20; see 2 Tim. i. 13: most probably used of the practical *norma agendi* accompanying the doctrine of the gospel; so Calv., Luth., Beza, Reiche:—De W. thinks it is the Pauline form of teaching, of justification by faith, distinguished from the Judaistic) to which ye were delivered' (this inversion to the passive agrees admirably with *τύπος*, as a mould, exemplar, or pattern after which they were to be fashioned: so *κατὰ τὰ δόγματα τυποῦσθαι*, Arrian. *Enchir.* ii. 19 [Thol.]: and Beza,—"hoc dicendi genus magnam quandam *emphasin* videtur habere. Ita enim significatur evangelicam doctrinam quasi instar typi *cujusdam* esse, cui veluti immittamur, ut ejus figuræ conformemur, et totam istam transformationem aliunde provenire.' [Thol.] And Chrys. remarks, *τὸ παραδοθῆναι, τὴν τοῦ θεοῦ βοηθειάν αἰνιττεται.*) 18. *ἐλευθ.*

... *δικαιοσ.*] 'And (this ver. is closely united with the foregoing; Rückert, Reiche, and Meyer think that it might be stated as a syllogistic conclusion, of which the dilemma is the major, and the fact of ver. 17 the minor) having been freed from sin, ye were enslaved (see on next ver.) to righteousness.'

19.] For the expression *ἐδουλώθητε* the Ap. apologizes: 'it is not literally so; the servant of righteousness is *no slave*, under no yoke of bondage; but in order to set the contrast between the former and the new state better before you, I have used this word: 'I speak as a man (according to the requirements of rhetorical antithesis) on account of the (intellectual, as De W. and Thol.: not moral, as Meyer and Olsh.)

1 ch. iv. 7 ^{reff.}
m ch. v. 16 ^{reff.}
Acts xi. 18.
n 1 Cor. i. 30
16, Paul,
except 1 Pet.
i. 2.
o dat., 1 Cor.
xlv. 30, ver.
3 ^{reff.} Winer,
§ 31. 3 a.
p ch. i. 18 ^{reff.}
q = Luke ii. 47.
Jer. ii. 12.
r ch. i. 16 ^{reff.}
s = 2 Cor. xi. 15.
Phil. iii. 19.
1 Pet. i. 9.
1 ἀνομία ^m εἰς τὴν ἀνομίαν, οὕτω νῦν ¹ παραστήσατε τὰ ^{ABCD}
μέλη ὑμῶν ⁿ δούλα τῇ δικαιοσύνῃ ^m εἰς ⁿ ἁγιασμόν. ²⁰ ὅτε ^{EFG}
γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ὁ ἐλεύθεροι ἦτε τῇ δικαιο- ^{JK}
σύνῃ. ²¹ τίνα οὖν ^p καρπὸν εἶχετε τότε; ἢ ἐφ' οἷς νῦν
ἐπαισχύνεσθε, τὸ γὰρ ^q τέλος ἐκείνων θάνατος. ²² νυνὶ
δὲ ὁ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, ^r δουλωθέντες δὲ
τῷ θεῷ, ^s ἔχετε τὸν ^p καρπὸν ὑμῶν ^t εἰς ⁿ ἁγιασμόν, τὸ δὲ
1 Pet. i. 9. t Acts xi. 18 ^{reff.} a ver. 19.

lat-f (not Tert Jer).—for ακαθ., ἁμαρτια 34.—εις τ. ἀνομ. om B some lectt al Syr ar-erp Sedul Ruric.—οὕτω και 7. 117 tol al-latt Syr arm alav (not mod) Tert, Sedul.—νυν om 31 syr* : δη 76.—for δούλα (2nd), οπλα A.—for δικαιοσ., αγιασυνη 49.—21. for ουν, γαρ tol al-latt Chr Ambrst.—τοτε om 39 Tert.—το μεν γαρ BD¹EFG 73 al syr Thdr Chr (Mtt's mss) : txt ACD³JK mss nrly (appy) vss nrly Clem Chr Thl Oec lat-f.—at end add εστιν FG vss.—22. for δε τω θεω, τη δικαιοσυνη 29 æth.—aft τελος ins αυτου

weakness of your flesh (i. e. 'because you are σαρκικοί and not πνευματικοί, and want such figures to set the truth before you.'—Orig., Chrys., Theodoret, Calv., Estius, Wetst., al., take these words in a totally different sense: 'I require of you nothing which your fleshly weakness will not bear'): for (explanatory of ἰδουλῶθ.) like as ye have rendered up your members (as) servants to impurity and to lawlessness (two divisions of ἁμαρτία—impurity, against a man's self,—lawlessness, against God), unto lawlessness (both which, ακαθ. and ἀνομ., lead to ἀνομία, result in it: 'qui iustitiae serviant, proficiunt: ἀνομοι, iniqui, sunt iniqui, nihil amplius.' Bengel: not 'from one ἀνομία to another,' as Oecum., Theophyl., Luth., Grot., Erasm., al.: because [De W.] ἀνομία is not an act, but a principle) so now render up your members (as) servants to righteousness (see ver. 16) unto (leading to, having as its result, perfect) holiness'—(contrast to ἀνομία, and both embracing their respective consequences).

20.—23.] As a further urging of the above exhortations, the Ap. contrasts the end of their former life with that of their present.

20.] γὰρ introduces a motive for the foregoing: but the ver. belongs to the following: for ver. 22 is the contrast to it. Meyer and Fritz. think it to be an explanation of ver. 19, but are certainly mistaken. 'For when ye were servants of sin, ye were free in relation to (dat. of regard or reference, Winer, § 31. 3) righteousness.'—There is doubtless a latent irony in the use of ἐλεύθεροι here; but it must not be brought out too strongly: it does not appear, till the end of that freedom is declared.

21.] 'Well then, ye were free: and what was the benefit?' οὖν concedes and assumes.—There are two ways of

pointing: (1) that of E. V., carrying on the question to ἐπαισχύνεσθε, and supplying ἐπ' ἐκείνοις before ἐφ' οἷς, adopted by Chrys., Oec., Vulg., Beza, Grot., Estius, Bengel, Reiche, Meyer, Fritz., Stuart, al. But this though good as far as constr. is concerned, is inconsistent with the N. T. meaning of καρπός, which is 'actions,' the fruit of the man considered as the tree, not 'wages' or 'reward,' the fruit of his actions: see below, ver. 22, and ch. i. 13, note. So even Phil. i. 22 (see note).—So that I much prefer (2) the punctuation of Syr., Theodoret, Theophyl., Luth., Melancth., Koppe, Flatt., Tholuck, Rückert, Köllner, Olsh., Lachm., Griesb., De Wette, al.,—placing the interrogation at τότε, and making ἐφ' οἷς ν. ἐπαισχ. the answer. 'What fruit then had ye at that time? (Things, deeds) of which ye are now ashamed.'

τὸ γὰρ τέλ. ix. 8.] the reason of their present shame. 'For the end (= virtually ὁπῶντα, ver. 23, and would be a mere repetition of καρπός on the first method of punctuation above) of those things (those καρποί consisting of sinful acts) is death (death in the widest sense, see note on ver. 16,—physical, which has been the end of sin, in which we all are involved,—and spiritual and eternal, which will be the end of actual sin if followed out).

22.] Contrast of your present state to that former one:—'freedom from sin as a master,—servitude (comp. ἀνθρώπινον λίγω, ver. 19) to God (a higher description than merely δικαιοσύνη, the actual antithesis to ἁμαρτία, ver. 18. The devil, as the corresponding antithetical Power, seldom appears in the teaching of Paul: and only in casual expressions, as Eph. iv. 27; vi. 11. 2 Tim. ii. 26),—fruit (see on καρπός, above 21.—and remark τὸν καρπὸν, your fruit, fruit actually brought forth, q. d. ἔχετε

τὸ τέλος ζωὴν αἰώνιον. ²³ τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. VII. ¹ ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ; ² ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. ³ ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα

vi. 18, 22. 2 Cor. xi. 8. e gen. of reference, John v. 29, b. 2 Cor. ix. 18. Mark i. 4 al. Winar, i. 80, 2. b. f. ch. v. 13 al. 10. Paul only. g Matt. xii. 30. James iv. 4. 2 Pet. ii. 14 only. 2 Esch. xv. 22 al. 12. h — Acta xi. 26 only. ἐχρημάτισε βασιλεὺς, Diod. Sic. xi. 58. i — here only. Levit. xxii. 12. Deut. xxiv. 2. Jer. iii. 1.

arm.—23. του θεου om 28.

CHAR. VII. 1. for του ανθρ., in homine v d g.—2. bef νομω, ins οντι Orig.—3. aft ζωντος, add χρ G.—χρημ. μοιχ. D(E?) FG v it al Jer al: χρηματίζει al slav Chr Thdrt: add η γυνη A Copt Orig, Chr.—ο ανηρ αυτης FG (Tisch: not D as Scholz and Lachm) v Syr ar-erp lat f (not d Tert).—απο του νομ. om 76: add του ανδρος 17 v harl (not

καρπὸν, καὶ ὁ καρπὸς ὧν ἀγιασμός) unto (leading unto perfect) sanctification,—and the end (governed by ἔχει) life everlasting.

23.] The ends of the two courses placed pointedly and antithetically, and the inherent difference, that whereas 'death' (see above) is the wages (ὄψ. = pay, or ration, of soldiers; compare the similitude in ver. 13, and remarks there) of sin, earned and paid down,—eternal life is no ὀψώνιον, nothing earned, but the free gift of God to His soldiers and servants;—and that in (not 'through,'—true enough, but not implied in *in*, see above on ver. 11) Christ Jesus our Lord.

VII. 1—6.] The explanation and proof of the assertion ch. vi. 14, οὐκ ἔστε ὑπὸ νόμου, ἀλλ' ὑπὸ χάρις: the answer to the question of vi. 15 having occupied vv. 16—23.

1—4.] The Christian is dead to the law by being dead with Christ, and has become His.

1.] Connect with vi. 14, which is in fact the sentence immediately preceding. Reiche and Meyer connect with vi. 23; 'The gift of God is eternal life in Jesus Christ our Lord: this you can only doubt by being ignorant,' &c.:—Krehl believes ch. vii. to be the expansion of 'Death is the wages of sin,'—and ch. viii., of 'the free gift of God is eternal life.' But not only does this division not hold, for much of ch. viii. regards the conflict with sin and infirmity,—but the prominence of νόμος as the subject here forbids the connexion with ὀψώνια τῆς ἁμαρ. θάνατος.—The steps of the proof are these: The law binds a man only so long as he lives (ver. 1):—e.g. a married woman is only bound to her husband so long as he lives (vv. 2, 3):—so also the Christian being

dead with Christ and alive to Him, is freed from the law (ver. 4).

ἀδελφοί] Not addressed particularly to Jewish Christians: see below: but generally to the Roman church.

γινώσκουσιν γ. νόμ. λαλ.] 'For I am speaking (writing) to men acquainted with the law': i.e. the persons to whom I address this epistle are such as know the law: not 'I speak to those who know the law,' as if he were now addressing a different class of persons,—which would require τοῖς γὰρ γινώσκουσιν τὸν νόμον τοῦτό φημι, see Gal. iv. 21.—Nor does the knowledge of the law here affirmed of the Romans prove that the majority of them were Jewish Christians: they may have been Gentile proselytes: see below on ver. 4.

ὅτι ὁ νόμ. κυρ. τοῦ ἀνθρ. . . .] 'that the (Mosaic: for of that, and not of any other law, is the whole argument) law hath power over a man (not ὁ νόμ. τοῦ ἀνθρώπου, 'a man's law,' and κυριεύει: absolute, 'has dominion,'—as Hamm. and Dr. Burton, which is very questionable Greek and still worse sense) as long time as he' (the man, see vv. 4 and 6:—not the law, as Origen, Erasmus, Grot, Estius, al., which would introduce the irrelevant question of the abrogation of the law, whereas the whole matter in argument is the relation of the Christian to the law).

2.] 'For (not merely = e.g. but, as Thol., the example is itself a proof), the married (ref.) woman is bound by the law to the living husband: but if the husband have died, she is set free from (lit. annulled from) the law of ('regarding,' comp. reff. and ὁ νόμος τοῦ λεπρού, Levit. xiv. 2) the husband.'

3.] 'And accordingly (ἀρα οὖν, 'from the

ἔστιν ^d ἀπὸ τοῦ νόμου, ^j τοῦ μὴ εἶναι αὐτὴν ^e μοιχαλίδα, ABCD
EFG
JK
^h γενομένην ἀνδρὶ ⁱ ἑτέρῳ. ⁴ ὥστε, ἀδελφοί μου, καὶ ὑμεῖς
^k ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς
^l τὸ ^m γενέσθαι ὑμᾶς ⁿ ἑτέρῳ, τῷ ἐκ νεκρῶν ^o ἐγερθέντι, ἵνα
^p καρποφορήσωμεν τῷ θεῷ. ⁵ ὅτε γὰρ ἦμεν ἐν τῇ ^q σαρκί,
^r τὰ ^s παθήματα τῶν ^t ἁμαρτιῶν τὰ ^u διὰ τοῦ νόμου
^v ἐνηργεῖτο ἐν τοῖς ^w μέλεσιν ἡμῶν ^x εἰς τὸ ^y καρποφορῆσαι

tol) Ambrst Ambr Sedul Ruf Pelag (not Tert Hil).—του το ερεω om 103-78 al.—4. for του σωμ., της χαριτος 238.—ανδρι ετερω 48. 61-6-marg 72. 121-22 marg all slav-ms Pelag: *alterius qui v d g: ejus qui Hil.*—καρποφορεσωμεν and -φορεσαι FG: *ut mortificetis Deo Pelag.*—5. ημην D¹.—bef τη σαρκ. om εν FG.—τα δια τ. νομ. om 92¹: for

same consideration, it follows that') while her husband lives, she shall be called (ref.:—and on this use of the future, as declaring what shall follow on a condition being fulfilled, Winer, § 41. 6) an adulteress, if she attach herself to (become the wife of) another husband: but if her husband have died, she is free from the law (τοῦ ἀνδρός), so that (it matters little whether τοῦ μὴ is the result or the purpose; it is better always to keep the latter in view, and to regard the result in such sentences as for the moment spoken of as the purpose to which its constituents contributed) she is not an adulteress, (for) having attached herself to another husband.—So far all is clear. But when we come to the application of the example, *this* must carefully be borne in mind, as tending to clear up all the confusion which has here been found by commentators:—that the Ap. is insisting on the fact, that DEATH DISSOLVES LEGAL OBLIGATION: but he is not drawing an exact parallel between the persons in his example, and the persons in his application. The comparison might be thus made in terms common to both: (1) *Death has dissolved the legal obligation between man and wife: therefore the wife is at liberty to be married to another:—* (2) *Death has dissolved the legal obligation between the law and us: therefore we are at liberty to be married to another.* So far the comparison is strict. Further it will not hold: for in the example, the *liberated person is the survivor*,—in the *thing treated, the liberated person is the dead person*. And so far from this being an oversight or an inaccuracy, it is no more than that to which, more or less, all comparisons are liable; and no more can be required of them than that they should fit, in the kernel and intent of the similitude. If it be required here to apply the example

further, there is no difficulty nor inconsistency in saying (as Chrys., al.) that our first Husband was the Law, and our second is Christ: but then it must be carefully borne in mind, that we are freed, not by *the law having died to us*, (which matter here is not treated) but by our *having died to the law*.—It is not necessary with Calv. and Tholuck, to suppose that in ver. 4 there is an euphemistic inversion, 'we are dead to the law,' instead of 'the law is dead to us;' indeed such a supposition would, from what is said above, much weaken the argument, which rests on our *being slain with Christ*, and so *freed from the law*. 4.] 'So that (inference both from ver. 1, the general fact, and vv. 2, 3, the example) my brethren, ye also (as well as the woman in my example, who is dead to the law of her husband) were slain to the law (crucified, see Gal. ii. 19, 20. The more violent word is used instead of ἀπεθάνετε, to recall the violent death of Christ, in which, and after the manner of which, believers have been put to death to the law and sin,—and the *historic aorist*, to remind them of the great Event by which this was brought about) by means of the (crucified) Body (comp. διὰ τῆς προσφοράς τοῦ σώματος τοῦ Ἰησ. χρ., Heb. x. 10) of Christ, that you should become (the property) of another, (even) of Him who has been raised from the dead (alluding both to the comparison in vv. 2, 3, γίνηται ἀνδρὶ ἑτέρῳ, and to ch. vi. 4, δ, ἵνα ὡς κ. ἡγέρθη χριστός, κ.τ.λ.), that we should (here strictly final, as Thol., Meyer, De W., &c. Not merely *ecclastic*, as Fritzsche) bring forth fruit (alluding to καρπὸν, ch. vi. 22, and at the same time [Luke i. 42] carrying on the similitude of marriage. Not that this latter must be pressed, for there is only an allusion to it: nor on the other hand need the least objection be raised to such an understand-

τῇ θανάτῳ ὁ νυνὶ δὲ ὑποκατηργήθημεν ἀπὸ τοῦ νόμου, ^{v. ver. 2.}
 ἀποθανόντες ἐν ᾧ ὑποκατεχόμεθα, ὥστε δουλεύειν ἡμᾶς. ^{w = John v. 4.}
 ἐν τῇ καινότητι τοῦ πνεύματος καὶ οὐ τῇ παλαιότητι τοῦ γράμματος. ^{ch. i. 18 ref.}
 7 Τί οὖν ἐροῦμεν; ὁ νόμος ἀμαρτία; μὴ γένοιτο. ^{x ch. vi. 6 ref.}
^{y ch. vi. 4 ref.}
^{z ch. ii. 29 ref.}
^{a here only}
^{Eurip. Hel.}
¹⁰⁶²
^{b ch. lii. 4 ref.}

του ν., της σαρκος Dial.—εν om 93.—καρποφορεῖν 17.—6. rec αποθανοντος (see note), with B? al? : for αποθ., του θανατου DEFG v (exc am!) it latt mentd by Ruf (but Ruf expr disapproves) Jer all: txt A(B?)CJK 17. 39. 44. 72-3-7. 80-9. 91-2. 106-8 to 11-13 al am! syrr copt arr æth arm slav Goth Bas Cyr Chr Thdrt Dam al Tert Ruf-expr Pelag (appy).—κατεχόμεθα 62. 71 æth.—ημεας om BFG: ins ACDEJK mss appy Chr Thdrt al: add θεω slav Tert Aug.—7. ερομεν om 36 Orig Chr, (not Clem Tert): add

ing of the words, as any one conversant with St. Paul's way of speaking on this subject will at once feel: comp. 2 Cor. xi. 2. Eph. v. 30—32 to (dat. commodi, 'to the honour of') God.' 5, 6.] *In the fleshly state (before we died with Christ) sinful passions which were by the Law worked in us and brought forth fruit to death: but now that we are dead to the law, we are no longer servants in the slavery of the letter but in the newness of the spirit.*—The Law (v. 20, alluded to again vi. 14) was the multiplier of sin. To this thought, and the inferences from it, the Ap. now recurs, and contrasts the state under the law in this respect, with that of the believer in Christ. 'For when we were in the flesh (= 'under the law': so almost all comm., ancient and mod.,—exc. Beza, Bengel, Reiche, and Thol., who take it to mean the mere fleshly state, in which the Spirit is not yet energizing, and Ambrst., Calov., Olsh., al., who interpret it the state of the unregenerate. But how does *ἐν σαρκὶ* denote 'under the law'? Some say, on account of its carnality, as more or less Theodoret, Oec., Hammond, Grot., al.: some, on account of the power of sin under the law,—as Chrys., Theophyl., Calv., al.: best of all is it to understand it, with Rückert, Köllner, Meyer, Fritz., De Wette, as pointing to the period before death with Christ, in which we were sensual and sinful: so that *ἐν σαρκὶ εἶναι* forms a contrast with *θανατωθῆναι*. But, as De W. observes, it must not with Fritz. be rendered 'quum viveremus,' as this is never the sense of *ἐν σαρκὶ εἶναι*,—not even 2 Cor. x. 3: nor, I may add, Phil. i. 24) the incitements ('passions of sins,' objective gen. which led to sins: not by hendiads for *παθημ. ἀμαρτωλά*, which, as always, destroys the force) to sins, which were by means of the law (the incitements,—not the sins, in this place, though ultimately it was so, the incitement leading to the sin. The full meaning of *διὰ τοῦ νόμου* must be kept, 'which were by means of the law': i. e. the law occasioned them. Locke argues for the

rendering, 'under the law,' 'in the time of the law,' which would destroy the force of the argument connecting the law with sin, here put so strongly as to require the question of ver. 7) wrought ('energized': not pass., but middle) in our members (the instruments of sin, ch. vi. 13) to the bringing forth of fruit (see on τοῦ μή ver 3: the *καρποφ.* was the final object of their energizing, not the mere result.—In *καρποφ.* here, the allusion to *progeny* is very distant if it exists at all. Meyer makes it refer to an adulterous state, and personifies *θάνατος*; but this can hardly be) unto death' (only a verbal antithesis to τῇ θανάτῳ:—'whose end was death'): 6.] 'But now (opposed to ὅτε, ver. 5) have we been delivered (annulled) from the law, having died (to that) wherein we were held (the reading *ἀποθανόντες* cannot even be brought into discussion, as it appears to be only a conjecture of Beza's, arising from a misunderstanding of the text,—see above on ver. 1: the other reading, τοῦ θανάτου, is a correction to suit ver. 5. So that *ἐν ᾧ* either refers directly to νόμου; ἀποθανόντες being absolute and parenthetic, or we must understand *ἐκείνῳ* aft. ἀποθ. I prefer the latter, as suiting better the style of the Ap. and the whole connexion. The omission of the demonstrative pron. probably is occasioned by a desire to give especial prominence to the fact of ἀποθανόντες, or perhaps on account of the prepos. ἀπό in composition, as in ch. x. 14, πῶς οὖν ἐπικαλίσσονται εἰς θν οὐκ ἐπιτεύσαν;), so that we serve (not 'should serve,' as E. V.: the pres. describes the actual state:—understand 'God' after serve) in the new life of the Spirit (i. e. of the Holy Spirit of God, who originates and penetrates the Christian life:—the first mention of the Spirit so much spoken of in ch. viii) and not in the old life of the letter (the law being only a collection of precepts and prohibitions, but the Gospel a service of freedom, ruled by the Spirit, whose presence is liberty). καινότης and παλαιότης are not as in ch. vi. 4, καινότητι ζωῆς, attributes of the genitives

bb ^{an omitted,} ἀλλὰ τὴν ἁμαρτίαν οὐκ ^{bb} ἔγνω ἐν μὴ διὰ νόμου. τὴν ^c τε ABCD
 Cal. iv. 15 ^{ref.} γὰρ ^{cc} ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν Οὐκ EFG
 c = 2 Cor. x. 3. ^c JK
 cc ch. i. 24 ^{ref.}

ori 17. 46-8. 71-2. 177 al lect 40 Thl.—εγνω 238.—τε om FG v d g.—for ἐπιθ., ἁμαρτίαν 109-78.—οτι ο ν. ἐλεγ. 93.—8. δε om D (Lachm, not Scholz Tisch).—κατηργασατο D(E?) al.—aft νεκρα, add ην G v 117 al v d g Syr Jer Aug Sedul Ambrst Ruf-text Pel :

which follow them, but *states in which* those genitives are the *ruling elements*.

7—25.] *An explanation of the part which the law has in bringing out sin, by example of the Ap.'s own case.*—In this most important and difficult passage, it is of the first consequence to have a clear view of the *form* of illustration which the Ap. adopts, and of the *reason why he adopts it*. The former has been amply treated of by almost all commentators: the latter, too generally, has escaped their enquiry. But it furnishes, if satisfactorily treated, a key to the other. I ask then first, *why St. Paul suddenly changes here to the first person?* And the answer is, because he is about to draw a conclusion negating the question, ὁ νόμος ἁμαρτία; upon purely *subjective* grounds, proceeding on that which *passes within*, when the work of the law is carried on in the heart. And he is about to depict this work of the law by an example which shall set it forth in vivid colours, in detail, in its connexion with sin in a man. What example then so apposite, as *his own?* Introspective as his character was, and purified as his inner vision was by the Holy Spirit of God, what example would so forcibly bring out the inward struggles of the man which prove the holiness of the law, while they show its inseparable connexion with the production of sin?—If this be the reason why the first person is here assumed (and I can find no other which does not introduce into St. Paul's style an arbitrariness and caprice which it least of all others exhibits), then we must *dismiss from our minds all exegesis which explains the passage of any other*, in the first instance, *than of Paul himself*: himself indeed, as an *exemplar*, wherein others may see themselves: but not himself in the *person* of others, be they the *Jews*, nationally or individually, or *all mankind*, or *individual men*. This being done, there arises now a question equally important,—Of *what self* is it that he speaks throughout this passage? Is it *always the same?* If so, is it always the *carnal, unregenerate self?* or always the *spiritual, regenerate?* Clearly *not the latter always*; for to that self the historical account of vv. 7—13 will not apply, and still less the present assertion of ver. 14. Clearly *not the former always*: for to that the assertion of ver. 22 will

not apply, nor that of ver. 25. Is it always the *complex self*, made up of the prevailing spiritual-regenerate, with the remains of the carnal-unregenerate? *Not always this*: although this seems nearer to satisfying the conditions: for in the description ver. 9, ἐγὼ ἔζων χωρὶς νόμον ποτε, and in ἐγὼ σαρκινός εἰμι κ.τ.λ. ver. 14, there is no complexity, but the ἐγὼ is *clearly the carnal man*. Therefore not always the same. If not always the same, *where is the distinction?* If we look carefully, the Ap. himself will guide us to it. Having carried on the ἐγὼ unqualified and unexplained till ver. 18, he there has occasion to say οὐκ οἰκεί ἐν μοι ἀγαθόν. But he is conscious that, as he had written to the Cor. (1 Cor. iii. 16), τὸ πνεῦμα τοῦ θεοῦ οἰκεί ἐν ἡμῖν: he therefore finds it necessary to correct himself by an explanation, *what ἐγὼ he meant*, and adds to ἐν μοι,—*τοῦτόστιν ἐν τῇ σαρκὶ μου*. So that ἐγὼ there is equivalent to ἡ σὰρξ μου, i. e. 'myself in my state of life to the law and sin, and acting according to the motions of sin.' Again, when the *approval of the law of God* is affirmed (not the mere θέλω, which I will treat by and by), it is not barely ἐγὼ, but to avoid confusion, in ver. 22 the Ap. adds κατὰ τὸν ἔσω ἄνθρωπον, and in ver. 25, prefixes αὐτός; in both cases showing that (see notes below) he speaks of the *complex man*, himself made up of an ἔσω and an ἔξω ἄνθρωπος, of ὁ νοῦς and ἡ σὰρξ. Are we then justified in assuming, that up to ver. 22 the carnal-unregenerate self is spoken of, but after that the complex self? Such a supposition would not be consistent with the assertion of the θέλω from ver. 15 onwards: *no such will existing in the carnal unregenerate man*. I believe the true account will be nearly as follows:—from ver. 7—13 incl. is *historical*, and the ἐγὼ there is the *historical self*, under the working of conviction of sin, and showing the work of the law; in other words, the *carnal self in the transition state*, under the first motions towards God generated by the law, which the law could never have perfected. Then at ver. 14, Paul, according to a habit very common to him, keeps hold of the carnal self, and still having it in view, *transfers himself into his present position*,—altering the past tense into the present, still however meaning by ἐγὼ (in ver. 14),

^d ἐπιθυμήσεις· ⁸ ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ^d ἐκδοχ. xx. 17.
^f ἐντολῆς ^e κατειργάσατο ἐν ἐμοὶ ^b πᾶσαν ^{cc} ἐπιθυμίαν· ^e ver. 11. 20m.
 18. 1 Tim. v. 14 only. P.† f Matt. v. 19 al. g ch. iv. 5 reff. h = Acts xx. 19 reff.

ιστιν 13. 26 Aug (somet) Ambr Ruf-comm.—9. εἰην B : txt (8c) Meth Chr Thdrt Dam

ἡ σάρξ μου. But, having passed into the present tense, he immediately mingles with this mere action of the law upon the natural conscience, the motions of the will towards God which are in conflict with the motions toward sin in the members. And hence arises an apparent verbal confusion, because the *ἐγώ*, e. g. in ver. 17, of whom it is said, *οὐκ ἔτι ἐγὼ κατειργάζομαι αὐτόν*, being the entire personality, the *complex self*, is of far wider extent than the *ἐγώ* of whom it is said *οὐκ οἰκᾷ ἐν ἐμοὶ, τοῦτίστιν ἐν τῇ σαρκὶ μου, ἀγαθόν*. But the latter *ἐγώ*, in this part of the chapter, is shown to be (vv. 17, 20) no longer properly *ἐγώ*, but *ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία*,—and so it *passes altogether out of sight* after ver. 20, and *its place is taken by the actual then existing complex self* of Paul, compounded of the regenerate spiritual man, sympathizing with God's law, serving God's law, in conflict with the still remaining though decadent carnal man, whose essence it is to serve the law of sin, to bring captive to the law of sin. This state of conflict and division against one's self would infallibly bring about utter ruin and might well lead to despair (ver. 23), but for the rescue which God's grace has provided by Jesus Christ our Lord. And this rescue has been such, that I, the *αὐτὸς ἐγὼ* of ver. 25, the *real self*, the nobler and better part of the man, serve, with the *νοῦς* (see there) the law of God : whereas it is only with the flesh, according to which (viii. 4) *I do not walk*, but overcome and mortify it, that I serve (am still subject to) the law of sin. Then this subjection of the flesh to the law of sin, to the *δουλεία τῆς φθορᾶς*, is fully set out, in its *nature*,—*consequences to the carnal*,—and *uses to the spiritual*,—in ch. viii. —Any thing like a summary of the exegesis of this passage would be quite beyond my limits. I must refer the student to commentaries on *this epistle alone*,—and especially to that of Tholuck, where a complete and masterly history is given. It may suffice here to say, that most of the ancients supposed *ἐγὼ* to represent *mankind*, or *the Jews generally*, and the whole to be taken chronologically,—to ver. 9 as *before* the law, after ver. 9 as *under* the law. This was once Augustine's view, Prop. 44 in Ep. ad Rom., but he afterwards changed it (Retract. i. 23) and adopted in the main that advocated above. —The default of a History of the Exegesis

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will be found to be in some measure compensated by the account of opinions given under the separate verses below.

7.] τί οὖν ἐρ., see note ch. vi. 1.

δ v. ἁμαρτία;] 'Is the law, sin?'—not 'the cause of sin,' which in one sense the Ap. would not have denied,—but *sin*, abstr. for concrete, *sinful*, or, as Bengel, 'causa peccati peccaminosa.' δ νόμος itself being abstract, that which is predicated of it is abstract also. The contrast is, δ νόμος ἄγιος, ver. 12. The question itself refers back to ver. 5, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου. It is asked, *not by an objector*, but by the Ap. himself, in anticipation of an objection.

ἀλλὰ] Is 'but' here in contrast to δ νόμ. ἁμαρ., meaning, 'so far from that,'—or is it a qualification of μὴ γίνοντο, meaning 'but still it is true, that . . .?' Neither expl. exactly suits the context, which is, by a proper elucidation of the law's working as regards sin, to prove it to be holy. I would rather understand ἀλλὰ, 'but what I mean is . . .,'—'I say not that, but . . .' There surely is no contrast to δ νόμ. ἁμαρτία, see ver. 8.

οὐκ ἔγνω] 'non cognoscebam, ni . . .,'—'I was living in a state of ignorance of sin, were it not . . .,' This constr. comprehends in it *οὐκ ἔγνω* as a consequence, and is therefore often said to be put for it; but it has its propriety, as here, where a historical state is being described, and the unconditional indicative is more appropriate. Tholuck makes it = 'non cognoveram, ni . . .,' in which case the indic. expresses more plainly than the conjunctive the absolute dependence of the fact on the condition.—There is some difficulty in understanding the mutual relation of the clauses, τὴν ἁμ. οὐκ ἔγνω, and τὴν ἁμ. οὐκ ἔδειν. It is well known that *εἰ* differs from *καὶ*, in not *coupling things co-ordinate*, but *attaching things subordinate*, to a former. Thus Thucyd. i. 9 begins 'Ἀγαμέμνων τὶ μοι δοκεῖ . . .,' on which Poppo remarks (cited by Thol.), 'Sequitur exemplum auctæ Græcorum opulentæ . . . ductum ex rebus Agamemnonis et causis expeditionis Trojanæ;' an *ex-ample* being a subordinate verification of a general categorical statement. The *γάρ* also shows that the second clause is subordinate to, and alleged in substantiation of the first. Then *what is ἁμαρτία?* Is it sin in *act*, or sin in *principle*,—the principle of sin? Not *sin in act*, so that ἁμ.

A A

1 ch. xii. 21.

k — James ii.

17 al.

l (subjective)

here only.

See John ix. 41. 1 Thess. iii. 8.

m — John ix. 13. ch. xi. 80 al.

n — but obj., Gal. iii. 23, 25.

¹ χωρὶς γὰρ νόμου ἁμαρτία ^k νεκρά. ⁹ ἐγὼ δὲ ¹ ἔζων χωρὶς ABCD
 νόμου ^m ποτέ. ⁿ ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία EFG
 JK

Thl Oec.—for ἀνεξ., ἐξησεν 48. 72.—10. γ (2nd) om J 48. 77. 109 al Chr (Mtt's ms').

οὐκ ἔγν. should mean, 'I had not known sin,' i. e. 'had not sinned;' as Fritz.: for then the law would have truly and actually been the cause of sin: nor, *sin in act*, so that the meaning were, 'I had not known the nature of a sinful act:' for this would not agree with the subordination of *ἐπιθυμία* below: the *ἐπιθ.* being more general (*πᾶσαν ἐπιθ.*) than the particular acts which it induced. But the reference must be to *sin in principle*, the principle of sin: 'I had not recognized such a thing as sin, but by means of the law.' So Calv., Melanch., Calov., Rückert, Kölln., Olsh., Thol., De Wette.—'The law' here is in the full sense of the *Mosaic law* as regarded *himself*,—not excluding the wider sense on which I have insisted in the former part of the Ep., when applied to *others*.

τὴν τε γὰρ . . .] 'For neither ('neque enim') had I known (by experience: 'known any thing of') concupiscence (the motions of the flesh towards sin,—whether acted on or not,—whether consented to or not:—this *motion* he would not have perceived, because he was simply *moving with it*) if the law had not said, Thou shalt not desire' (Exod. xx. 17. Deut. v. 21). 'Desire,' in the above sense. The Ap. omits all the objects there specified, and merely lays hold of the idea contained in *ἐπιθυμῆσις*. And it may well be said and strictly, that the 'desire' there spoken of would lead to all kinds of sin—therefore murder, adultery, &c., if carried out: and that the prohibition of desire there serves as an example of what the law actually forbids elsewhere.

8.] 'But (proceeding with the development of sin by means of the law) sin (the sinful principle or propensity, but without any conscious personification on the part of the Ap.,—see some excellent remarks on personification in Tholuck) taking occasion (*ἀφορμή*, as its derivation indicates, means more than mere opportunity,—it indicates the furnishing the material and ground of attack, the *where-with* and *whence* to attack. The words here are not to be joined, as Luth., Olsh., Meyer, with *διὰ τ. ἐντολῆς*:—for (1) *ἀφορμ. λαβεῖν διὰ* would not express *whence* the *ἀφορμή* is taken, as *παρά* or *ἐκ*, but only *by what means* some *ἀφ.* is taken from some source,—which would not here suit the Ap.'s meaning, seeing that the *source itself* was the commandment,—and (2) ver. 13. *διὰ τοῦ ἀγ. κατ'εργ.* decides

the matter here,—but *absolutely*, as frequently, see Wetst.), by means of the commandment (not = *τοῦ νόμου*, but the *tenth commandment*, the prohibition in question) wrought in me (not '*wrought out*,' 'brought into action,' but '*originated*') all (manner) of concupiscence; for without the law sin is (not '*was*:' the omission of the verb substantive shows the sentence to be a *locus communis*,—and comp. ch. iv. 15) dead' (powerless and inactive: comp. 1 Cor. xv. 55, *ἡ δύναμις τ. ἁμαρτίας ὁ νόμος*).—This *deadness of sin without the law* must not be understood as meaning that sin was committed but not recognized, the conscience being not informed nor awakened: such a statement would be *true*, but would not *touch the matter argued here*. Erasmus (Thol.) well explains the *νεκρά*,—'Quum ante legem proditam (but see below) quedam peccata nescirem, quedam ita scirem, ut mihi tamen licere putarem, quod vetita non essent,—levius ac languidius sollicitabatur animus ad peccandum, ut frigidius amamus ea, quibus ubi libeat potiri fas sit. Cæterum legis indicio proditis tot peccati formis, universa cupiditatum cohors irritata prohibitione cepit acrius ad peccandum sollicitare.' Compare also Prov. ix. 17, and (Wetst.) Ovid, Amor. ii. 19. 3, 'Quod licet ingratum est, quod non licet acrius urit:' and ib. iii. 4. 17, 'Nitiur in vetitum semper, cupimusque negata:' and Seneca, de Clem. i. 23 (Thol.), 'Parricidæ cum lege coeperunt, et illis facinus poena monstravit:' and a remarkable passage from Cato's speech in Livy, xxxiv. 4, 'Nolite eodem loco existimare, Quirites, futuram rem, quo fuit, antequam lex de hoc ferretur. Et hominem improbum non accusari tutius est, quam absolvi, et luxuria non mota tolerabilior esset, quam erit nunc, ipais vinculis, sicut fera bestia, irritata, deinde emissa.'

9.] It is a great question with Interpp., of *what period* Paul here speaks. Those who sink his own personality, and think that he speaks merely as one of mankind, or of the Jews, understand it of the period before the law was given: some, of Adam in Paradise before (?) the prohibition: those who see Paul himself throughout the whole think that he speaks,—some, of his state as a *Pharisee*; this however would necessitate the understanding the legal death which follows, of his *conversion*, which cannot well be:—some, of his state as a *child*, be-

ο ἀνέζησεν, ¹⁰ ἐγὼ δὲ ¹ ἀπέθανον· καὶ ^p εὐρέθη μοι ἡ ἐντολὴ ^o ἢ ^q εἰς ^r ζῶην, αὕτη ^s εἰς ^t θάνατον. ¹¹ ἡ γὰρ ἁμαρτία ^u ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με, καὶ ^v δι' αὐτῆς ^w ἀπέκτεινεν. ¹² ὥστε ὁ ^{uu} μὲν νόμος ἅγιος, καὶ ἡ ^{xx} ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθὴ. ¹³ Τὸ οὖν ἀγαθὸν ^{yy} ἐμοὶ ἐγένετο θάνατος; ^{zz} μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα ^{aaa} φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι ^{bbb} κατεργαζομένη ^{ccc} θάνατον, ἵνα ^{ddd} γένηται ^{eee} καθ' ὑπερβολὴν ^{fff} ἁμαρτωλὸς ^{ggg} ἡ ^{hhh}

uu μὲν solitar., Col. ii. 28 reff.

1 Cor. xiii. 1 al.

7. xii. 7 only.

v ch. iii. 4 reff.

γ 1 Cor. xii. 31. 3 Cor. i. 8. iv. 17.

Gal. i. 18. Paul only.

w ch. ii. 9 reff.

x = ch. iii. 4. xi. 6.

See ver. 10.

See ver. 10.

—11. for ἐξηπ., *conculcasit* (ἐξηπάτησεν) *meth.*—12. *αγία και* om 46 Tert.; *δικαία και* om 2. 92² Tert.;—for *αγαθὴ, θαυμαστὴ* 47.—13. *ἐμοὶ αγ.* arm: *αγ. εν εμοι* 49. 70. 114. —rec for *ἐγενετο, γεγυνη* (*corrupt*, the historic aor not being understood), with JK mass nrly (appy) Chr Thdrt Thl Oec: om FG: 80 al Meth Dam: *est d g* Ambrst Jer Ruf.—rec *αλλα*, with DEJ(K?): txt (A uncert) BCFG &c.—aft *φανη*, ins 9 17. 67'. 122 al Chr.—*του* om 17.—*η αμαρτ. αμαρτωλ.* D(E?)FG it tol arm Aug, Ambrst:

fore that freedom of the will is asserted which causes rebellion against the law as the will of another: so Meyer, Thol., al. Agreeing in some measure with the last view, I would extend the limits further, and say that he speaks of *all that time, be it mere childhood or much more, before the law began its work within him*,—before the deeper energies of his moral nature were aroused (see on ἐλθοῦσης below).—‘But (ἐζων opposed, but only formally, to νεκρά, and so having δι: so Meyer and De W.) I was alive (not merely ‘lived,’ ‘went on,’ but emphatic, ‘*vivus eram*,’ as Aug., i. e. ‘lived and flourished,’—contrasted with ἀπέθανον below) without the law (the law having no recognized place in my moral existence) once; but when the commandment (above, ver. 8) came (purely subjective; not, ‘was enacted,’ ‘came in,’—but ‘came to me,’ as we say, ‘came home to me,’ ‘was brought home to me’), sin sprung into life (not ‘revived’: however true it may be that sin was merely dormant, the idea insisted on here, is, that it was dead, and came to life, begun to live and flourish:—but this is not to be compared with ἀνίστασθαι in John ix. 11; see note there) but I died’ (ceased to live-and-flourish as before,—fell into that state of unhappiness, which ever afterwards under the gospel, he calls θάνατος, ver. 24, ch. viii. 2).

10.] ‘And (not an additional particular, but = ‘and so,’—merely changing the subject from ‘I,’ to ‘the commandment’) the commandment, which was for (tending to) life (comp. ch. x. 5, ὁ ποιήσας αὐτὰ ἀνθρώπος ζῆσθαι ἐν αὐτοῖς, and reff. there: the life is one of prosperity primarily, but capable of, and indeed requiring

[x. 5] a higher interpretation), this (very commandment) (αὕτη is more forcible than αὕτη, see Matt. xxiv. 13, Winer, § 23. 3) was found (subjective—οὐκ εἶπεν, *δρι* ἡ ἐντολὴ γέγονε μοι θάνατος, ἀλλ’ εὐρέθη, τὸ καινὸν καὶ παράδοξον τῆς ἀποκρίσεως οὕτως ἐρμηνεύων, Chrys.) to be to me unto (tending to) death’ (explained on ἀπέθ. above). 11.] ‘For (explanatory how ver. 10 happened) sin (the sinful principle within me) taking occasion (absol. as in ver 8, where see note),—by means of the commandment deceived me (there is a plain reference to the Tempter deceiving Eve, which was accomplished by means of the commandment, exciting doubt of and objection to it, and last after the forbidden thing: see 2 Cor. xi. 3), and by it slew me’ (‘brought me into the state of misery and death:’—but there is an allusion again to the effect of the fall, as the act of the Tempter).

12.] ‘So that (seeing it was not the law in general, nor this particular commandment, that wrought concupiscence in me, but the sinful principle in me taking advantage of these, which themselves were given εἰς ζῶην and not εἰς θάνατον) the law (indeed) is holy (μὲν, as understanding a δι to follow—‘but it was sin,’ &c.: which does follow in an expanded form, in ver. 13), and the commandment (οὐκ ἐπιθυμῆσις, ver. 8) holy and just and good’ (Theodoret [Thol.] thus accounts for the epithets: ἁγίαν προσηγόρευσεν ὡς τὸ διὸν διδάξασαν δικαίαν δι, ὡς ὁρθῶς τοῖς παραβάταις τὴν ψῆφον ἐξενεικούσαν· ἀγαθὴν δι, ὡς ζῶην τοῖς φυλάττουσιν εὐτρεπίζουσιν. See also 1 Tim. i. 8).

13.] ‘Did then the good (= ‘that which was good,’ i. e. ἡ ἐντολή, but made abstract for the sake of

as ch. ii. 2. iii.
19.
a ch. i. 11.
1 Cor. xii. 1.
xiv. 1 alt.
b 1 Cor. iii. 1.
2 Cor. iii. 8.
Heb. vii. 16.
2 Chron.
xxxii. 8.
Ezek. xi. 19.

ἁμαρτία διὰ τῆς ἐντολῆς. ¹⁴ οἶδαμεν γὰρ ὅτι ὁ νόμος
πνευματικός ἐστίν, ἐγὼ δὲ ¹⁵ σάρκινός εἰμι ¹⁶ πεπραμένος
ὑπὸ τὴν ἁμαρτίαν. ὁ γὰρ ¹⁷ κατεργάζομαι οὐ γινώσκω
οὐ γὰρ ὁ θέλω ¹⁸ πράσσω, ἀλλ' ὁ μισῶ, τοῦτο ποιοῦ.

c = here only. 4 Kings xvii. 17. 1 Maec. i. 15.

ABCD
EFG
JK

peccator aut (h) peccatum Aug: elsw *delinquens per mandatum*.—14. for οἶδαμεν, scio Jer.—for γὰρ, δε ADEJ 120-24 al syr marg Orig, Cyr Thdrt Aug, Hil Ruf Ambr Bed: om with arm Aug, Jer.—rec σαρκικός (*contra to more usual and appy more appropriate word? but the two are constantly confused*), with JK? &c Orig Chr Thdrt h l Phot Thl Oec: txt ABCDEFG 17. 35. 48. 61-7. 73. 80-7. 113-78-79 al Meth Eph Nyss Bas Cyr Thdrt Dam.—15. aft θελω, ins αγαθον 106 v-ed harl arm (om arm-venet) Sedul Bed (Cyr)—rec bef πρ. ins τοιουτο (*contra for uniformly*), with AB? C &c vas Chr Thdrt al Aug al: om DEFG it copt Goth Meth Pelag Ambr, al (ποιω and πρᾶσσω transp 80. 91.

greater contrast) become death (so ὁ νόμος, ἁμαρτία, ver. 7) to me!—Was it, after all, the commandment itself that became to me this death of which I speak?—Far from it: but (it was) sin (that became death to me.—The constr. adopted by Vulg., Luth., al., ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἡμ., διὰ τ. ἀγ. μοι κατεργαζομένη (ἥν) θάνατον, is hardly admissible)—that it might appear (be shown to be) sin, (by) working death to me by means of the good' (that which was good: see above).—The misuse and perversion of good is one of the tests whereby the energy of evil is detected; so that sin, by its perversion of the (good) commandment into a cause (evil) of death, was shown in its real character as sin. That this is the rendering is evident by the following clause, which is parallel with it. Erasm., Valla., Elsner, Dr. Burton, al., make ἁμαρτία the subject: 'that sin might appear to be working death,' &c. ('so that sin appears to have effected my death,' &c. Dr. Burton, most ungrammatically): there is no objection to this on the ground of ἁμαρτ. being anarthrous, as even Bp. Middleton himself reluctantly acknowledges;—the objection lies in the context, as above.

ἵνα γένηται, c. r. l.] 'that (explains and runs parallel with the former ἵνα, as in 2 Cor. ix. 3, where he adds to the 2nd ἵνα, καθὼς λέγον) sin might, by the commandment, become above measure sinful: i. e. that sin, which was before unknown as such, might, being vivified and brought into energy by (its opposition to) the commandment, be brought out as being (not merely 'shown to be') exceedingly sinful (sinful in an exaggerated degree—prominent in its true character as the opponent of God). 14.] On the change into the present tense here, see above in the remarks on the whole section. Hitherto has been *historical*: now the Ap. passes to the *present time*, keeping hold yet of the carnal ἐγὼ of former days, whose remnants

are still energizing in the renewed man.—'For (by way of explaining and setting in still clearer light the relative positions of sin and the law, and the state of inner conflict brought about by their working) we know (it is an acknowledged principle amongst us, see reff.) that the law is spiritual (sprung from God, who is a Spirit, and requiring of men spiritual purity. These meanings, which have been separately held by different commentators, may, as Thol. and De W. observe, well be united): but I (see beg. of section) am carnal (σάρκινος, stronger than σαρκικός; *carneus* rather than *carnalis*,—but it is doubtful whether the two endings were not used indiscriminately: see Tholuck), sold (into slavery, see reff.: but the similitude must not be exacted in all particulars, for it is only the fact of slavery, as far as its victim, the man, is concerned, which is here prominent) under (to, and so as to be under the power of) sin.'—Tholuck (who differs from the view of this section advocated above, yet) adds here: "The ἐγὼ appears here in its totality as sinful, while in vv 16, 20 it is distinguished from sin. That Paul does not here bear in mind this distinction, may be justified by the maxim, 'à potiori fit denominatio;' the ἐγὼ is a slave, and has not his own will: as ver. 23 shows, the ἐγὼ which is hostile to sin, the νόμος τοῦ νοός, is under coercion, and the man is a captive. So Arrian in Epict. ii. 22: ὅπου γὰρ τὸ ἐγὼ καὶ τὸ ἐμὸν, ἐκεῖ ἀνάγκη ῥέπειν τὸ ζῶον, εἰ ἐν σαρκί, ἐκεῖ τὸ κυρεῖν εἶναι, εἰ ἐν προαιρέσει, ἐκεῖνο (qu. ἐκεῖ;) εἶναι."—The latter clause of the verse is the very strongest assertion of man's subjection to the slavery of sin in his carnal nature.

15.] 'For (a proof of this πειρασθαι under sin, viz. not being able to do what I would, vv. 15—17) that which I do (am in the habit of doing) I know not (act blindly, at the dictates of another: which is proper to a slave. σκοτοῦμαι φησί, συναρπάζομαι,

J = Acts xix. 19. xxvii. 28. k = Heb. vii. 16. kk ch. ii. 9 reff. l here only. Xcu. Mem. Hl. ii. 10. Herod. iii. 26. Eurip. Med. 126. m Eph. iii. 16. See 2 Cor. iv. 16. n δ ἐνός δ' ἑνός. Plat. Rep. iv. p. 421. o = and constr. Heb. x. 23. p ch. vi. 18. q here only. r Luke xxi. 24. 2 Cor. x. 8. 2 Tim. iii. 6 only. 28. xii. 2 alex. 2 gent. — ch. vi. 6.

J = Acts xix. 19. xxvii. 28. k = Heb. vii. 16. kk ch. ii. 9 reff. l here only. Xcu. Mem. Hl. ii. 10. Herod. iii. 26. Eurip. Med. 126. m Eph. iii. 16. See 2 Cor. iv. 16. n δ ἐνός δ' ἑνός. Plat. Rep. iv. p. 421. o = and constr. Heb. x. 23. p ch. vi. 18. q here only. r Luke xxi. 24. 2 Cor. x. 8. 2 Tim. iii. 6 only. 28. xii. 2 alex. 2 gent. — ch. vi. 6.

arm Jer (somet) Ruf-comm.—αλλα B: txt ACDG.—ου θελω om G (Scho. Lachm, not Tisch): μεσω F v-sixt Thdr̄t Aug-somet Ruf-comm.—20. rec aft θελω ins εγω (corrupt for emphasis: or for conformity with εγω below ?), with AJK &c copt syr al Thdr̄t. Thl-text Oec Aug-of: aft τουτο 219 Clem Jer: bef ου Chr-text: om BCDEFG 31. 49. 61. 73. 80. 109-24 al lect 40 v it Syr æth arm Cyr Chr (Mtt's ms.) Thl-comm Amb Pelag Aug, Ambrst al.—aft ουκ εστι om εγω 61.—αλλα BD¹ &c (and ver 19): txt ACD²EFGJ(K?) &c.—21. for αρα, γαρ 73. 122¹: autem tol.—aft νομον, ins δοκασε demid.—for τω, το (and ποιει) 109.—θεληματι 93.—οτι παρακειται om FG g.—for οτι, και arm.—22. for συνηδομαι, δυνησομαι 106.—τον νομον 109.—for θεου, κυριον 34: νοος B.—aft ανθρ. ins εμου sah.—23. νομον om 76: add της αμαρτίας 36-marg æth.—αντιστρατ. κ. αιχμαλ. (omg με) τω νομ. του νοος μου τω οντι A.—bef τω

strong presumptions of its being an interpolation, to allow of its retention) (present with me).'

19.] And this *ὁ παρακίσθαι* of the doing good is shown *by my acts*, in that I do not the good that I wish (to do), but the evil which I do not wish, that I do.

20.] The inference of ver. 17 restated, with the premiss of ver. 16 in the place of *νυνι δέ*:—but its meaning is now clearer and deeper than then; we know now that the *ἐγὼ* which does not the evil thing, is the better *ἐγὼ* of the *ἐσω ἀνθρώπου*,—whereas the *ἐμοί* in which sin dwells and rules, though included in the complex self, is the lower *ἐγὼ*, ἡ σάρξ μου. And so the way is now prepared for at once setting forth the conflict within us between these two.

21.] 'I find then (i.e. as appears from what has been detailed) the (this) law (presently to be defined as the law of sin in my members, and exemplified in the following words: so τοῦ ῥήματος τοῦ κυρίου, ὡς ἔλεγε, Acts xi. 16:—τῶν λόγων τοῦ κυρ. Ἰησ. ὅτι αὐτὸς εἶπε,—Acts x. 35 (De W.). This is the view of Calv., Bez., Grot., Estius, Wolf, Winer, Meyer, De Wette, al. It cannot well be referred to the Mosaic law, as, with various forced arrangements and constructions, Chrys., Theophyl., Theodoret., Tholuck, Olsh., Fritz., Köllner, the great objection being, that all these *do violence to the context*. Tholuck's remark, that had νόμον meant as above, it would have been anathorous, or τοῦτον τὸν νόμον, is sufficiently answered by the above examples: and the dative after εὐρίσκω, to which he

also objects as inadmissible in any language, is justified by Soph. (Ed. Col. 966, οὐκ ἂν ἐξεύροις ἐμοί | ἀμαρτίας δνειδος οὐδέν,—and by Plat. Rep. iv. p. 421, ἕτερα . . τοῖς φύλαξιν εὐρήκαμεν, 'alia invenimus nostris custodibus observanda,' Ficin.) το με (for myself) wishing to do good, that (consisting in this, that) evil is present with (see above, ver. 18) me.'

22, 23.] Explanation of the conflict above alleged to exist.—For I delight in (σύν) not signifying participation with others, but as in συλλυπούμενος, Mark iii. 5, and in the phrase συνοιδά μοι, denoting 'apud animum meum.' Thol.—συνήδομαι is a stronger expression than σύμφημι, ver. 16) the law of God after the inner man' (= νοῦς, ver. 25,—see reff.—and comp. Peter's ὁ κρυπτὸς τῆς καρδίας ἀνθρώπου, 1 Pet. iii. 4. But not merely, the mental and reasoning part of man:—for that surely does not delight in the law of God:—it is absolutely necessary to pre-suppose the influence of the Holy Spirit, and to place the man in a state of grace before this assertion can be true. And it is surprising to find commentators like Tholuck and De Wette, while they acknowledge that συνηδομαι is stronger than σύμφημι, yet denying the gradual introduction of the spiritual man in the description of this conflict. True, THE SPIRIT is not yet introduced, because purposely kept back until treated of as the great Deliverer from this state of death; the man is as yet described as compounded of the outer and inner man, of ἡ σάρξ and ὁ νοῦς, and the operations

τοῖς ῥ μέλεσιν μου. 24 ὁ ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥ ῥύσεται ἐκ τοῦ σώματος ῥ τοῦ θανάτου τούτου; 25 ῥ χάρις τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. ῥ ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν ῥ νοί ῥ δουλεύω νόμῳ θεοῦ, τῷ δὲ σαρκί

v = ch. vi. 17 al. fr. w ch. v. 18 al. 2. Paul only. x = ver. 23 al. 2 Thess. ii. 2. y ch. vi. 6 ref.

νομ. της αμαρτ., ins εν DEFGK 17. 37. 46-8. 72. 113-77 all v it copt sah Goth Clem Thdrt lat ff (in lege or sub lege or in legem): om (A)B?CJ most mss syrr æth al Ces Meth Chr Thl Oec.—25. rec for χαρ. τῷ θεῷ, ευχαριστω (add δε 49) τῷ θεῷ (see notes), with AJK &c Syrr Goth al Orig, Chr Thdrt-text Thl Oec: η χάρις του θεου DEFG 38 v it Thdrt-comm-appy lat ff (κυριου for θ. FG g): txtB 213 sah æth Orig, and χ. δε τῷ θ. C² (C¹ uncert) 10. 17. 31. 73. 80. 93 al copt arm Meth Cyr Paulin Jer.,—ουν om D¹, but suppl D¹ (appy).—εγω αυτος D¹ (E?) al v al: αυτος om copt sah æth.—εν τῷ μ. μου sah.—μεν om DEFG 10 v it lat ff: aft νοι, add μου 10 Syr arr copt sah.—εν δε τη σαρκι μου Syr (arr?) copt sah.

of the two are detailed as if *unassisted*,—even the term *πνεῦμα* for the human spirit being as yet avoided,—but all this is done, because the object is to set the conflict and misery, as existing even in the spiritual man, in the strongest light, so that the question in ver. 24 may lead the way to the real uses and blessed results of this conflict in ch. viii.); but I see (= ‘find,’—as if he were a spectator of that which is going on within) a different law (differing in kind and aim, not = ἄλλος merely) in my members (= ἐν τῇ σαρκί μου, ver. 18), warring against (ἀντιστ. is not to be joined with βλέπω so as to = ἀντιστρατεύεσθαι,—though that would be an allowable constr., see 1 Cor. viii. 10. Acts viii. 23,—but βλέπω—μὺν forms an independent sentence antithetic to *συνήδομαι—ἀνθρώπων*) the law of my mind (the consent viz., to the law of God, which my mind yields; not = the law of God, any more than the different law in my members = the law of sin,—but both meaning the standard or rule set up, which inclination follows:—the one in the νοῦς, in harmony with the law of God,—the other in the μέλη or σὰρξ, subservient, and causing subservience, to the principle or law of sin), and bringing me (the whole complex self—the ‘me’ of personality and action) into captivity to (not, ‘by means of,’ as Chrys., Theodoret, Theophyl.,—but dat. commodi aft. αἰχμαλ.) the law of sin (the sinful principle, of resistance to God’s law, ἡ ἀμαρτία as awakened and set energizing, ver. 9, by that law) which is in my members.—Comm. have much disputed whether the *ἐξουτος νόμος* and the *νόμος τῆς αμαρτ.*, both ἐν τοῖς μέλεσιν μου, are *different*, or the same. The former view is held by Calv., Beza, Köllner, Rückert, De W.: the latter by Reiche, Meyer, Fritz., Tholuck. It appears to me (see above) that the identity cannot be maintained without introducing great confusion into the sen-

tence. 24.] *The division of the man against himself,—his inward conflict, and miserable state of captivity to sin in the flesh, while with the mind he loves and serves the law of God. From this wretched condition, which is a very death in life, who shall deliver him?* σώματος cannot well be figurative, ‘*universitas vitiorum*,’ or ‘*mortifera peccati massa*,’ but must, on account of the part which ἡ σὰρξ and τὰ μέλη have hitherto borne, be *literal*. Then, *how is τούτου to be taken?* Some (Syr., Erasm., Calv., Beza, Olsh., Winer) join it with σώματος, and (not Winer) justify the constr. as a Hebraism: but Winer has refuted the notion (§ 34 b. p. 194) of a Hebraism, and the arrangement has no Greek example. It can only be joined with θανάτου,—and that most fitly, as the state which he has been describing is referred to by τοῦ θανάτου τούτου. Then ‘the body of this death’ will mean, ‘the body whose subjection to the law of sin brings about this state of misery,’ comp. *σῶμα τῆς ἀμαρτίας*, ch. vi. 6. From this body, as the instrument whereby he is led captive to the law of sin and death, he cries out for deliverance: i. e. to be set free, as ch. viii. 2, from the law of sin and death.—Some comm., misled by the notion of a Hendiadys (σώματος τοῦ θ. = θνητοῦ σώματος), a most fruitful source of error in exegesis, have imagined that the ver. implies a wish to be delivered from the body (by death), and expresses a weariness of life.—The cry is uttered, as De Wette well observes, in full consciousness of the deliverance which Christ has effected, and as leading to the expression of thanks which follows. And so, and no otherwise, is it to be taken. 25.] The rec. *ευχαριστῶ* has but slender authority, and in the great variety of readings, it is not easy to determine. ἡ χάρις τοῦ θεοῦ is evidently a correction to answer to τῆς above: so that our choice lies between *χάρις τῷ θ.* and *χάρις δὲ τῷ θ.*—

π. ch. v. 16, 18 νόμῳ ἁμαρτίας. VIII. ¹ Οὐδὲν ἄρα νῦν ² κατάκριμα ABCD
 only †. τοῖς ἐν χριστῷ Ἰησοῦ. ² ὁ γὰρ νόμος τοῦ ³ πνεύματος τῆς EFG
 a ver. 10. Rev. xl. 11. JK

CHAP. VIII. 1. νῦν om D¹ Syr scti arm ar-pol Jer Victorin Prædest: aft κατακρ. 76 scholl in 115. 124 Chr, Thdr̄t Thl Aug.—τοῖς om 67² g.—rec at end ins μὴ κατὰ σάρκα περιπαροῦσιν (so far, with AD² 137 v d² Syr arm ar-erp Goth Bas Chr-expr lat-f) ἀλλὰ κατὰ πνεῦμα (supplied from ver 4, from a misunderstanding of the argument: see notes), with D²EJK &c ar-pol slav Thdr̄t Thl Oec: but om BC¹C²D¹FG 47.

The sentence is an answer to the preceding question: 'Thanks to God (who hath accomplished this) by means of Jesus Christ our Lord.'—This exclamation and thanksgiving more than all convince me, that Paul speaks of none other than himself, and carries out as far as possible the misery of the conflict with sin in his members, on purpose to bring in the glorious deliverance which follows.—Compare 1 Cor. xv. 56, 57, where a very similar thanksgiving occurs.

ἄρα οὖν κ. τ. λ.] These words are most important to the understanding of the whole passage. We must bear in mind that it had begun with the question, IS THE LAW, SIN? The Ap. has proved that it is NOT, but is HOLY. He has shown the relation that it holds to sin, viz. that of vivifying it by means of man's natural aversion to the commandment. He has further shown, that in himself, even as delivered by Christ Jesus, a conflict between the law and sin is ever going on: the misery of which would be death itself, were not a glorious deliverance effected. He now sums up his vindication of the law as holy; and at the same time, sums up the other side of the evidence adduced in the passage, from which it appears that the flesh is still, even in the spiritual man, subject (essentially, not practically and energetically) to the law of sin,—which subjection, in its nature and consequences, is so nobly treated in chap. viii.—'So then (as appears from the foregoing), I myself (I, who have said all this against and in disparagement of the law; I, who write of justification by faith without the deeds of the law: not 'I alone,' without Christ, as opposed to the foregoing,—as De Wette, Meyer: nor, 'ego idem,' I, one and the same person, as Beza, Eras., Calv., Olah.: nor 'ille ego,' as Grot., Thol. See, for the meaning given above, ch. viii. 26 (αὐτὸ τὸ πνεῦμα); ix. 3; xv. 14. 2 Cor. x. 1; xii. 13, in all which places [see on Rom. xv. 14] it has the same force) with my mind (indeed) (ὁ νοῦς = ὁ ἰσὺς ἀνθρ. as in ver. 23) serve the law of God (cf. συνήδομαι, ver. 22), but with my flesh (the ἰσὺς of ver. 18; and the σὰρξ throughout of ch. viii.) the law of sin.' It remains to be seen, how this latter subjection, which in the natural man carries all with

it, is neutralized, and issues only in the death of the body on account of sin, in those who do not walk after the flesh, but after the Spirit. CHAP. VIII. 1—39.]

In the case of those who are in Christ Jesus, this divided state ends in the glorious triumph of the Spirit over the flesh: and that (vv. 1—17), though incompletely, not inconsiderably, even here in this state,—and (vv. 18—30) completely and gloriously hereafter. And (vv. 31—39) the Christian has no reason to fear, but all reason to hope; for nothing can sever him from God's love in Christ. 1—

17.] Although the flesh is still subject to the law of sin, the Christian, serving not the flesh but walking according to the Spirit, shall not come into condemnation, but to glory with Christ. 1.] 'There is then (an inference from vii. 26, because with their mind, and that mind dwelt in and led by the Spirit of Christ, they serve, delight in, the law of God) now (this νῦν is emphatic, and follows upon the question and answer of vii. 24, 25,—now, that a deliverance has been effected from the body of this death, by Christ. This is certain from the γὰρ which follows, setting forth the fact of the deliverance) no condemnation (reff.; = the penal consequence of sin original and actual) to those (who are) in Christ Jesus.' (The expression ἐν χρ. Ἰησ. refers particularly to the last place where God's gift of life eternal in Christ Jesus our Lord was spoken of, ch. vi. 23,—and generally to all that was said in that chapter of our incorporation into and union with Him).—The words μὴ κατὰ σάρκα περιπαροῦσιν, ἀλλὰ κατὰ πνεῦμα, 'walking as they do not according to the flesh but according to the Spirit,' are probably a gloss introduced from ver. 4, right enough in sense (see there), but out of place here, because this moral element of 'those in Christ' is not yet brought in: the present assertion is general, and is made good in detail by and by. See var. reads.

2.] 'For (a reason why there is no condemnation) the law (norma, method, = influence, as in ἔκρινον νόμον, vii. 23,—used here perhaps for sharper contrast to the νόμος ἁμαρ. below) of the Spirit of life (the Lord and Giver of life—life used

^a ὡς ἐν χριστῷ Ἰησοῦ ^b ἡλευθέρωσέν με ἀπὸ τοῦ νόμου ^c τῆς ἁμαρτίας καὶ τοῦ θανάτου. ^d τὸ γὰρ ^e ἀδύνατον τοῦ νόμου, ^f ἐν ᾧ ^g ἡσθένει διὰ τῆς σαρκὸς, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι ^h σαρκὸς ⁱ ἁμαρτίας καὶ ^j περὶ ^k τοῦ νόμου.

ref. Phil. ii. 7. g constr., Phil. ii. 31 bis. h — Heb. x. 6.

67². 177 al d¹ g copt sah sēth Orig-schol Ath Cyr Dial Ruf Aug.—2. ἐν χρ. ἡσ. om 76 (and schol) 117 Chr Suid : ἡσ. om 62.—for με, σαBFG g Syr Chr, or, mss Aug : ἡμας copt ar-erp Dial Meth : txt ACDEJK mss (appy) v d e syr sah sēth Goth al Thdr̄t Chr̄i (mss σε) Thl Oec Tert Jer Ambr al.—του νομου om 73 : του ν. και 2. 92.—3. ἐν ω ἡσθ. δ. τ. σαρ. om sēth.—vi. εαυρ. Did : αὐτον 109.—και περι αμαρτίας om 34. 71. 109 Hipp Cyr, Ps-Chr : και om Syr Orig Did Hil Ambr (somet)

in an incipient higher sense than ἔζων in ch. vii. 9,—see below) freed me (aor., referring to the time of his conversion.—There is no stronger proof to my mind of the identity of the speaker in the first person throughout with the Ap. himself, than this extension of that form of speaking into this chapter : nothing more clearly shows, that there he was describing a really existing state within himself, but insulating, and as it were *exaggerating* it [as so often], to bring out more clearly the glorious deliverance to follow) in Christ Jesus (I follow the more regular grammatical arrangement, in taking ἐν χρ. ἡσ. with the verb. Thus also Thol. and De Wette.—It may be taken [notwithstanding the absence of the art., at which indeed only tiros will stumble] with ζωῆς, as Luther, which seems to suit ch. vi. 23,—or with τοῦ πν. τ. ζ. as Piscator and Flatt,—or with ὁ νόμ. τ. π. τ. ζ., as Calv., from the law of sin (vii. 26) and death' (death again here bears a higher meaning than in ch. vii. We are now on higher ground : κατὰ κράτος having been mentioned, which is the punishment of sin, death now involves *that*, and is not only temporal misery, but eternal ruin also).—This 'law of the Spirit of life' having freed him from the law of sin and death, so that he serves another master, *all claim of sin on him is at an end*—he is acquitted, and there is no condemnation for him. 3.] 'For (expl. of ver. 2, showing the method of this liberation) that which was not in the power of the law (the constr. is a nominativus pendens, as in ref. 1, in apposition with the following sentence, ὁ θεὸς κ.τ.λ.; so Rückert, Meyer, Fritz., De W., Tholuck : Winer, § 32. 7, makes it an acc. governed by ἰσχυρῶς understood : Olsh. al., make it an acc. absol. or supply *κατὰ* : Camerarius and Beza, *διὰ*;—but the above seems the simplest. τὸ ἀδύνατον τοῦ νόμου may mean either, 'that part of the law which was impossible,'—'could not be obeyed,'—as τὸ γνωστὸν τοῦ θεοῦ, ch. i. 19;—or,

'the inability of the law' = ἡ ἀδυναμία τ. ν., as τὸ χρηστὸν τοῦ θεοῦ, ch. ii. 4;—or, 'that which was unable to be done by the law.' Of these, the first is out of the question, because νόμος must be the subject of ἐν ᾧ ἡσθ. κ.τ.λ.;—the second would give the first clause the meaning, 'that wherein the inability of the law showed itself,' viz. its powerlessness διὰ τ. σαρκὸς. The third yields by far the best meaning : see below on διὰ τ. σ.) because (not 'wherein' as in ch. ii. 1, but 'in that'; this clause gives a reason and expl. of the ἀδύνατον) it was weak (the Ap. keeps in mind his defence of the holiness of the law undertaken in ch. vii., and as Chrys. observes, δοκεῖ μὲν διαβάλλειν τὸν νόμον, εἰ δὲ τις ἀκριβῶς προσέχοι, καὶ σφόδρα αὐτὸν ἐπαινεῖ . . . οὐδὲ γὰρ εἶπε τὸ πονηρὸν τοῦ νόμου, ἀλλὰ τὸ ἀδύνατον καὶ πάλιν, ἐν ᾧ ἡσθίνει, οὐκ, ἐν ᾧ ἐκατοῦργει, ἐν ᾧ ἐπεβούλευε. Hom. xiv. p. 563 π) through the flesh (i. e. in *having to act* through the flesh; not, 'on account of the flesh,' i. e. of the hostility, or weakness, of the flesh, which would be διὰ τὴν σάρκα. The flesh was the *medium through which* the law,—being a νόμος ἐντολῆς σαρκικῆς, Heb. vii. 16,—wrought, and οἱ ἐν σαρκὶ the *objects on which*. So the gen. here is similar to that in 2 Cor. ii. 4, διὰ πολλῶν ἀκρίβων ἔγραψα ὑμ., and 1 Pet. v. 12, δι' ὀλίγων ἔγραψα ὑμ., indicating the *state in*, or *medium through which*, the action is carried on),—God (did), having sent His own Son (the stress is on ἑαυτοῦ, and the word is pregnant with meaning :—His own, and therefore like Himself, holy and *sinless*. This implication should be borne in mind as the suppressed antithesis to ἀμαρτ. three times repeated afterwards. Another antithesis may be implied—ἑαυτοῦ, and therefore *spiritual*, not acting merely through the flesh, though in its likeness, but bringing a higher spiritual life into the manhood) in the likeness of the flesh of sin (the flesh *whose attribute and character was sin*. The gen. is not = ἀμαρτωλῆς, but

i ch. ii. 1 ref.
k = ch. i. 39
ref. ii. 26.
l = ch. xiii. 8 al.
m ch. i. 3 ref.

ἀμαρτίας¹ κατέκρινεν τὴν ἀμαρτίαν ἐν τῇ σαρκί, ⁴ ἵνα τὸ ABCD
δικαίωμα τοῦ νόμου¹ πληρωθῇ ἐν ἡμῖν τοῖς μὴ^m κατὰ EFG
JK

Ambrst.—ἐν τῇ σαρ. om syr: in carnem d: add αὐτοῦ Syr arr æth Ruf-comm: τῇ om 219.—4. for τοῦ νομ., θεοῦ (or τοῦ θ.) 54. 62. 80 al.—6. at end, add δια ἰησοῦ χρ. r.

implies far more—the belonging to and being possessed by.—De Wette observes, ‘The words ἐν ὁμοιώμ. σαρκ. ἀμ. appear almost to border on Docetism; but in reality contain a perfectly true and consistent sentiment. *σὰρξ ἀμαρτ.* is *flesh* (human nature, John i. 14. 1 John iv. 2. Heb. ii. 14) *possessed with sin*: the Ap. could not then have said ἐν σαρκὶ ἀμ. without making Christ *partaker of sin*: nor could he have said merely ἐν σαρκί, for then the bond between the Manhood of Jesus, and sin, would have been wanting: he says then, ἐν ὁμοιώμ. σαρ. ἀμ.—meaning by that, He had a nature *like sinful human nature*, but had not Himself a *sinful nature*,—comp. Heb. iv. 15: οὐ γὰρ ἔχοντες ἀρχιερεῖς μὴ δυνατόν συνπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ’ ὁμοιότητα, χωρὶς ἁμαρτίας. The likeness must be referred not only to *σὰρξ*, but also to the epithet *τῆς ἀμ.*—it did not however consist in this, that He took our sins (literally) on Himself and became Himself sinful (as Reiche), which would not amount to likeness of *nature*,—but in this, that He was *able to be tempted*, i. e. subjected to sensuous incitements, e. g. of *pain*, which in other men break out into sin, but in Him did not.’ See Phil. ii. 7, and note.—*σὰρξ* is not = *σῶμα*, but as in John i. 14, the *material*, of which man is in the body compounded),—and on account of sin (to be joined with *πίμψας*, not as Chrys. al. Vulg., with *κατέκρινε*: least of all as Luther, “und verdammte die Sünde im Fleisch durch Sünde.” The ‘for’ or ‘on account of’ sin, is at present *indefinite*, and not to be restricted to Christ’s death as a sin-offering, which is not just now the subject. ‘On account of sin’ then, = *to put away sin*, as Heb. x. 6. 18), *condemned sin in the flesh* (not ‘the sin which was in the flesh,’ which would probably [not certainly] have been τὴν ἐν τ. σ., and which is against the context, in which ἀμ. is throughout an *absolute principle*. κατέκρινεν is allusive to κατέκριμα ver 1. Hence it has been taken to mean that God condemned, *punished*, sin in the flesh by the death of Christ: so Orig., Erasm., Calv., Melancthon, Calov., Olsb., al. But that can hardly be the meaning here, for several reasons. 1. The Ap. is not speaking of the removal of the *guilt*, but of the *practice* of

sin, and of the real fulfilment of the law in those who are in Christ. It is this which even in ver. 1 is before him, grounding as he does the οὐδὲν κατέκριμα on the δουλεύω νόμῳ θεοῦ—on the *new and sanctifying power of the Spirit by Christ*, in spite of the continued subjection of the flesh to the law of sin. 2. The context shows that the weakness of the law was, its having no *sanctifying power*;—power to arouse sin, but not to condemn and cast it out. This indeed is the burden of ch. vii. The absence of *justifying power* in the law has already been dealt with. 3. The following verse clearly makes the fulfilling the δικαίωμα of the law no matter of mere imputation, but of *περιπατεῖν κατὰ πνεῦμα*.—We must then look for the meaning of *κατακρίνειν* in the effects and accompaniments of condemnation,—*victory over, and casting out of sin*. See, for example, John xii. 31, where κρίσις τοῦ κόσμου τούτου is explained by ὁ ἀρχὼν τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω, and ib. xvi. 11. As early as Irenæus this was seen to be the sense: ‘condemnavit peccatum, et jam quasi condemnatum ejecit extra carnem:’—so Chrys. ἐνίκησεν αὐτὴν, τὴν δύναμιν αὐτῆς ἐξέλυσε.—Oecum. 2, πῶς ἐξῆρε; κατακρίνας αὐτὴν—καὶ διεξας ἀλούσαν. πῶς οὖν ἐάλω καὶ ἡττήται; ἐν τῇ σαρκὶ αὐτοῦ. προεῖναι γὰρ βουληθεῖσα κ. μὴ ἰσχύσασα ἐάλω κ. ἡττήται,—and Theophyl., (τὴν σάρκα) ἡγίασε κ. ἱερεφάνωσε, κατακρίνας τὴν ἀμαρτίαν ἐν τῇ σαρκὶ προσληθθεῖσα καὶ διεξας ὅτι οὐ φύσει ἀμαρτωλὸς ἡ σὰρξ. And so, in modern times, Beza, Vitringa, Bengel, the Schmidts, Rosenm., Meyer, De Wette, Tholuck, Locke, Stuart, al., and mainly Grot., Reiche, and Fritz., who however render it ‘interfuit’ or ‘supplicio affect,’ and understand the occasion to have been the *Death of Christ*,—though the condemnation of sin is owing to His sinlessness, not to His sacrifice. I have dwelt at length on this question, as being very important to the right apprehension of the whole chapter, in this part of which *not the justification*, but the *sanctification*, of Christians is the leading subject. It is a strong confirmation of the above view, that God’s condemnation of sin in the flesh by Christ is stated in ver. 3 as the ground of (ver. 2) my being freed from the *law of sin and death*; because, viz. *Christ’s victory over sin is mine, by my union with Him and participation in His Spirit.* ἐν

σάρκα ^α περιπατοῦσιν, ἀλλὰ ^β κατὰ πνεῦμα. ^γ οἱ γὰρ ^δ κατὰ σάρκα ὄντες ^ε τὰ τῆς σαρκὸς ^ς φρονοῦσιν, οἱ δὲ ^ζ κατὰ πνεῦμα ^η τὰ τοῦ πνεύματος. ^θ τὸ γὰρ ^ι φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ ^κ φρόνημα τοῦ πνεύματος ζωὴ καὶ ^λ εἰρήνη. ^μ διότι τὸ ^ν φρόνημα τῆς σαρκὸς ^ξ ἐχθρα εἰς θεόν· τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ^ο ὑποτάσσεται, οὐδὲ γὰρ ^π δύναται· ^ρ οἱ δὲ ^ς ἐν σαρκὶ ὄντες, θεῷ ^τ ἀρέσαι οὐ δύνανται.

^α — ch. i. 31. 1 Cor. xv. 9.

^β Lake II. 51 al. Dan. vi. 18.

^λ 4. 8 Kings III. 10. See Acts vi. 5.

^τ Eph. II. 16. Lake xxiii. 12.

^ν ch. II. 28 reff.

^ς Gal. v. 20. James iv. 4. w. etc. here only.

^τ 1 Cor. vii. 52, 54. 1 Thess. iv. 1. 2 Tim.

κvp. ημων 17: in Chr. Jes. Dom. nostro Tert.—7. for διοτι, οτι FG.—8. om 178: οντες

τῇ σαρκὶ is not 'in His flesh,' or 'by means of His flesh,' as Orig., Syr. (Peschito, Bez., Grot., Reiche, Olsh., al., but 'in the flesh,' which Christ and ourselves have in common.

4.] 'In order that (the purpose of God's condemning sin in the flesh) the requirement of the law (= all its requirements [statutes], but here combined in one for the sake of more distinct objectivity. The variations in interpretation of ver. 3 have given rise to corresponding ones here. But here the matter has been more complicated still by the Vulg. rendering δικαίωμα, 'justification,' which has thrown the weight of the Romanist interpreters on the side of 'justitia imputata.' The usage of the word itself would preclude any such reference here, besides the considerations urged in the note above) might be fulfilled in us (find its full accomplishment;—not merely = 'be performed by us,'—for the Ap. has a much deeper meaning, viz. that the aim of God in giving the Law might be accomplished in us, in our sanctification, which is the ultimate end of our redemption, Col. i. 22. Eph. ii. 10. The passive is used, to show that the work is not ours, but that of God by His grace, Olsh., Thol., De Wette) who walk (not 'walking as we do,' which would be anathorous,—but a description of all those of whom the above is true) not after the flesh but after the Spirit' (who, notwithstanding that we are bound up with a σάρξ ἁμαρτίας, do not walk in our daily life according to, or led by, the νόμος τῆς ἁμαρτίας ὁ ἐν τοῖς μέλεσιν ἡμῶν, but according to and led by the νόμος τοῦ πνεύματος τῆς ζωῆς, in Christ Jesus—members of Him, and participating in that victory over sin which He obtained, by which the power of sin in our flesh is broken).

5.] 'For (expl. of the last) those who live according to the flesh (ὄντες not quite = περιπατοῦντες, but nearly:—the latter is the evidence of the former, and a consequence of it: οἱ κατὰ σάρκα ὄντες = οἱ σάρκινοι) mind ('think of,' 'care for, and strive after,' see reff.)

the things belonging to the flesh (its objects of desire): but those (who live) according to the Spirit (= οἱ πνευματικοί, see above), (mind) the things belonging to the Spirit' (the higher aims and objects of desire of the spiritual life).

6.] 'For (the spiritual man cannot seek the things of the flesh, because) the mind (thoughts, cares, and aims, as above) of the flesh, is (ends in,—the copula (=), as when it joins the two signs of an algebraic operation;—'amounts to, being worked out') death (not merely physical, nor mere unhappiness, as sometimes in ch. vii., but as in ver. 2, in the largest sense, extending to eternity): but the mind (thoughts, cares, and aims) of the Spirit, is (see above) life and peace' (in the largest sense, as above). In this argument there is a suppressed premiss, to be supplied from ver. 2; viz. 'The Spirit is the Spirit of life.' Hence it follows that the spiritual man cannot mind the things of the flesh, because such mind is death. The addition καὶ εἰρήνη seems to be made to enhance the unlikelihood of such a minding,—the peace of the Spirit being a blessed contrast to the tumult of the fleshly lusts, even in this life.

7.] 'Because (reason why the mind of the flesh is death) the mind of the flesh is enmity (contrast to εἰρήνη above) against God (it being assumed that God is the source of ζωὴ, and that ἐχθρα against Him is the absence of all true peace): for it is not subject (or, 'does not submit itself,' perhaps better) to the law of God,—for neither can it be (this was proved in ch. vii.):

8.] and (the ἵ answers to a suppressed μέν preceding,—τὸ μὲν φρόνημα κ τ. λ.—Calv., Beza, al. render it 'therefore,' and so E. V., 'so then,' erroneously) they who are in the flesh (as their element of life and thought:—nearly = κατὰ σάρκα ὄντες above, which however denotes the rule which they follow. In 2 Cor. x. 3, the two are distinguished: ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατεύομεθα) cannot please God.'—Melancthon remarks

x = 1 Cor. xv.
 15. 1 Pet.
 y ch. vii. 17
 ref.
 yy 1 Cor. vii.
 40. Jude 19.
 z ch. iv. 24.
 Matt. x. 5.
 xl. 5. Isa.
 xxvi. 19.
 a ch. iv. 17 ref.
 b ch. vi. 12 ref.

9 ὑμεῖς δὲ οὐκ ἐστὲ ἑν σαρκὶ ἀλλ' ἐν πνεύματι, ¹ εἴπερ
 πνεῦμα θεοῦ ὁικεῖ ἐν ὑμῖν. εἰ δέ τις ² πνεῦμα χριστοῦ
 οὐκ ³ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ. ¹⁰ εἰ δὲ χριστὸς ἐν
 ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζῶν
 διὰ δικαιοσύνην. ¹¹ εἰ δὲ τὸ πνεῦμα τοῦ ⁴ ἐγείραντος
 Ἰησοῦν ἐκ νεκρῶν ὁικεῖ ἐν ὑμῖν, ὁ ⁵ ἐγείρας χριστὸν ἐκ
 νεκρῶν ⁶ ζωοποιήσει καὶ τὰ ⁷ θνητὰ σώματα ὑμῶν, διὰ τὸ

ABCD
 EFG
 JK

om copt sah.—τῷ θεῷ DE.—9. ἀλλὰ BD¹: not ACEFGJ(K?) &c: ἀλλ ἐν πν. om 39.
 —for θεοῦ, χριστοῦ 238.—οικεῖ om sah: ενοικεῖ 69: est Hil al-latt.—for χριστοῦ, θεοῦ
 39. 61. 87.—10. εἰ δὲ χρ. ἐν υμ. om FG g: aft χριστός add οικεῖ Thdrt, —σώμα
 ἐστιν FG (vss).—rec δι αμ. with (B?)D¹(K?) &c: δια την αμ. 2. 37. 46. 68. 70. 92
 al lect 14: txt A(B?)CD²EFGJ 109. 219.—for ζωη, ζων lect 14 Cyr: ζη FG g v
 (not harl¹) arm.—11. του om Did.—τον ιησ. AB 26. 47: ιησ. χρ. Ath: χρ. ιησ.
 Hipp: χριστον Thdor-mops Did: txt CDEFGJK mas nrly (appy) Clem (aft νεκρ.) Chr
 Cyr-jerus Thdrt Thl Oec.—rec bef χριστον ins τον, with JK al Hipp Thdrt Thl Oec al:
 om ABC (see below) D¹D²E¹E²FG all d e vss gr-lat.-ff.—for χριστον, χρ. ιησ. 2A (aft
 νεκρ.) D¹E² 31. 41. 73 al d e gr-lat.-ff: ιησ. χρ. C (aft νεκρ.) v copt aeth al: τον ιησουν
 lect 13 al, τον κυριον 114-15 al, τ. κυρ. ημ. ιησ. χρ. Syr ar-erp al: txt BD²E¹FGJK
 (see above) all syr sah al Thdrt Dial with Maced Thl Oec Iren Did Tert, Hil al.—και om
 A 39. 47 ar-pol: ins BCDG &c.—υμ. σωματα Did—rec δια του εννοικουντος αυτου
 πνευματος (see notes), with AC 5. 39. 57. 72 to 4. 120. 213 (al?) Dial with a Macedonian
 (cited by Wetst. The Maced. says, οὕτως οὐ γίγνεται διὰ τοῦ, ἀλλὰ διὰ τό, ἵδν
 οὖν που ἐν ἡ δεύτερον ἀντίγραφον εὐρίθῃ ἰσφαλμίνον παρ' ὑμῖν . . . to which the
 Orthodox replies, ἔχομεν δεῖξαι ὅτι ἐν ὅλοις ἀρχαίοις ἀντιγράφοις οὕτω κείται: ἐπεὶ δὲ
 νομιζέμεν τοῦτο ἀντιλεγόμενον εἶναι, πληροφορήθητι καὶ ἐξ ἄλλης γραφικῆς ἀπο-
 δείξεως. Maced. εἰπέ, τοῦτο γὰρ ἀντιλέγεται) copt syr aeth slav Clem Hipp Ath, Bas,
 Epiphani, Cyr Chr, Mac al Aug-oft Did Ambr Vig al: txt B (ascertd by Tregelles: see
 his Prospectus of a critical edn of the N. T. p. 19) DEFGJK 4. 17. 35-6. 44-6-7-9. 67.
 76-7. 87-9. 91. 106-8 to 11-13-21-24-schol 77 to 9. 219²-38 al v i Syr sah ar Orig, Meth
 Thdrt Chr (h i, text and comm) Severian Max Thl Oec-comm Iren Tert Hil Ruf Jer

(Thol.).—'Hic locus maxime refutat Pelagianos et omnes qui imaginantur homines sine Spiritu Sancto legi obidere.' 9.]
 'But (oppos. to ol kar. σάρ. δυνεῖς) ye are not in the flesh (see above), but in the Spirit, if so be that ¹ 'provided that:' not 'since,' as Chrys., Olsh., al., which would be *επειπερ*: Chrys. tries to prove *επειπερ* = *επειπερ* here by adducing 2 Thess. i. 6, where however, as here, the meaning is, 'if so be that,' 'if at least.' That this is the meaning here is evident by the exception which immediately follows).—But (this must be rightly understood: for) if any man has not (οὐκ, and not μή, because it belongs to the verb and not to εἰ. De W. See Winer, § 59. 5 d) the Spirit of Christ (= πν. θεοῦ above. Obs. here that πν. θεοῦ, πν. χριστοῦ, and χριστός, are all used of the Holy Spirit indwelling in the Christian), he is not His' (belongs not to Him, in the higher and blessed sense of being united to Him as a member of Him). 10.] 'But (contrast to the last ver.) if Christ is in you (= πν. θεοῦ οικεῖ ἐν ὑμῖν, see 2 Cor. iii. 17), the (your) body indeed is dead on account of sin (still remains dead, see 2 Cor. iv. 11—14,

under the power of death physical [and eternal?] because of sin which it, *per se*, stands in, (and serves),—but the (your) Spirit (τὴν ψυχὴν λέγει, ὡς πνευματικὴν ἥδη γεγεννημένην. Schol. ap. Matthæi [Thol.]: or rather perhaps he uses πνεῦμα, regarding our spirits as possessed and penetrated by God's Spirit) is life (this would hardly be said if *only* our human spirits were meant, but the adjective would be used) on account of righteousness' (not *here* the imputed righteousness of justification, which is not now under treatment, but the *implanted righteousness of the sanctification of the Spirit*. This appears not only from the context, but also from the δι' ἁμαρτίαν, which answers to it).

11.] 'Now (δὲ takes up and continues the supposition in the former verse, with which in fact this is nearly identical, but with the important additional particular τοῦ ἐγείραντ. κ.τ.λ.) if the Spirit of Him who raised Jesus from the dead, dwells in you (which Spirit is therefore *powerful over death*, and besides renders you *partakers of Christ's Resurrection*), He who raised Christ from the dead (the personal name, Jesus, reminds more of the historic fact

^c ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. ^{12 d} ἄρα οὖν, ἀδελφοί, ^{c 2 Cor. vi. 16.}
^e ὀφείλεται ἐσμέν οὐ τῇ σαρκὶ ^{Col. iii. 16.} τοῦ κατὰ σάρκα ζῆν. ^{2 Tim. i. 5,} ^{14 only.} ^{d ch. v. 17 reff.} ^{e ch. i. 14 reff.} ^{f const. Luke}
 γὰρ κατὰ σάρκα ζῆτε, ^{xxii. 4. 1 Cor.} ^{ix. 10.} μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύ-
 ματι τὰς ^g πράξεις τοῦ σώματος ^h θανατοῦτε, ⁱ ζήσεσθε.

g — Acts xxi. 27. xxviii. 6.

h — Acts xix. 18 reff.

i ch. vii. 4 reff.

j — Heb. x. 38. xii. 9 al.

Ambrst Aug, Ambr-(somet) Pelag Fulg Sedul:—for αὐτου, αυτοι (αὐτωι?) C: δια το ἐνοικουν εν αυτω πνευμα 3: δια το ἐνοικουν αυτο πνευματος 2: δια το εν. πνευμα 714.—12. αδ. μου sah.—τη σαρ. om sah.—13. αποθν. παλιν 115 Thl-ms.—εν πνευμ. sah.—for του σωμ., της σαρκος DEFG v it slav Orig, Iren Tert Did Cypr Ambr Aug Jer Did Ruf Pelag Ambrst Sedul Bed: του πνευματος 1. 120: txt (MSS &c) sah Orig,

of the resurrection of the one Person, Jesus: the official and mystical name, CHRIST, of the body of which he is the Head and with the members,—all raised with Him by the One Spirit dwelling in all) shall quicken (not merely *live*, because it is not merely the res. of the body which is in the Ap.'s view,—see below) your mortal bodies also (the higher phase of the *ζωοποιῖν* takes place in the *spirit* of man: and even of that which takes place in the body, there are two branches—one, the quickening it from being a tool of unrighteousness unto death [eternal],—the other, the quickening it out of death [physical] to be a new and glorified body. And the *καί* joined with *θνητά*, here, signifies that the working of the *πνεῦμα ζωοποιῖν* shall not stop at the purely spiritual resurrection, nor at that of the body from dead works to serve the living God, but shall extend even to the building up the spiritual body in the future new and glorious life), on account of His Spirit which dwells in you.—Here the reading is much disputed, whether it be the acc. or gen.: see varr. readd. The great additional weight thrown into the scale of the acc. by the discovery of Dr. Tregelles that it is the reading of B, goes near to determine the matter. The gen. can only mean, 'by means of,' 'through,' His Spirit, &c.: this the acc. may imply, but must be rendered 'on account of,' or 'because of,' His Spirit, &c. Thus both may imply that the Holy Spirit is the agent in the quickening: but the gen. cannot bear the other meaning, that God will quicken, &c. because of His Spirit, &c. Hence in dispute with the *Macedonians*, who denied the divinity of the Holy Spirit, the gen. reading was important to the orthodox, as expressing agency, and that alone. But it seems pretty clear that the variation was older than the time of this heresy, and, however it may then have been appealed to, its origin cannot be assigned to any falsification by either of the then disputant parties.—As to how far the Holy Spirit is the direct Agent in the resurrection of the body, see note on *πνεῦμα*

ζωοπ., 1 Cor. xv. 45, and on 2 Cor. v. 5. Here, His direct agency cannot be in any way surprising, for it is the whole process of bringing from death to life, extending even to the mortal body, which is here spoken of—and unquestionably, 'the Lord and Giver of Life' is the agent throughout in this quickening. 'Non de ultima resurrectione, quæ momento fiet, habetur sermo, sed de continua Spiritus operatione, quæ reliquias carnis paulatim mortificans, celestem vitam in nobis instaurat.' Calv.:—but perhaps 'non solum de ult. res.', would have been more correct: for it certainly is one thing spoken of. 12, 13.] 'We are then (inference from the assurance in the last verse) debtors (we owe fealty: to what or whom, he leaves the reader to supply from ver. 11), not to the flesh, to live according to the flesh (Chrysostom well explains the qualification, τοῦ κατὰ σ. ζ.,—καὶ γὰρ πολλὰ αὐτῇ ὀφείλομεν, τὸ τρέφειν αὐτήν, τὸ θάλλειν, τὸ ἀναπαύειν, τὸ θεραπεύειν νοσοῦσαν, τὸ περιβάλλειν, καὶ μυρία ἕτερα λειτουργεῖν. ἴν' οὖν μὴ νομίσης, ὅτι ταύτην ἀναίρει τὴν διακονίαν, εἰπων, "οὐκ ἴσμ. ὁφ. τῇ σαρ.", ἐρμηνεύει αὐτὸ λέγων "τοῦ κ. σ. ζῆν."... τουτέστι, μὴ ποιῶμεν αὐτὴν κυρίαν τῆς ζωῆς τῆς ἡμετέρας. Hom. xv. p. 113 A): for if ye live according to the flesh, ye will (μέλλετε of the certain end of your present course) die (ζῆν and ἀποθν. here in their full and pregnant sense, involving body and soul here and hereafter: but not to be understood as excluding the carnal from any resurrection—only from that which is truly ζῆν,—any more than the spiritual are exempted from all death, but only from that which is truly θάνατος): but if by the Spirit ye slay (abolish, annul) the deeds (hardly as Thol. 'sensu obscuro,' but as Col. iii. 9, the whole course of habits and action which has the flesh for its prompter) of the body (= τῆς σαρκός, but here concrete to give more vivid reality: comp. τὰ ἔργα τῆς σαρκός, Gal. v. 19), ye shall live, (not μέλλετε ζῆν, this *Life* being no natural consequences of a course of mortifying

k = and constr., 14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι ἑοῖοι εἰσιν ABCD
Gal. v. 18. 2 Tim. iii. 6. θεοῦ. 15 οὐ γὰρ ἐλάβετε ἑνὸς πνεύματος ἑνὸς δουλείας πάλιν ἑς BFG
hk ver. 19 ref. 1 (δουλ. ver. 21. Gal. iv. 24. 1. Heb. ii. 16 only. Exod. xx. 2 al.) only. constr. 2 Cor. iv. 18. Eph. i. 17. 2 Tim. i. 7. m = ch. v. 16 ref. p Gal. iv. 6. n ver. 28. ch. ix. 4. Gal. iv. 5. Eph. q ch. ii. 16. ix. 1 only.

Chr Thdrt al.—θανατουσθε 54.—14. for όσοι, οι copt sah.—θεου om 80.—περιπατουνται sah.—rec εἰσιν υιοι θεου (corrⁿ of order, as is also v. θ. ii.), with JK & v all Chr Thdrt al Iren al: vi. θε. εἰσ. ACDE 5. 39. 47. 80. 93 al d e v-ms s^{eth} Orig, Dam Cassiod Gaud: txt BFG g demid am Syr Orig, Did Hil, Aug Ruf Bed al.—15. ουδε γαρ 54.—ελαβομεν (twice) Aug.—δουλειας 71.—παλιν om 17. 39. 54 al Orig (somet).—εἰς φοβον om 54.—rec αλλ: txt ABC &c.—for εν ω, οτι Chr-ms.—κραζομεν F.—16. δεξ αυτου,

the deeds of the body, but the gift of God through Christ: and coming therefore in the form of an assurance, 'ye shall live,' from Christ's Apostle.—On ζῆν, see above).

14.] 'For (ground of the assurance contained in ζῆσθε) as many as are led by (reff.;—the slaying the deeds of the body by the Spirit, implies the being under the Spirit's guidance) the Spirit of God, these (emphatic—'these and no others') are sons of God.'—υἱος θ. differs from ρικνον θ. in implying the higher and more mature and conscious member of God's family, see Gal. iv. 1—6, and note on 6. Hence our Lord is never called ρικνον but always υἱος θεοῦ. This latter, applied to a Christian, signifies 'one born of God' in its deepest relation to Him,—and hence a partaker of His nature, John i. 13. 1 John iii. 9. 1 Pet. i. 23 (Tholuck, similarly Olsh.).

15, 16.] Appeal to the consciousness of the Christian to confirm the assertion (assumed for the moment that he is led by God's Spirit) that he is a son of God.—'For (confirmantis) ye did not receive (at your becoming Christians) the spirit of bondage (= 'the Spirit which ye received was not a spirit of bondage.' πν. is not merely a spirit, a disposition, but evidently refers to the same πν. which afterwards is πν. υιοθεσ., and αὐτὸ ρὸ πν. The Ap. seems however in this form of expression, both here and elsewhere, e. g. 2 Cor. iv. 13. Eph. i. 17. 2 Tim. i. 7, to have combined the objective Πνεῦμα given to us by God with our own subjective πνεῦμα. In the next ver. they are separated) again (it has been imagined here that the πάλιν must refer to a former bestowal of the πνεῦμα δουλείας, and consequently that the reference is to the O. T. dispensation. In this two different sets of comm. have found difficulties: (1) those, as Chrys.,—who would hold from John vii. 37, that the Holy Spirit was absolutely not given under the O. T., and (2) those, as Cocceius, who holding Him to have been given, deny that His character

was πν. δουλείας. But there seems to me to be no occasion to go back for the reference of πάλιν to the O. T. The state of the natural man is δουλεία: the Holy Spirit given to them, the agent of their birth into a new state, was not a πν. δουλείας πάλιν εἰς φ., a spirit merely to take them back into their old state, viz. a state of slavery:—to whom, or whether to different masters, is not here in question, but the state merely—the object of the gift of the Holy Spirit was not to lead them back into this) towards fear (so as to bring about or result in fear, see ch. vi. 19. πάλιν can hardly, as De W., be taken with εἰς φόβ.), but ye received the Spirit of (the Spirit whose effect was, see above) adoption (this stricter meaning, and not that of mere sonship, is plainly that intended by the Ap., both here and in reff. So Fritz., Meyer, Olsh., Harless on Eph. i. 5, Tholuck: on the other hand Luther, Winer, Rückert, De Wette, al., see on ver. 23. Of course, the adoption to be a son involves sonship, but not the converse), in whom (compare ἐν πνεύματι ch. i. 9; ii. 29, and ver. 9. Luth. and Tholuck, 'through, by means of, whom: but τὸ πνεῦμα = Him in whom, not merely Him by whom, not being merely an external agent, but an indwelling and pervading power) we cry (the outward and confident expression of the state of sonship), Abba, Father' (I have said, on Mark xiv. 36, that ὁ πατ. does not appear to be a mere explanation of πατ., but to have been joined to it in one phrase, as a form of address: expressing probably, a corresponding 'my father,' πατ. in the Heb. expression. Luther, to express the familiarity of Abba, renders 'lieber Vater,' 'dear Father').—See on the whole, the strictly parallel place, Gal. iv. 6.

16.] And this confidence is grounded on the testimony of the Spirit itself. So Chrys.: οὐ γὰρ ἀπὸ τῆς φωνῆς ισχυριζομαι μόνον, φησὶν, ἀλλὰ καὶ ἀπὸ τῆς αἰτίας ἀφ' ἧς ἡ φωνὴ τικτεται

τῷ πνεύματι ἡμῶν ὅτι ἐσμέν ¹ τέκνα θεοῦ. ¹⁷ εἰ δὲ τέκνα, ¹ καὶ ¹ κληρονόμοι· ¹ κληρονόμοι μὲν θεοῦ, ¹ συγκληρονόμοι δὲ χριστοῦ· ¹ εἴπερ ¹ συμπάσχωμεν, ἵνα καὶ ¹ συνδοξασθῶ-

1 John iii. 1 al.
v ver. 9 ref.
t ch. iv. 18 ref.
w 1 Cor. xii. 26 only t.
u Eph. iii. 6. Heb. xi. 2. 1 Pet. iii. 7 only t.
x here only t.

pref. ως τε DE al (itaque) (Syr copt et): aft add γαρ 115-24 v (not am al) Cyr Thdrt Thl Ruf Pel.—μαρτυρεῖ 1. 211 lect 17 Clem: txt (MSS &c) Orig Chr Thdrt Thdor-mops al.—17. for κληρον. (1st), συγκληρονόμοι D¹: μεν θ. συγκ. δε om 178: for μεν, δε 109.—συνπάσχωμεν A.—for ἵνα . . . συνδ., και συνδοξασομεθα arm.—18. om 54.—for γαρ, δε

οὐ γὰρ τοῦ χαρίσματος ἐστὶν ἡ φωνὴ μόνον, ἀλλὰ καὶ τοῦ δόντος τὴν ὁρατὴν παρακλήτου· αὐτὸς γὰρ ἡμᾶς ὁδὸς ἐδί-
δαξεν διὰ τοῦ χαρίσματος ὅπως φθίγγεσθαι.
Hom. xv. p. 579 c. This ver. being with-
out copula, is best understood to refer to
the same as the preceding, and the asser-
tion to concern the same fact as the last
verb, κρίζομεν,—as if it were αὐτοῦ τοῦ
πν. συμπαρτυροῦντος, κ.τ.λ., grounding
that fact on an act of the indwelling Spirit
Himself. See again Gal. iv. 6.—‘The
Spirit itself (not ‘idem Spiritus,’ as Eras-
m. and similarly Luth., Reiche, al.: the αὐτό
expresses the independence, and at the same
time, as coming from God, the preciousness
and importance of the testimony) testifies
to our spirit (see ch. ii. 15, and note: not
‘una testatur’: the σύν in comp. does not
refer to τῷ πν. ἡμ. but to agreement in the
fact, as in ‘contestari,’ ‘confirmare’) that
we are children of God.’—What is this
witness of the Spirit itself? All have
agreed, and indeed this ver. is decisive for
it, that it is something separate from and
higher than, all subjective inferences and
conclusions. But on the other hand it does
not consist in mere indefinite feeling, but
in a certitude of the Spirit’s presence and
work continually asserted within us. It is
manifested, as Olah. beautifully says, in
His comforting us, His stirring us up to
prayer, His reproof of our sins, His draw-
ing us to works of love, to bear testimony
before the world, &c. And he adds, with
equal truth, “On this direct testimony of
the Holy Ghost rests, ultimately, all the re-
generate man’s conviction respecting Christ
and His work. For belief in Scripture itself
(he means, in the highest sense of the term
‘belief,’ = ‘conviction personally applied’)
has its foundation in this experience of the
Divine nature of the (influencing) Principle
which it promises, and which, while the be-
liever is studying it, infuses itself into him.”
—The same comm. remarks, that this is
one of the most decisive passages against
the pantheistic view of the identity of the
Spirit of God and the spirit of man. How-
ever the one may by renovating power be
rendered like the other, there still is a spe-

cific difference. The spirit of man may *sin*
(2 Cor. vii. 1), the Spirit of God *cannot*,
but can only be grieved (Eph. iv. 30), or
quenched (1 Thess. v. 19), and it is by the
infusion of this highest Principle of Holiness,
that man becomes *ONE SPIRIT* with
the Lord Himself (1 Cor. vi. 17).
τέκνα θεοῦ] Here, (not υἱοί) because the
testimony respects the very ground and
central point of sonship, *likeness to and de-
sire for God*: the testimony of the Spirit
showing us by our yearnings after, our con-
fidence in, our regard to God, that we are
verily begotten of Him. 17.]
CONSEQUENCES of our being children of
God.—‘But (announcing a result, as in a
math. proposition: ‘but, if &c.’) if children,
also heirs (which is the universal rule of
mankind: but κληρ. here must not be car-
ried to the extent of the idea of heir in all
directions: it is merely the *one side of in-
heriting by promise*, which is here brought
out: the word referring back probably to
ch. iv. 13, 14, the promise to Abraham);—
heirs of God (as our Father, giving the
inheritance to us), and joint heirs with
Christ’ (whom God has made κληρονόμον
πάντων, Heb. i. 2).—Tholuck remarks:
“It is by virtue of their substantial unity
with the Father that the children come into
participation of his possession. The Roman
law regarded them as continuators of his
personality. The *dignity* of the inheri-
tance is shown (1) by its being God’s pos-
session, (2) by its being the possession of
the Firstborn of God. By the Roman law,
the share of the firstborn was no greater
than that of the other children,—and the
N. T. sets forth this view, making the re-
deemed equal to Christ (ver. 29), and Christ’s
possessions, theirs; 1 Cor. iii. 21—23. John
xvii. 22. In the *joint heirship* we must
not bring out this point, that Christ is *the
rightful Heir*, who shares His inheritance
with the other children of God: it is as
adoptive children that they get the inheri-
tance, and Christ is so far only the means of
it, as He gives them power to become Sons
of God, John i. 12.”—If at least (see
above on ver. 9) we are suffering with
Him, that we may also be glorified with

^y—and constr. ch. ii. 8. (iii. 23.) 2 Cor. x. 11. ^z here only. See Gen. xliii. 9. 1 Chron. xxi. 22, 24. Prov. iii. 15. viii. 11. Sir. xvi. 15. (See note.) ^{πρότ} = Jer. xliii. 28. ^a = ver. 12. transp. of words, Gal. iii. 23. 1 Cor. xii. 22. ^b = ch. ii. 7 reff. ^c = Luke xvii. 30. 1 Pet. v. 1. ^d = here only. ^e Phil. i. 20 only. See Jos. B. J. iii. 7. 26. Polyb. xvi. 2, 8. Herod. vii. 163. Ps. xxxviii. 8 Aqu. ^f = Mark xvi. 15.

A g æth: ergo Ambrst.—19. παραδοκία 55.—της πιστεως 37. 109-22-marg-78. 219 al.—

Him: i. e. 'if (provided that) we are found in that course of participation in Christ's sufferings, whose aim and end, as that of His sufferings, is to be glorified, as He was, and with Him.' But the *εἴπερ* does not regard the *subjective* aim, q. d. 'If at least our aim in suffering is, to be glorified,'—but the *fact* of our being partakers of that course of sufferings with Him, *whose aim is, wherever it is found, to be glorified* with Him.—Thol. takes the *ἵνα* as dependent on *συγκληρ.* (= *ὥστε*), and *εἴπερ* *συμπ.* as quasi-parenthetical; but the above seems to me more satisfactory.—The connexion of *suffering with Christ, and being glorified with Him* is elsewhere insisted on, see 2 Tim. i. 11. 1 Pet. iv. 23; v. 1.—This last clause serves as a transition to vv. 18—30, in which the Ap. treats of the complete and glorious triumph of God's elect, through sufferings and by hope, and the blessed renovation of all things in and by *their* glorification.

18.] 'For (= this suffering with Him in order to being glorified with Him is no casting away of toil and self-denial, seeing that) I reckon (implying, 'I myself am one who have embraced this course, being convinced') that the sufferings of this present period (of trial and sorrow, contrasted with the period of triumph following the *παρουσία* of Christ) are insignificant (*οὐκ ἄξια* = *ἀνάξια*,—no gen. or verb understood. *ἄξιος* and *ἀνάξιος* are found in the sense of 'worthy (or unworthy) to be compared with' in the classics: so Hom. II. θ. 234, *νῦν δ' οὐθ' ἐνός ἀξίου ἱσμεν* Έκτορος, and Plato, Protag. [Wetst.], *ἀνάξια ἰστί τ' ἀγαθὰ τῶν κακῶν*, and again *τίς ἄλλη ἀνάξια ἡδονὴ πρὸς λύπην ἰστί*); in comparison with the glory which shall be revealed (*μῖλλα*, put first, as in reff., but apparently not, as De W., for the sake of emphasis. Thol. cites Demosth., p. 486. 10, *ἐν τοῖς οὐσι νόμοις ευρίοις*, in which there is no emphasis, as neither in 1 Cor. xii. 22.—*ἄποκαλ.*, at the *ἀποκάλυψις* of Christ. On the sentiment, see 2 Cor. iv. 17) with regard to us' (not merely *ἡμῖν*, as spectators, but *εἰς ἡμᾶς*, as the subjects of the revelation; the E. V. is not far wrong, 'in us,' taking the *εἰς* in a pregnant sense as *ἡν κηρύσσω* *εἰς τὰς συν. τ. Γαλ.*, Luke

iv. 44). Bernard (cit. in Thol.) amplifies this, —de Convers. ad Cleric., c. 30,—'non sunt condignæ passionibus hujus temporis ad præteritam culpam quæ remittitur, ad præsentem consolationis gratiam quæ immittitur, ad futuram gloriam quæ promittetur nobis.'

19 ff.] *The greatness of this glory is shown by the fact that ALL CREATION, now under the bondage of corruption, shall be set free from it by the glorification of the sons of God.*—For (proof of this transcendent greatness of the glory, not, as De W., of the certainty of its manifestation, though this secondary thought is perhaps in the background) the patient expectation (hardly = *ἡ σφόδρα προσδοκία*, as Chrys., whom Luther and E. V. follow; but better *προσδοκία εἰς τὸ τέλος*,—the *ἀπό* denoting, as also in *ἀπεκδέχεται*, that the expectation continues till the time is exhausted, and the event arrives) of the Creation (= *all this world except man*, both animate and inanimate: see an account of the exegesis below) waits for (see above) the revelation of the sons of God' ('*revelatur gloria: et tum revelantur etiam filii Dei.*' Beng.—*νῦν*, not *τίκων*, because their sonship will be complete, and possessed of all its privileges and glories). *ἡ κτίσις* has been very variously understood. There is a full history of the exegesis in Tholuck. De Wette sums it up thus: "The Creation, —i. e. things created,—has by many been erroneously taken in an arbitrarily limited sense; e. g. as applying only, 1. to *inanimate creation*, as Chrys., Theophyl., Calv., Bez., Aret., '*mundi machina*,' Luther, the Schmidts, al., Fritz., '*mundi machina, cæli, sidera, aer, terra*':—against this are the words *οὐχ ἑκούσα* and *συστηνάζει κ. συν-ωδίνει*, implying *life* in the *κτίσις*,—for to set these down to mere personification is surely arbitrary:—and one can imagine no reason why bestial creation should be excluded. II. to *living creation*: (1) to *man-kind*; Aug., Turret., all., take it of *men not yet believers*: (2) Locke, Lightf., Hammond, Semler, of the *yet unconverted Gentiles*: (3) Cramer, Gersdorf, al., of the *yet unconverted Jews*: (4) Le Clerc, al., of the *converted Gentiles*: (5) al., of the *converted Jews*: (6) al., of *all Christians*."—"But,"

ἡ ἀποκάλυψιν τῶν ἡ υἱὸν τοῦ θεοῦ ἡ ἀπεκδέχεται. 20 τῇ γὰρ ἡ ματαιότητι ἡ κτίσις ἡ ὑπετάγη οὐχ ἡ ἐκούσα ἀλλὰ διὰ τὸν ἡ ὑποτάξαντα, ἡ ἐπ' ἐλπίδι, 21 ὅτι καὶ αὐτῇ ἡ κτίσις ὡ ἐλευθερωθήσεται ἀπὸ τῆς ἡ δουλείας τῆς ἡ φθορᾶς εἰς τὴν ἡ ἐλευθερίαν τῆς ἡ δόξης τῶν ἡ τέκνων τοῦ θεοῦ.

... τεκ-
νων Ε.
ABCD
FGJK

ix. 28 f. 1 Pet. iii. 20.

xv. 27. m 1 Cor. ix. 17 only. Ecod. xxi. 18.

q = 1 Cor. xv. 43. Gal. vi. 8. Col. ii. 22. Jonah ii. 7.

s ver. 16 ref.

k = Eccles. i. 2. (Eph. iv. 17. 2 Pet. ii. 18, only.)

n ch. iv. 18.

r = 2 Cor. iii. 17. James i. 26. ii. 32.

ch. ii. 6.

1 Cor. i. 7.

2 Thess. i. 7

al.

h Matt. v. 9.

Luke xx. 86.

ver. 14. Gal.

iii. 26. Rev.

xxi. 7.

11 Cor. i. 7. Gal.

iii. 20. Heb.

1 ver. 7 ref. act., 1 Cor.

o ch. vi. 18 ref. p ver. 15 ref.

του υιου arm: τον υιον 70.—20. for ματ., φθορα (gloss) 672.—for ουχ εκουσα, ου
θελουσα FG.—εφ D'FG.—21. διοτι D'FG: αλλα (for οτι) 179.—των τεκνων της δοξης
43 lect 6: της δοξης om 4'. 41: των τεκνων om Oec: των υιων 3: του υιου arm.—

as he proceeds, "against (II.) lies this objection, that if the Ap. had wished to speak of the *enslaving and freeing of mankind*, he hardly would have omitted reference to sin as the ground of the one and faith of the other, and the judgment on unbelievers. But on the other hand we must not extend the idea of *κρίσις too wide*, as Theodoret, who includes the *angels*, Köllner, who understands the *whole Creation*, animate and inanimate, rational and irrational, and Olsh., who includes the *unconverted Gentiles*: nor make it *too indefinite*, as Koppe and Rosenm.: '*tota rerum universitas*.' The right expl. is, *all animate and inanimate nature as distinguished from mankind*: so Irenæus, Grot., Calov., Wolf., Rückert, Reiche, al., Meyer, Neander, Schneckenburger, Thol." The idea of the renovation and glorification of all nature at the revelation of the glory of our returned Saviour, will need no apology nor seem strange to the readers of this commentary, nor to the students of the following, and many of the passages of the prophetic Word: Isa. xi. 6 ff.; lxxv. 17 ff. Rev. xxi. 2 Pet. iii. 13. Acts iii. 21.

20.] *Explanation of the reason why all creation waits, &c.*—For the creation was made subject to vanity (= ἡγῆ, Ps. xxxviii. 4,—where the LXX have τὰ σύμ-παντα ματαιότης. So also Eccles. i. 2 and passim. It signifies the *instability, liability to change and decay*, of all created things) not willingly ('cum a corruptione naturæ res omnes abhorreant.' Bucer in Thol.) but on account of Him who subjected it (i. e. God.—Chrys., al. interpret it of Adam, who was the *occasion* of its being subjected; and at first sight the acc. with διὰ seems to favour this. But I very much doubt whether this view can be borne out. For (1) does not ὑποτάξαντι imply a *conscious act of intentional subjugation*, and not merely an *unconscious occasioning of the subjugation*? Thus we have it said of God, 1 Cor. xv. 27, πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· θραν δὲ κ.τ.λ., δῆλον ὅτι ἐκτός τοῦ ὑποτάξαντος αὐτῷ

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τὰ πάντα. And (2) the acc. after διὰ is in reality no reason against this. He is speaking of the *originating cause* of this subjection, not of the efficient means of it. He says that creation was not subjected ἐκούσα, i. e. διὰ τὸ θέλημα ἑαυτῆς, but διὰ τὸν ὑποτάξαντα. At the same time such a way of putting it, removing as it were the supreme will of God to a wider distance from corruption and vanity, and making it not so much the worker as the occasion of it, as well as this indefinite mention of Him, is quite intelligible on the ground of that reverential awe which so entirely characterizes the mind and writings of the Ap. If the *occasion pointed at* by ὑποτάξαι be required,—I should hardly fix it at the Fall of man, but at his *creation*, in the eternal counsels,—when he was made *capable of falling, liable to change*.—The expl. of ὁ ὑποτάξας as meaning '*the Devil*' [Locke, al.], hardly needs refutation. See Matt. x. 28, and note),—in ('on condition of,' 'in a state of,'—see ch. iv. 18, and note on ἐφ' ὃ, ch. v. 12) *hope* (ἐπ' ἐλπίδι must not be joined with ὑποτάξαντα, because then the ἐλπίς becomes the *hope of the υποτάξας*,—but with ὑπετάγη, being the hope of the ὑποταγείσα, because (not '*that*,' after ἐλπίς,—for then it is not likely that αὐτῇ ἡ κρίσις would be so emphatically repeated: the clause now announces a *new fact*, and thus the emphasis is accounted for. To suppose the whole clause *subjective to the ἐλπίς*, would be to attribute to the yearnings of creation, *intelligence and rationality*,—consciousness of itself and of God) the creation itself also (not only we, the sons of God, but even creation itself) shall be delivered from the bondage of corruption (its subjection to the law of decay, see Heb. ii. 15) into (pregnant: *shall be delivered from, &c., and admitted into*) the freedom of the glory (beware of the fatal *hendiadys*: 'the freedom of the glory' is not in any sense = 'the glorious freedom'; in the latter, 'glorious' is merely an epithet whereby the freedom is

B B

t here only t.
 u 1 Cor. iv. 11.
 2 Cor. iii. 14.
 Gal. iv. 9 al.
 un 2 Cor. viii.
 19. ch. v. 3
 al.
 v ch. xi. 18.
 xvi. 5. 1 Cor.
 xv. 20. 23.
 xvi. 15. James
 i. 18. Rev.
 xiv. 4 only.
 Exod. xxiii.
 19 al. fr.
 w Mark vii. 34.
 2 Cor. v. 2, 4.
 Heb. xiii. 17.
 s = 2 Cor. iv. 18.
 22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ 'κτίσις' 'συστενάζει καὶ 'συν-
 ωδίνει' ἄχρι τοῦ νῦν. 23 οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ
 τὴν ἁπαρχὴν τοῦ πνεύματος ἔχοντες καὶ ἡμεῖς αὐτοὶ
 ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν
 ὑπολύτρωσιν τοῦ σώματος ἡμῶν. 24 τῇ γὰρ ἐλπίδι
 ἐσώθημεν, ἐλπίς δέ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ
 βλέπει τίς, τί καὶ ἐλπίζει; 25 εἰ δὲ ὁ οὐ βλέπομεν, ἐλπί-

ABCDFGJK
 23. for γὰρ, δε A (om æth: *et vero* ar-pol).—στενάζει 33-5 (*ingemiscit* d v lat-fr: but *congemiscit* g Aug Sedul al) Orig (not Ath Chr Thdrt Thdor-mops-expr al).—23. for καὶ ἡμεῖς αὐτοὶ, ἡμεῖς καὶ αὐτοὶ AC al δ. 47. 80. 213 copt Dam: αὐτοὶ (readg κ. ἡμεῖς [om Ambr] αὐτοὶ before) DFG Ambr: var all: aft 1st aut add oi 671. 77. 87. 109-78 al Thl-txt: κ. αὐτοὶ (both times) B Epiph, and (κ. ἡμ. αὐτ. 1st time) 31. 93 v d² Aug₂ (but once only κ. ἡμεῖς before) Ruf: txt (see notes) JK all Chr Thdrt (readg κ. ἡμ. αὐτ. before) Thl (αὐτοὶς for αὐτοὶ?) Oec: see other varr in Scholz.—συνστενάζομεν (or συστ.) D 38. 72 al: στενάζομεν 48.—υἱοθ. om DFG d g Ambrst.—24. ἡ βλεπομένη FG 55 (vss).—aft τὴ om καὶ BDFG vss lat-fr: txt ACJK mss nrly (appy) syr al Chr Thdrt Thl Oec Ambr¹ (τὴ om 47¹: τὴ καὶ om, from an old ms, 47-marg: add τοῦτο Thl-mss: for τὴ, τοῦτο 77, and for τὴ καὶ, copt).—for ἐλπίζει, υπομένει A 47-marg Cyr (Tisch says, 'not D,' as Wetst Grab Scholz): *expectat* vss Ambr.—25. ο ἐλπίζ., οὐ βλέπ. 115:

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characterized, as in 'His rest shall be glorious': in the former the freedom is described as consisting in, belonging to, being one component part of, the glorified state of the children of God: and thus the thought is carried up to the state to which the freedom belongs) of the children' (*ρίκνων* and not *νῶν* here, perhaps as embracing God's universal family of creation, admitted, each in their share, to a place in incorruptibility and glory).

23.] 'For we know (said of an acknowledged and patent fact, see ch. ii. 2; iii. 19; vii. 14) that the whole creation groans together and travails together (not, groans and travails *with us* or *with mankind*, which would render the οὐ μόνον δι' ἀλλὰ of the next ver. superfluous. On the figure in *συνωδίνει* see John xvi. 21, note) up to this time' (= *from the beginning till now*: no reference to time future, because οἶδαμεν γὰρ expresses the results of *experience*).

23.] The text here is in inextricable confusion (see var. read.), but the sense very little affected. I agree with Tholuck in thinking that the variations have arisen from the unusual position of ἡμεῖς in the rec., which I have therefore retained.—'But (moreover) not only (*the creation*), but even ourselves, possessing (not, 'who possess,' οἱ ἔχοντες, but 'though we possess') the firstfruit of the Spirit (i. e. the indwelling and influences of the Holy Spirit here, as an earnest of the full harvest of His complete possession of us, πνεῦμα and σὰρξ and ψυχὴ, hereafter. That this is the meaning, seems evident

from the analogy of St. Paul's imagery regarding the Holy Spirit: he treats of Him as an *earnest* and *pledge* given to us, Eph. i. 14. 2 Cor. i. 22; v. 5, and of His full work in us as the efficient means of our glorification hereafter, ver. 11. 2 Cor. iii. 18. Various other renderings are,—(1) 'the first out-pouring of the spirit,' in point of time, —Wetst., Reiche, Kölln., Mey., al.,—which would be irrelevant: (2) 'the highest gifts of the Spirit,' as the Schmidts, al. The gen. πν. may be partitive, or subjective:—the firstfruits of the Spirit,—which Spirit is the harvest,—or the firstfruits of the Spirit,—which the Spirit gives:—or even in apposition, the firstfruits of the Spirit, i. e. which consist in (the gift of) the Spirit. I prefer the first, from analogy—the Spirit being generally spoken of as *given*, not as *giving*,—and God as the Giver), even we ourselves (repeated for emphasis, and ἡμεῖς inserted to involve himself and his fellow-workers in the general description of the last clause. Some [Wolf., Kölln.] have imagined the Apostles only to be spoken of; some, that the Apostles are meant in one place, and all Christians in the other) groan within ourselves, awaiting the fulness of our adoption (*ἀπεκδ.*, as above, ver. 19, but even more strongly here, 'wait out,' 'wait for the end of.' Our adoption is *come already*, ver. 15, so that we do not wait for it, but for the full manifestation of it, in our bodies being rescued from the bondage of corruption and sin. This which in Gr. is expressed by the verb, in Eng. must be joined to the substantive.

ζομεν, δι' ἡ ὑπομονῆς ἡ ἀπεκδεχόμεθα. ²⁶ ὡσαύτως δὲ καὶ τὸ πνεῦμα ^b συναντιλαμβάνεται τῇ ^c ἀσθενείᾳ ἡμῶν. ^d τὸ γὰρ τί προσευξόμεθα ^e καθὼς δεῖ οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα ^f ὑπερεντυγχάνει ^g στεναγμοῖς ^h ἀλαλήτοις. ²⁷ ὁ δὲ ἔρηνων τὰς καρδίας οἶδεν τί τὸ ⁱ φρόνημα τοῦ πνεύματος,

⁶² 1 Thess. iv. 1. principally L. P. Winer, § 20. 2. ⁶³ here only. ⁶⁴ g Acts vii. 34 only. ⁶⁵ Job iii. 24 al. ⁶⁶ 2 Cor. viii. 12. ⁶⁷ 1 Pet. iv. 13 only. ⁶⁸ Levit. ix. 6 Vat. ⁶⁹ h John v. 39. vii. 52. ⁷⁰ 1 Cor. ii. 10. ⁷¹ 1 Pet. i. 11. ⁷² Rev. ii. 28 only. ⁷³ Gen. xlii. 12. ⁷⁴ i ver. 6 ref.

ἐλπ. om 41. 55.—26. καὶ om 35.—rec ταις ἀσθενείαις (see note), with JK &c vsas Chr Thdr̄t Thl Oec: της δεισεως FG g (infirmilatem nostras orationis Ambrst): txt ABCD 10. 23. 31-7. 47-9. 57 al d v Syr ar-erp Cyr-jer̄us Dam lat-fi: της ἀσθενείας 80.—for προσευξόμεν., προσευξόμεθα DJK very many mss Orig Naz Cyr-jer̄us Mac Chr, (also Mtt's mss.) Dam Oec: -χομεθα FG: txt ABC &c Chr, (h1) Thdr̄t, Thl.—αλλα DFGJ (K?) &c: txt A(B)C 109 &c.—εντυγχάνει 47. 54. 118. 238 Chr, (and mss.),—rec αὐτὸ ὑπερεντυγχ. ins υπερ ημων (supplementary addn), with CJK &c vsas Cyr-jer̄us Chr Thdr̄t al Aug-oft Did Epiph (on Cant. add ad Dominum) Jer all: om ABDFG 67² d¹ g arm Orig, (always adds τω θεῷ) Epiph Dam Aug¹: υπ. αγων 118: υπ. ημ. εντυγχ. 47.—αλλαλητοις 48.—27. τι om 54: τι εστι slav.—for αγων, ημων 17. 32. 47—marg 238 al.

The omission of the art. before *νιοθ.* is probably on account of its preceding its verb, —*νιοθ. ἀπειδ.* = *ἀπειδ. τῇν νιοθ.*, for emphasis' sake), the redemption (in apposition with *νιοθ.*, or rather with the fulness of sense implied in *νιοθ. ἀπειδ.*, q. d. 'expecting that full and perfect adoption which shall consist in...') of our body' (not, 'rescue from our body,' as Erasm., Le Clerc, Reiche, Fritz., al.,—which though allowable in grammar,—see Heb. ix. 15,—is inconsistent with the doctrine of the change of the vile and mortal into the glorious and immortal body,—Phil. iii. 21. 2 Cor. v. 2-4,—but the [entire] redemption,—rescue,—of the body from corruption and sin). 24, 25] 'For (confirmation of the last assertion, proving *hope* to be our present state of salvation) by *hope* were we saved.' i. e. our first apprehension of, and appropriation to ourselves of, salvation which is by faith in Christ, was effected by means of *hope*: which *hope* (Thol.) is in fact *faith in its prospective attitude*,—that faith which is *ὑπόστασις ἐλπιζομένων*, Heb. xi. 1. The dat. *ἐλπίδι* is not a dat. of reference, —'according to *hope*,'—but of the instrument. 'Now *hope* that is seen (the object or fulfilment of which is present and palpable) is not *hope*: for that which any one sees, why does he at all *hope* for?'—καὶ after an interrogative word conveys a sense of the utter *superfluity* of the thing questioned about, as being irrelevant, and out of the question. 'Qui interrogat *τί χρὴ προσδοκᾶν*; expectat aliquid, sed dubius est quid eveniat. Qui interrogat *τί χρὴ καὶ προσδοκᾶν*; desperat de salute, nec eam usquam expectari posse existimat.' Bremi in Demosth. Phil. i. 46, cited in Hartung, Partikellehre, i. 137. 25.] 'But if that which we do not see, we

hope for, with patience we wait for it.' Patience (endurance) is the state, in which, —through which as a medium,—our waiting takes place: hence δι' ὑπομονῆς, as ἔγραψα ὑμ. διὰ πολλῶν δακρύων, 2 Cor. ii. 4. 26.] 'Likewise (another help to our endurance, co-ordinate with the last —our patience is one help to it, but not the only one) the Spirit also (the Holy Sp. of God) helps our weakness (not, helps us to bear our weakness, as if the weakness were the burden, which the Spirit lifts for and with us,—but, helps our weakness,—us who are weak, to bear the burden of ver. 23. And this weakness is not only inability to pray aright, which is only an example of it, but general weakness. This has been seen, and the reading consequently altered to the plural, which was at first perhaps a marginal gloss). For (example of the help above mentioned;—the *ρό* binding together the clause,—see ref.,—and here implying 'exempli gratiā,'—'for this, viz. what to &c.') what we should pray as we ought (two things;—what we should pray,—the matter of our prayer;—and how we should pray it,—the form and manner of our prayer) we know not, but the Spirit itself (Thol. remarks,—αὐτό brings into more prominence the idea of the πνεῦμα, so as to express of what dignity our Intercessor is,—an Intercessor who knows best what our wants are) intercedes for us (ὑπὲρ here does not intensify the verb, as in ὑπερυψῶν and the like,—and as Oec., Erasm., Luth., Bengel, render it,—but implies the advocacy,—'convenire aliquem super negotio alterius,' as Grot.,—to express which the ὑπὲρ ἡμῶν of the rec. has been inserted) with sighings which cannot be expressed.'—i. e. the Holy Spirit of God dwelling in us, knowing our wants

k 2 Cor. vii.

9—11.

1 Acta xxv. 24

reff.

m ch. i. 7 al. ff.

n Mark xvi. 20. 1 Cor. xvi. 16. 2 Cor. vi. 1. James ii. 22 only †. 1 Mac. xii. 1.

o — ch. xiii. 4 reff. 1 Cor. xi. 17.

ὅτι ^k κατὰ θεὸν ^l ἐντυγχάνει ὑπὲρ ^m ἁγίων. ²⁸ οἶδαμεν δὲ ABCD
 ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα ⁿ συνεργεῖ ^o εἰς ἀγαθόν, FGJK

—28. for δε, γαρ 47. 67^a al: om æth.—aft συνεργεῖ (*procedunt* it Lucif Ambrst: *concurrunt* [συντρέχει] Ambr) add ο θεος AB Orig₂: om (MSS vsa) Clem Orig, Chr Thdrt Cyr-jerus Thl Oec Lucif Aug Ambr all.—το αγαθ. J 48. 57. 72 to 4. 109-77 all lect 8.

better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations: see next ver. So De W., Thol., Olsh. Chrys. interprets it of the χάρισμα of prayer, —and adds, ὁ γὰρ τοιαύτης καταξιώθεις χάριτος, ἐσὼς μετὰ πολλῆς τῆς κατανύξιος, μετὰ πολλῶν τῶν στιναγμῶν τῶν κατὰ διάνοιαν τῷ θεῷ προσπίπτων, τὰ συμφέροντα πᾶσιν ὕτει;—similarly Oec. and Theophyl. Calv. understands, that the Spirit suggests to us the proper words of acceptable prayer, which would *otherwise have been unutterable by us*: and similarly Beza, Grot.—ἀλαλήτοις may bear three meanings—1, *unspoken*: 2, *that does not speak*,—mute (see LXX, Job xxxviii. 14. Sir. xviii. 33): 3, *that cannot be spoken*. The analogy of verbals in -τος in the N. T. favours the latter meaning: comp. ἀνεκδιήγητος, 2 Cor. ix. 15, ἀρρητος, 2 Cor. xii. 4,—ἀνεκλάητος, 1 Pet. i. 8. (Thol.)—Macedonius gathered from this ver. that the Holy Spirit is a *creature*, and *inferior to God*, because *He prays to God for us*. But as Aug. Tract. vi. in Joan. remarks, ‘non Spiritus Sanctus in semetipso apud semetipsum in illa Trinitate gemit, sed in nobis gemit, quia gemere nos facit.’ No *intercession in heaven* is here spoken of, but a *pleading in us* by the indwelling Spirit, of a nature above our comprehension and utterance.

27.] ‘But (opposed to ἀλαλήτοις—‘though unutterable by us’) *who searcheth the hearts* (God) *knoweth what is the mind* (*intent*, or *bent*, as hidden in those sighs) *of the Spirit*.’ A difficulty presents itself in the rendering of next clause. If ὅτι be *causal*, ‘because He (the Spirit) pleads for the saints according to the will of God,’ it would seem that οἶδεν must bear the meaning ‘*approves*,’ otherwise the connexion will not be apparent; and so Calv. and Rückert have rendered it. Hence Grot., Reiche, Meyer, Fritz. render ὅτι, ‘*that*,’ and construe,—‘*knows what is the mind of the Spirit*,—*that He pleads with God* (so Reiche and Fritz., and Winer, § 53 d, for κατὰ θ.) *for the saints*:’ justifying the repetition of θεόν, implied before, by 1 John iv. 8, ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεός ἀγάπῃ ἐστίν. But I must confess that the other

rendering seems to me better to suit the context: and I do not see that the ordinary meaning of οἶδεν need be changed. The assurance which we have that God the Heart-Searcher interprets the inarticulate sighings of the Spirit in us, is,—not, strictly speaking, His Omniscience,—but *the fact that the very Spirit Who thus pleads, does it κατὰ θεόν*,—in pursuance of the Divine purposes and in conformity with God’s good pleasure. So that, as its place before the verb would suggest, κατὰ θεόν is emphatic, and furnishes the reason of the οἶδεν. A minor objection against the explicative ὅτι is, that we have οἶδαμεν ὅτι immediately following.—All these pleadings of the Spirit are heard and answered, even when *inarticulately uttered*: we may extend the same comforting assurance to the *imperfect and mistaken verbal utterances* of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit which speaks through them, which we *would* express, but *cannot*. Comp. 2 Cor. xii. 7—10, for an instance in the Ap.’s own case.

28.] Having given an example, in *prayer*, how the Spirit *helps our weakness*, and out of our ignorance and discouragement brings from God an answer of peace, he now extends this to *all things*—all circumstances by which the Christian finds himself surrounded. These may seem calculated to dash down hope, and surpass patience; but *we know better concerning them*. ‘But (the opposition seems most naturally to apply to ver. 22, the groaning and travelling of all creation) *we know* (as a point of the assurance of faith) *that to those who love God* (a stronger designation than any yet used for believers) *all things* (every event of life, but especially, as the context requires, those which are adverse. To include, with Aug. de Corrept. et Grat., c. 24, the *sins* of believers in this πάντα, as making them ‘humiliores et doctiores,’ is manifestly to introduce an element which did not enter into the Ap.’s consideration; for he is here already viewing the believer as *justified by faith, dwell in by the Spirit, dead to sin*) *work together* (συνεργεῖ, absolute, or ἀλλήλοις implied: not, ‘*work together for good with those who love God*,’—‘*loving God*’ being a ‘*working for good*:’ which, though upheld by Thol., seems to me harsh,

τοῖς κατὰ ^p πρόθεσιν ^q κλητοῖς οὖσιν. ²⁹ ὅτι οὗς ^r προέγνω, ^p Eph. i. 11
καὶ ^s προώρισεν ^t συμμόρφους τῆς ^u εἰκόνης τοῦ υἱοῦ αὐτοῦ, ^q ch. i. 7. al.
^v εἰς τὸ εἶναι αὐτὸν ^w πρωτότοκον ἐν ^{ww} πολλοῖς ἀδελφοῖς. ^r ch. xi. 2.
³⁰ οὗς δὲ ^x προώρισεν, ^y τούτους καὶ ^z ἐκάλεσεν. ^z Acts xxvi. 5.
¹ Pet. i. 20.
² Pet. iii. 17
only.
^{Acts iv.}

28. 1 Cor. ii. 7. Eph. i. 5, 11 only t. t Phil. iii. 21 only t. u ch. i. 28 ref. 1 Cor. xi. 7. xv. 49.
2 Cor. iv. 4. al. v Acts iii. 19. vii. 10. ch. i. 11, 30 al. w Matt. i. 25 Col. i. 15. Heb. i. 6 al. Gen.
iv. 4 al. ww Heb. ii. 10 ref. x — ch. ix. 7, 11. 1 Cor. vii. 15, &c. Eph. iv. 1 al.

13 al Clem Orig, Cyr-jerus Thdr-text Thl: txt ABCDFGK &c Orig, Chr, Thdr-text comm
Oec.—aft κλητ., ins αἰοις v g Ruf Ambrst-text Ambr-text Sedul Pelag.—30. for προ-
ωρισεν, προεγνω A.—from εἰδικ. to εἰδικ. om 77. 109.—καὶ οὗς εἰδικ. A sēth.—32. ος ουδε

and inconsistent with the emphatic position of τοῖς ἀγ. τ. θ. Surely also in that case πάντα would have been τὰ πάντα, all things, as one party working, set over against οἱ ἀγαπῶντες τ. θ., the other party working:—whereas πάντα συνεργεῖ gives rather the sense of all things co-operating one with another for (towards, to bring about) good (their eternal welfare;—the fulfilment of the purpose of the ἀγάπη τ. Θεοῦ, ἡ ἐν χριστῷ Ἰησοῦ τ. κυρ. ἡμῶν, ver. 39),—to those who are called (not only invited, but effectually called—see below) according to (His) purpose.—In this further description the Ap. designates the believers as not merely loving God, but being beloved by God. The Divine side of their security from harm is brought out, as combining with and ensuring the other. They are sure that all things work for their good, not only because they love Him who worketh all things, but also because He who worketh all things hath loved and chosen them, and carried them through the successive steps of their spiritual life. The calling here and elsewhere spoken of by the Ap. (comp. esp. ch. ix. 11) is the working, in men, of “the everlasting purpose of God whereby before the foundations of the world were laid, He hath decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation.” Art. X. of the Church of England. To specify the various ways in which this calling has been understood, would far exceed the limits of a general commentary. It may suffice to say, that on the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God,—their whole spiritual life in its origin, progress, and completion, being from Him:—while on the other hand its testimony is no less precise that He willeth all to be saved, and that none shall perish except by wilful rejection of the truth. So that, on the one side, God’s SOVEREIGNTY,—on the other, MAN’S FREE WILL,—is plainly declared to us. To receive, believe, and act on both

these, is our duty, and our wisdom. They belong, as truths, no less to natural than to revealed religion: and every one who believes in a God must acknowledge both. But all attempts to bridge over the gulf between the two are futile, in the present imperfect condition of man. The very reasonings used for this purpose are clothed in language framed on the analogies of this lower world, and wholly inadequate to describe God regarded as He is in Himself. Hence arises confusion, misapprehension of God, and unbelief. I have therefore simply, in this commentary, endeavoured to enter into the full meaning of the Sacred text, whenever one or other of these great truths is brought forward; not explaining either of them away on account of possible difficulties arising from the recognition of the other, but recognizing as fully the elective and predestinating decree of God where it is treated of, as I have done, in other places, the free will of man. If there be an inconsistency in this course, it is at least one in which the nature of things, the conditions of human thought, and Scripture itself, participate, and from which no commentator that I have seen, however anxious to avoid it by extreme views one way or the other, has been able to escape. See, for a full treatment of the subject, Tholuck’s Comm. in loc. 29, 30.] The Ap. now goes backward from κλητοῖς, to explain how this CALLING came about. It sprang from God’s foreknowledge, co-ordinate with His foredetermination of certain persons (to be) conformed to the image of His Son, that Christ might be exalted as the Head of the great Family of God. These persons, thus foreknown and predetermined, He, in the course of His Providence actually, but in His eternal decree implicitly, called, bringing them through justification to glory;—and all this is spoken of as past, because to Him who sees the end from the beginning,—past, present, and future, ARE NOT, but ALL IS ACCOMPLISHED WHEN DETERMINED.—‘For those whom He foreknew (but in what sense? This has been much disputed: the Pelagian view,—‘eos quos

y ch. ii. 13 ref. * ἐκάλεσεν, τούτους καὶ ἑδικαίωσεν· οὗς δὲ ἑδικαίωσεν, ABCD
 = (of Christ), John vii. 39 and passim. τούτους καὶ ἑδόξασεν. 31 * Τί οὖν ἐρούμεν πρὸς ταῦτα ; FGJK
 Of us, here only. See Esth. iii. 1. εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου
 vi. 6, 7. νιοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρεδωκεν
 a ch. vi. 1. ix. αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται ;
 as = Matt. xii. 30. Gal. iii. 21. v. 23. b Acts xx. 29 ref. c ch. iv. 25 ref. d Luke vii. 21 al t. 2 Macc. iii. 33.

vi. ἰδιου (του ιδ. vi. D) φείσ. D¹ FG d¹ g.—rec αλλ, with ACJ(K?) &c: txt BD¹ FG &c.—συν αὐτῷ om 219 (but ins in marg).—τα om D¹ FG.—χαρίζεται 39. 73. 93. 116 al lectt 13. 14 al Chr (ms) Thdrt (somet): donavit v d Tert lat ff: χ. η. τ. π. 92.—

præciverat credituros, is taken by Orig., Chrys., Oec., Theophyl., Augustine (prop. 55, in Ep. ad Rom.), Ambr., Erasm. in paraphrase, Calov., Reiche, Meyer, Neander, and others; the sense of *fore-loved*, by Erasm. in commentary, Grotius, Estius, the Schmidts, &c.: that of *fore-decreed*, by Thol. edn 1, and Stuart,—which however Thol. in subseq. edd. suspects to be ungrammatical without some infinitive follg, and prefers a sense combining foreknowledge and recognition—as His:—that of *elect*, *adopted as his sons*, by Calvin,—‘*Dei autem præcognitio, cujus hic Paulus meminit, non nuda est præscientia, ut stulte fingunt quidam imperiti, sed adoptio qua filios suos ab improbis semper discretit*,’—Rückert, De Wette, al. That this latter is *implied*, is certain: but I prefer taking the word in the ordinary sense of ‘*foreknew*,’ especially as it is guarded from being a ‘*nuda præscientia*’ by what follows: see below and Gal. iv. 9), He also pre-ordained (His foreknowledge was not a mere being *previously aware* how a series of events would happen: but was co-ordinate with and inseparable from, His having *pre-ordained* all things) conformed (i. e. to be conformed) to the image of His Son (the dat. and gen. are both found after words like *σύμμορφος*; comp. *σύμμορφος*, ch. vi. 5.—The image of Christ here spoken of is not His moral purity, nor His sufferings, but as in I Cor. xv. 49, that entire form, of *glorification in body and sanctification in spirit*, of which Christ is the perfect pattern, and all His people shall be partakers. To accomplish this transformation in us is the end, *as regards us*, of our election by God; not merely to rescue us from wrath. Compare I John iii. 2, 3. Phil. iii. 21: and on the comprehensive meaning of *μορφή*, Phil. ii. 6, 7,—where it expresses both the ‘*form of God*’ in which Christ was, and ‘*the form of a servant*’ in which He became incarnate), that He might (or, *may*, as Calv., but the reference in the aorists is to the *past* decree of God) be first-born among many brethren (i. e. that He might be shown, acknowledged to be, and glorified

as, THE SON OF GOD, pre-eminent among those who are by adoption through Him the sons of God. This is the further end of our election, *as regards Christ*: His glorification in us, as our elder Brother and Head):—but whom He foreordained, those He also called (in making the decree, He left it not barren, but provided for those circumstances, all at His disposal, by which such decree should be made effectual in them.

30.] ἐκάλεσεν, supply, εἰς τὴν βασιλείαν καὶ δόξαν αὐτοῦ, 1 Thess. ii. 12; other expressions are found in 2 Thess. ii. 14. 1 Cor. i. 9. 1 Tim. vi. 12. 1 Pet. v. 10): and whom He called, these He also justified (the Ap., remember, is speaking entirely of *God’s acts* on behalf of the believer: he says nothing *now* of that faith, through which this justification is, *on his part*, obtained): but whom He justified them He also glorified (He did not merely, in His premundane decree, acquit them of sin, but also *clothe them with glory*: the aorist ἑδόξασεν being used, as the other aorists, to imply the completion in the Divine counsel of all these, which are to us in the state of time, so many successive steps,—simultaneously and irrevocably. So we have the perfect in John xvii. 10. 22).

31.] ‘What then shall we say to these things (what answer can the hesitating or discouraged find to this array of the merciful acts of God’s love on behalf of the believer)? If God is for us (and this He has been proved to be, vv. 28—30,—in having foreknown, predestinated, called, justified, glorified us), who is against us?’

32.] ‘(God) Who even (taking one act as a notable example out of all) did not spare His own Son (His own,—His υἱὸς μονογενῆς, the only one of God’s sons who is One with Him in nature and essence, begotten of Him before all worlds. No other sense of ἰδίου will suit its position here, in a clause already made emphatic by γε, in consequence of which whatever epithet is fixed to νιοῦ must partake of the emphasis), but delivered Him up (not necessarily εἰς θάνατον only, but generally, as ἔδωκεν, John iii. 16: ‘*largitus est, quem*

Εκ-
λεκ-
των...
ABCD
EFG
JK

³³ τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δὲ δικαίων; ³⁴ τίς ὁ κατακρίνων; χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; ³⁵ τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ; ὁ θλίψις ἡ ὁ στενοχωρία ἡ ὁ διωγμὸς ἡ λιμὸς ἡ γυνότης ἡ κίνδυνος ἡ μάχαιρα; ³⁶ καθὼς γέγραπται ὅτι ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν

j = Gal. iv. 9. k = ver. 11 reff. l = Eph. i. 20. Col. iii. 1. Heb. i. 3. viii. 1. x. xii. 2. 1 Pet. ii. 22 only. m = Heb. vii. 26. See Acts xxv. 34 reff. n Matt. xix. 6. Ezek. xlii. 10. w. ὡς, ver. 39. Heb. vii. 26. Wisd. i. 3. o ch. ii. 9 reff. p Matt. xlii. 21. Acts viii. 1 al. Prov. xi. 10. q 2 Cor. xi. 27. Rev. iii. 18 only. Deut. xxviii. 48. r = Matt. x. 34. Jer. ix. 16. s ch. vii. 4 reff. Ps. xlii. 22.

³³. του θ. 54. 219.—³⁴. aft χριστ. add ἡσους XACFGJ 5. 17. 31-3. 67³. 73. 80 al v g copt mth arm Cyr Did Dam Ruf Aug Maximin: txt BDK most mss syrr arr al Chr Thdrt Cyr-jerus Thl Oec.—και (bef ἐγερθ.) om ABC 5. 17. 35-9. 71-3. 80 al Syr copt Cyr Did Dam Ruf Victorin: ins DFGJK most mss v (not am¹) syr ar-erp & Chr Thdrt Cyr-jerus Thl Oec Iren Hil Ambr Aug Maximin Ambrst al.—aft ἐγερθ. add εκ νεκρων AC 17. 31-9. 73. 115 al ar-erp copt mth Chr Dam Thl.—ος om arm Ambrst.—και (bef ἐντυγχ.) om AC 36. 67. 77. 87. 108-9-15-79. 213 al v d¹ copt Chr Thdrt Did Cyr Iren Thl Ruf al: ins B (e sil) DFGJK most mss d² g am harl² syrr al Thl Oec Maximin Ambrst.—rou om B.—³⁵. τις ουν FG v-ed d g Ruf Sedul.—for ημας, εμε Syr.—for του χριστου, του θεου της εν χριστου ιησου B (Hil, but alludg rather to ver 39): τ. θεου 7. 74-6. 91. 123. 238 scholl in 39 al slav gr-lat-f: txt (MSS &c) Orig³ (but ed¹ τ. θεου) Thl Oec Tert Cyr Lucif all.—η διωγ. om Tert Epiph: transp 72 al.—³⁶. rec ενεκα, with CK? &c Thdrt Dam Thl Oec: txt ABDFGJ 17. 37. 47. 77. 93. 109-13-78 Clem Orig Meth Chr.

sibi retinere poterat,' as Tholuck, from Winer) on behalf of us all (so that every one of us believers, even the most afflicted, has an equal part in Him. Of others, nothing is said here), how shall He not (how can it be that He will not) also with Him (in consequence of and in analogy with this His greatest gift: it is a question 'a majori ad minus') give freely to us all things (all that we need or hope for; or even more largely, all created things for ours, to subserve our good, and work together for us: comp. 1 Cor. iii. 22)?

³³.] The punctuation of these verses is disputed. Many (Aug., Ambr., Reiche, Köllner, Olsh., Meyer, De Wette, and Griesb., Knapp, Lachmann) follow in vv. 33, 34, the undoubted form of ver. 35, and place an interrogation after each clause, as in the text; while Luther, Beza, Grot., Wolf., Tholuck, al., make θεὸς ὁ δικ. and χριστὸς ὁ ἀποθ. κ.τ.λ. the reply to and rejection of the questions preceding them. The former method is preferable, as preserving the form of ver. 35, and involving no harshness of constr., which the other does, in the case of χριστὸς followed by the two participles.—'Who shall lay (τὴν) any charge against the elect of God (ἐγκαλῶ usually with a dat. see reff.)? Shall God (ἐγκαλέσει), who justifies them (Chrys. strikingly says, οὐκ εἶπε, θεὸς ὁ ἀφείκε ἀμαρτήματα, ἀλλ', ὁ πολλῶν μῖζον ἦν, θεὸς ὁ δικαίω) ὅταν γὰρ ἡ τοῦ δικαστοῦ ψῆφος δίκαιον ἀποφήνῃ, καὶ δικαστοῦ ροιούτου, τίνος δίκης ὁ

κατηγορῶν; Hom. xvi. p. 129, c)? Who is he that condemns them? (Is it) Christ who died, yea who rather is also risen, who moreover is at the right hand of God, who also intercedes for us?'—'All the great points of our redemption are ranged together, from the Death of Christ to His still enduring intercession, as reasons for negating the question above.' De W.

³⁵.] 'Who (i. e. what: but masc. for uniformity with vv. 33, 34) shall separate us from the love of Christ?—Is this (1) our love to Christ, or (2) Christ's love to us, or (3) our sense of Christ's love to us? The first of these is held by Origen, Chrys., Theodoret, Ambr., Erasm., al. But the difficulty of it lies in consistently interpreting ver. 37, where not our endurance in love to Him, but our victory by means of His love to us, is alleged. And besides, it militates against the conclusion in ver. 39, which ought certainly to respond to this question.—The third meaning is defended by Calvin. But the second, as maintained by Beza, Grot., Est., al., Thol., Reiche, Meyer, De Wette, appears to me the only tenable sense of the words. For, having shown that God's great love to us is such that none can accuse nor harm us, the Ap. now asserts the permanence of that love under all adverse circumstances—that none such can affect it,—nay more, that it is by that love that we are enabled to obtain the victory over all such adversities. And finally he expresses his persuasion that no

t—ch. ix. 8. 1 Cor. iv. 1. u Acts viii. 32. James v. 5 only. Isa. xxxiv. 2. 6. Gen. Zech. xi. 4. v here only t. w constr. ch. xiv. 14. xv. 14. 2 Tim. i. 5, 12. ww 80 1 Cor. iii. 22. x 1 Cor. xv. 24. Eph. i. 21 al. y = 1 Cor. vii. 26 al. 1 Mac. xii. 44. 2 Eph. iii. 18 al. c ch. i. 26. Col. i. 15. Heb. iv. 18. a 2 Cor. x. 5 only. Job xxiv. 24. 2 Cor. x. 5 only. Job xxiv. 24. d ver. 35. e = ch. v. 5.

—37. ἀλλα 77.—δια τον αγαπησαντα DEFG v it slav lat-ff: txt ABC &c Syr ar-erp Clem Orig Bas Chr Thdrt Dam Thl Oec Ruf Aug.—ημας om 80.—38. πεποιθα 19. 55 al.—αγγελος DEFG it Aug, Ambrst (not Hil Aug-oft all).—αὐτ οὐτε αρχαι, add οὐτε εξουσια C 46. 73. 80. 109-21 syr* gr-lat-ff (not Clem Orig Thdrt Chr h l Thl Oec Hil al): also pref οὐτε εξουσια (-ναι 44. 80. 109 lect 8) DE al (above) d³ e (see Col. ii. 15 al).—rec οὐτε δυναμεις οὐτ. ενεστωτ. οὐτ. μελλ., with JK &c Syr goth al Chr Thdrt Thl Oec Aug, or ;: txt ABCDEFG (-μεις D¹: virtus d g Aug: fortitudo Ambr.) 37. 47. 73. 178-9 d g tol copt Syr arm-venet al Orig Eus Ephr Cyr Dam lat ff (οὐτ. dyn. has been suspected as spurious [Fritz., Tholuck, in De Wette]: but no mas omitt it, unless [appy] 121 [Mit] and one or two lat-ff who have οὐτ. εξουσια).—39. τις om DEFG 114 al 219¹ v it syrr lat-ff (but Jer, neque alia quælibet creatura).—δυναται 17.—τον θεου om 65: τον κυριου AC(E)²FG: χριστου lect 8.

created thing shall ever separate us from that Love, i. e. shall ever be able to pluck us out of the Father's hand. 36.] The quotation here expresses,—‘all which things befall us, as they befall God's saints of old,—and it is no new trials to which we are subjected:—What, if we verify the ancient description?’ 37.] ‘But (negation of the question θλιψις . . . μάχαιρα;) in all these things we are far the conquerors (hardly ‘more than conquerors’: the *ὑπὲρ* intensifies the degree of *νικᾶν*, as in *ὑπερπερισσεύειν* and the like, but does not express a superiority over *νικᾶν*) through Him who loved us’ (i. e. so far from all these things separating us from His love, that very love has given us a glorious victory over them).—The reading *διὰ τὸν ἀγαπήσαντα ἡμᾶς* would amount to the same in meaning:—‘on account of Him who loved us’ implying as in vv. 11. 20, that He is the efficient cause of the result.—It is doubted whether ‘He who loved us’ be the Father, or our Lord Jesus Christ. This is, I think, decided by τῷ ἀγαπήσαντι ἡμᾶς καὶ λούσαντι ἡμᾶς . . . ἐν τῷ αἵματι αὐτοῦ, Rev. i. 5. The use of such an expression as a title of our Lord in a doxology, makes it very probable that *where* *unexplained*, as here, it would also designate Him. 38.] ‘For I am persuaded (a taking up and amplifying of the *ὑπερνικῶμεν*—our victory is not only over these things, but I dare assert it over greater and more awful than these) that neither death, nor life (well expl. by De W. as

the two principal possible states of man, and not as = ‘any thing dead or living,’ as Calvin and Koppe) nor angels, nor principalities (whether good or bad; *ἀρχή* is used of good, Eph. i. 21. Col. i. 16; of bad (1 Cor. xv. 24?). Col. ii. 15. Eph. vi. 12: here, *generally*.—*ἄγγελοι*, absolutely, seems never to be used of *bad* angels: if it here means good angels, there is no objection, as Stuart alleges, to the rhetorical supposition that they might attempt this separation, any more than to that of an angel from heaven preaching another gospel, Gal. i. 8) nor things present nor things to come (no vicissitudes of time), nor powers (some confusion has evidently crept into the arrangement. Ephr. Syr. reads, οὐτ. ἀρχαὶ οὐτ. ἐξουσίαι οὐτ. ἐνεστ. οὐτ. μελλ., οὐτ. δυνάμεις οὐτ. ἄγγελοι; Basil, οὐτε ἄγγ. οὐτ. ἀρχ., οὐτ. ἐξουσ., οὐτ. δυνάμεις, οὐτ. ἐνεστ. οὐτ. μελλ. I follow, with Griesb., Lachm., Tisch., the very strong consent of the ancient MSS), nor height nor depth (no extremes of space), nor any other created thing (κτίσις cannot here be the whole creation, as Chrys.,—δ λέγει τοιοῦτόν ἐστιν εἰ καὶ ἄλλη τοσαύτη κτίσις ἦν ὅση ἡ ὁρμίνη, ὅση ἡ νοητή, οὐδὲν ἄν με τῆς ἀγάπης ἐκίνηθῃ ἀκίστησι,—but any creature, such as are all the things named) shall be able to sever us from the love of God which is in Christ Jesus our Lord’ (here plainly enough *God's love to us in Christ*,—to us, as we are in Christ, to us, manifested in and by Christ).

IX. ¹ Ἄλῃθειαν λέγω ² ἐν χριστῷ, οὐ ³ ψεύδομαι, ⁴ συμμαρτυρούσης μοι τῆς ⁵ συνειδήσεώς μου ἐν πνεύματι.

¹ 2 Cor. xi. 31. Gal. i. 20. 1 Tim. ii. 7. ² ch. ii. 15. viii. 16 only. ³ f = 2 Cor. xii. 6. Eph. iv. 26. ⁴ g = 2 Cor. xii. 19. Eph. iv. 17. ⁵ k ch. ii. 15 reff.

CHAP. IX. 1. ἐν χρ. om 238.—aft χριστῷ, add ἡσού D¹EFG it Ps-Ath (de trin et sp) Ambrst (not Aug al).—καὶ οὐ ψεύδ. lectt 7. 8 arm.—μου της συν. lect 8.—μου aft συν. om 54 lect 12: μου . . . αγιω om 4¹.—for ἐν (2nd), συν FG (cum aut in g).—

CHAP. IX.—XI.] The Gospel being now established, in its fulness and freeness, as the power of God unto salvation to every one that believeth,—a question naturally arises not unaccompanied with painful difficulty, respecting the exclusion of that people, as a people, to whom God's ancient promises were made. With this national rejection of Israel the Apostle now deals: first (ix. 1—5), *expressing his deep sympathy with his own people*: then (ix. 6—29) *justifying God, Who has not* (vv. 6—13) *broken His promise, but from the first chose a portion only of Abraham's seed, and that* (vv. 14—29) *by His undoubted elective right, not to be murmured at nor disputed by us His creatures: according to which election a remnant shall now also be saved.* Then, as to the rejection of so large a portion of Israel, *their own self-righteousness* (vv. 30—33) *has been the cause of it, and* (x. 1—13) *their ignorance of God's righteousness,—notwithstanding that* (x. 13—21) *their Scriptures plainly declared to them the nature of the Gospel, and its results with regard to themselves and the Gentiles, with which declarations Paul's preaching was in perfect accordance. Has God then cast off his people* (xi. 1—10)? *No—for a remnant shall be saved according to the election of grace, but the rest hardened, not however for the purpose of their destruction, but* (xi. 11—24) *of mercy to the Gentiles; which purpose of mercy being fulfilled, Israel shall be brought in again to its proper place of blessing* (xi. 25—32). He concludes the whole with a *humble admiration of the unsearchable depth of God's ways, and the riches of His Wisdom* (xi. 33—36).

In no part of the Epistles of Paul is it more requisite, than in this portion, to bear in mind his habit of *INSULATING the one view of the subject under consideration, with which he is at the time dealing.* The *Divine side* of the history of Israel and the world is in the greater part of this portion thus *insulated*: the facts of the Divine dealings and the Divine decrees insisted on, and the *mundane or human side* of that history kept for the most part out of sight, and only so much shown, as to make it manifest that the Jews, on their part, failed

of attaining God's righteousness and so lost their share in the Gospel.

It must also be remembered, that, whatever inferences may justly lie from the Ap.'s arguments, with regard to God's disposal of *individuals*, the assertions here made by him are universally spoken with a *national* reference. Of the eternal salvation or rejection of any individual Jew there is here no question: and however logically true of any individual the same conclusion may be shown to be, we know as matter of fact, that in such cases *not the Divine, but the human side*, is that ever held up by the Apostle—the universality of free grace for all—the riches of God's mercy to all who call on Him, and consequent exhortations to all, to look to Him and be saved.—De Wette has well shown, against Reiche and others, that the apparent inconsistencies of the Ap., at one time speaking of absolute decrees of God, and at another of culpability in man,—at one time of the election of some, at another of a hope of the conversion of all,—resolve themselves into the necessary conditions of thought under which we all are placed, being compelled to acknowledge the Divine sovereignty on the one hand, and human free-will on the other, and alternately appearing to lose sight of one of these, as often as for the time we confine our view to the other.

IX. 1—5.] *The Apostle's deep sympathy with his own people Israel.* The subject on which he is about to enter, so unwelcome to Jews in general, coupled with their hostility to himself, and designation of him as a πλάνος (2 Cor. vi. 8: comp. also 2 Cor. i. 17; ii. 17; iv. 1, 2; vii. 2 al.), causes him to begin with a προπαραιρησις or deprecation, bespeaking credit for simplicity and earnestness in the assertion which is to follow. This deprecation and assertion of sympathy he puts in the forefront of the section, to take at once the ground from those who might charge him, in the conduct of his argument, with hostility to his own alienated people.—‘I say (the) truth in Christ (as a Christian,—as united to Christ; the ordinary sense of the expr. ἐν χριστῷ, so frequent with the Ap.—It is not an oath, ‘by Christ,’—for though ἐν with ὁμνῶμι bears this meaning, we have no instance of it where the verb is not ex-

12 Tim. i. 3
only. See
ob. l. 9 reff.†
m 1 Tim. vi. 10
only. Jer.
viii. 18.
n imperf., —
Acts xxv. 22
reff. Gal. iv.
20.
o Acts xxiii. 14.
Cor. xii. 3.
xvi. 22 Gal. i. 8, 9 only. Deut. vii. 26.
q = Levit. xxv. 45. r ch. i. 8 reff.
u = Exod. xl. 34. 8 Kings viii. 11.
Gen. xvii. 2 al.
p = 2 Cor. xi. 8. 2 Thess. i. 9. Col. ii. 20. ch. vii. 2.
s = Acts x. 41, 47. xiii. 32, 43 al. t ch. viii. 15 reff.
v = Acts iii. 26. vii. 8. Heb. passim. (plur., Eph. ii. 12.)

2. της καρδιας 17. 219¹.—3. ευχομην DEJK 5. 6². 35. 46. 108-9-13-21-51 all Thdrt-
ms: ευχομαι 41.—rec αυτος εγω αναθ. εν., with CJK &c vs Ath Thdrt al Cyprian (ego
ipse mostly): txt ABDEFG 5 al it syr goth Chr Ruf Ambr, Pac: εγω om 108.—for
apo, υπο DEG: a v d g: pro (also) g.—του om 54. 80-9 lect 12.—μου aft των συγγ. om
D'FG 116 d¹ g Cyr latt-ff: τ. σ. μου om 80: add των DEFG 73. 115 al Syr Cyr Thdrt.
4. εισιν om 109.—η βεβ υιοθ. om lect 12: ων η υιοθ. . . . το παγαγγελια om A: και
αι διαθ. κ. η νομοθ. om J.—η διαθηκη BDEFG v (not am harl¹ tol al) Ath Chr (Mtt's

pressed).—I lie not (confirmation of the preceding, by showing that he was aware of what would be laid to his charge, and distinctly repudiating it),—my conscience bearing me witness of the same (the σύν in comp., as in reff., denoting accordance with the fact, not joint testimony) in the Holy Spirit (much as εν χριστω above:—a conscience not left to itself but informed and enlightened by the Spirit of God. Strangely enough, Griesb., Knapp, and Koppe take these words also for a formula jurandi, and connect them with οὐ ψεύδομαι),—that (not because, or for, as Bengel: οτι, as in 2 Cor. xi. 10, introducing the matter to which the asseveration was directed,—I say the truth, when I say, that . . .) I have great grief and continual sorrow in my heart.' The reason of this grief is reserved for a yet stronger description of his sympathy in the next ver.

3.] 'For I could wish (the imperf. is not historical, alluding to his days of Pharisaism, as Pelag. and others, but quasi-optimative, as in reff. 'I was wishing,' had it been possible,—ηυχόμεν εἰ ἐνεχόμην, εἰ ἐνεδέχετο, Phot. The sense of the imperf. in such expressions is the proper and strict one: the act is unfinished, an obstacle intervening. So in Latin, 'faciebam, ni . . .,' the completed sentence being, 'faciebam, et perfecissem, ni . . .') that I myself (on αὐτός εἰώ see ch. vii. 25; it gives emphasis, as εἰώ Παῦλος, Gal. v. 2; 'I, the very person who write this and whom ye know') were a curse (a thing accursed. ἀνάθεμα in the LXX = οὐγ, an irrevocable devotion to God, or, a thing or person so devoted. All persons and animals thus devoted, were put to death: none could be redeemed, Levit. xxvii. 28, 29. The subsequent Scriptural usage of the word arose from this. It never denotes simply an exclusion or excommunication, but always devotion to per-

dition,—a curse. Attempts have been made to explain away the meaning here, by understanding *excommunication*, as Grot., Hammond, Le Clerc, &c.:—or even *natural death* only, as Jerome, al: but excomm. included cursing and delivering over to Satan:—and the mere wish for natural death would, as Chrys. eloquently remarks, be altogether beneath the dignity of the passage. Perhaps the strangest interpretation is that of Dr. Burton: "S. Paul had been set apart and consecrated by Christ to His service; and he had prayed that this devotion of himself might be for the good of his countrymen:"—it is however no unfair sample of a multitude of others, all more or less shrinking from the full meaning of the fervid words of the Apostle from Christ (i. e. cut off and separated from Him for ever in eternal perdition. No other meaning will satisfy the plain sense of the words. ἀπό in the sense of ὑπό, making Christ the agent of the curse, would be hardly admissible: still less the joining,—as Carpzov and Elsner,—ἀπό with ηυχόμεν. On this wish, compare Exod. xxxii. 32) on behalf of (in the place of; or, if thus I could benefit, deliver from perdition) my brethren, my kinsmen according to the flesh.'—The wish is evidently not to be pressed as entailing on the Ap. the charge of inconsistency in loving his nation more than his Saviour. It is the expression of an affectionate and self-denying heart, willing to surrender all things, even, if it might be so, eternal glory itself, if thereby he could obtain for his beloved people those blessings of the Gospel which he now enjoyed, but from which they were excluded. Nor does he describe the wish as ever actually formed; only as a conceivable limit to which, if admissible, his self-devotion for them would reach. Others express their love by professing themselves ready to give their life

^w νομοθεσία καὶ ἡ ^z λατρεία καὶ αἱ ^y ἐπαγγελίαι, ⁵ ὧν οἱ ^w ὅπου μόνον ἔστιν.
^z πατέρες, καὶ ἐξ ὧν ὁ ^z Χριστὸς τὸ ^r κατὰ σάρκα, ὁ ὧν ^a ἐπὶ ^z ἐπὶ τῶν ^z ἐν τῇ σαρκὶ.
 ix. 1, 6 only. Exod. xii. 25, 26. y see ch. iv. 18. xv. 8. Gal. iii. 16.
 z = Acts vii. 19 al. a = Eph. iv. 6 al.

mss) Cypr Ruf-ms Jer, Sedul: txt ACK mss (appy) d eg vss nrly gr-lat.-ff.—αι νομοθεσιαι
238.—αι λατρειαι 64.—η επαγγελια DEFG (και επαγγ. F, και ηπαγγ. G) Chr (Mt't's
mss): (promissia aut promissio g).—αι om 238.—5. oi om FG.—bef εξ ω, om kai FG
g mar (lat al) Hippol Cypr Pelag (not Iren Aug all): ins aft wv arm.—ro (ra C, δ) Hippo

for their friends; he declares the intensity of his affection by reckoning even his *spiritual* life not too great a price, if it might purchase their salvation. 4.] Not

purchase their salvation. 4.] Not only on their relationship to himself does he ground this sorrow and this self-devotion: but on the recollection of their ancient privileges and glories.—'Who are Israelites (a name of honour, see John i. 47. 2 Cor. xi. 22. Phil. iii. 5);—whose (is) the adoption (see Exod. iv. 22. Deut. iv. 1; xxiii. 6. Isa. i. 2 al.), and the glory (perhaps their general preference and exaltation, consequent on the *viobestia*,—but far more probably, as all the other substantives refer to separate matters of fact,—the Shechinah or visible manifestation of the Divine presence on the mercy-seat between the cherubims: see ref.), and the covenants (not, the two tables of the law,—as Beza, Grot., al.,—which formed but one covenant, and are included in *νομοθεσία*; nor, the Old and New Testament Covenants,—as Aug., Jer., Calov., Wolf.,—see Gal. iv. 24 ff.: but the several renewals of the covenant with Abraham, Isaac, Jacob, and finally the whole people at Sinai:—see Gen. xv. 9–21; xvii. 4. 7. 10; xvi. 24; xxviii. 13. Exod. xxiv. 7, 8 al.), and the law-giving ('si alii Solonibus et Lycurgis gloriantur, quanto justior est glorandi materia de Domino!' Calv. *νομῶς* is both the act of giving the Law, and the Law thus given), and the service (ordinances of worship: see ref. Heb.), and the promises (probably only those to the patriarchs, of a Redeemer to come, are here thought of, as the next two clauses place the patriarchs and Christ together without any mention of the prophets. So Abraham is described, Heb. vii. 6, as *τὸν ἔχοντα τὰς ἐπαγγελίας*),—whose are the fathers (prob. to be limited to Abr., Isaac, and Jacob:—so De W., but Stephen gives *οἱ πατρ. ἡμῶν* a much wider meaning in Acts vii. 11, 12. 19. 39. 44, and so apparently Paul himself, Acts xii. 17. In all those places, however, *ἡμῶν* follows, whereas here the word is absolute: so that the above limitation may be true),—and of whom sprung Christ, as far as regards the flesh (*ρό*,—acc., see ch. xii. 18,—implies that He was not *entirely* sprung from them, but had another nature; qu. d. 'on His

human side,'—*'duntaxat quod attinet ad corpus humanum,'* as Erasmus) Who is God over all (prob. neuter; for τὰ πάντα, not οἱ πάντες, is the equivalent nominative in such sentences: see ch. xi. 36),—blessed for ever. Amen.'—The punctuation and application of this doxology have been much disputed. By the early Church it was generally rendered as above, and applied to Christ,—so Iren., Tert., Orig. h. l., Athan., Epiph., Chrysa., Theodoret., Theophyl., Oec. Wetstein has, it is true, collected passages from the fathers to show that they applied the words ὁ ἐπὶ πάντων θεός to the FATHER alone, and protested against their application to the Son; but these passages themselves protest only against the erroneous Noetian or Sabellian view of the identity of the Father and the Son, whereas in Eph. iv. 5, 6, εἰς κύριος, and εἰς θεός κ. πατήρ πάντων, ὁ ἐπὶ πάντων, are plainly distinguished. That our Lord is not, in the strict exclusive sense, ὁ ἐπὶ πάντων θεός, every Christian will admit, that title being reserved for the Father: but that He is ἐπὶ πάντων θεός, none of the passages goes to deny. Had our text stood εἰς ὃν ὁ χρ. τὸ κατὰ σάρκα, ὁ ἐπὶ πάντων θεός ὁ εὐλογητός εἰς τοὺς αἰῶνας, it would have appeared to countenance the above error, which as it now stands it cannot do.—The first trace of a different interpretation, if it be one, is found in an assertion of the emperor Julian (Cyril. p. 321. Wetst.) τὸν γοῦν Ἰησοῦν οὕτε Παῦλος ἐτόλμησεν ἐπικεῖν θεόν, οὕτε Ματθαῖος οὕτε Μάρκος, ἀλλ' ὁ χρηστός Ἰωάννης. The next is in the punctuation of two cursive MSS of the eleventh and twelfth centuries (5 and 47), which place a period after σάρκα, thus insulating ὁ ὢν ἐπὶ πάντων . . . ἀμήν, and regarding it as a doxology to God over all, blessed for ever. This is followed by Eras., Wetst., Semler, Reiche, Köllner, Meyer, Fritzsche, Krehl, &c. The objections to this rendering are, (1) ingenuously suggested by Socinus himself (Thol.), and never yet obviated,—that without one exception in Hebrew or Greek, wherever an ascription of blessing is found, the predicate εὐλογητός (ἱνα) precedes the name of God. (In the one place, Ps. lxxv. 19 LXX, κύρ. ὁ θ. εὐλογητός, εὐλογητός κύρ. ἡμέραν καθ' ἡμέραν,

b Mark xiv. 61. ⁶ πάντων θεός ^b εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν. ⁶ οὐχ a-
 Luke i. 68. ^c οἶον δὲ ὅτι ^d ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ· οὐ γὰρ μὴν C.
 ch. i. 26. ^e οἶον δὲ ὅτι ^d ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ· οὐ γὰρ ABDE
 2 Cor. i. 3. ^e οἶον δὲ ὅτι ^d ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ· οὐ γὰρ FGJK
 xi. 31. Eph.
 i. 3. 1 Pet. i. 8 only. Ps. lxxviii. 52. o — here only. Winer, § 45. 9, Anm. 1. d — here
 only. See 1 Cor. xiii. 8. James i. 11. πῖπτε, — Luke xvi. 17. δακν. Josh. xxi. 43. Judith vi. 9.

κατὰ σάρκα om FG Cyr₁ Thdr₁, — o bef ων om Chr-text (ed Montf). — θεός ἐπὶ πάντων
 Syr ar-erp Iren Tert₁; επ. π. om æth: επ. παντας Cyr₂: *super omnes* Syr₁ Iren
 Victorin: επ. παντα Thdr₂; *per omnia* Tert., — θεός om Eph Cyr-ed Hil-ed, Leo₁:
 but it is in most gr-lat-ff, and ὁ ὦν &c is cited by very many fathers as in apposition to
 ο χριστός. (The various punctuations &c see in notes, and more particulars in *Welstein*
and Scholz.) — ἀμήν om lat ff (not Jer al, nor v it). — 6. for δε, οτι, δ' ετι 80. — for ισαηλ

which seems to be an exception, the first
 εὐλ. has no corresponding word in the Heb.
 and appears to be interpolated. So Stuart,
 and even Eichhorn, Einleit. ins A. T. p.
 320. In Yates's vindication of Unitarian-
 ism, p. 180, this is the only instance cited.
 Such cases as 3 Kings x. 9. 2 Chron. ix. 8.
 Job i. 21. Ps. cxii. 2, are no exceptions, as
 in all of them the verb εἶη or γένοιτο is
 expressed, requiring the substantive to fol-
 low it closely). And this collocation of
 words depends, not upon the mere aim at
 perspicuity of arrangement (Yates, p. 180),
 but upon the circumstance that the stress
 is, in a peculiar manner, in such ascriptions
 of praise, on the predicate which is used in
 a pregnant sense, the copula being omitted.
 (2) That the ὦν, on this rendering, would
 be superfluous altogether (see below). (3)
 That the doxology would be unmeaning
 and frigid in the extreme. It is not the
 habit of the Ap. to break out into irrelevant
 ascriptions of praise; and certainly there is
 here nothing in the immediate context
 requiring one. If it be said that the survey
 of all these privileges bestowed on his
 people prompts the doxology, — surely such
 a view is most unnatural: for the sad sub-
 ject of the Ap.'s sympathy, to which he
 immediately recurs again, is the apparent
inanity of all these privileges in the exclu-
 sion from life of those who were dignified
 with them. If it be said that the *incarna-*
tion of Christ is the exciting cause, the τὸ
 κατὰ σάρκα comes in most strangely, de-
 preciating, as it would on that supposition,
 the greatness of the event, which then be-
 comes a source of so lofty a thanksgiving.
 (4) That the expression εὐλογητὸς εἰς τοὺς
 αἰῶνας is twice besides used by Paul,
 and each time unquestionably not in an
 ascription of praise, but in an *assertion*
regarding the subject of the sentence. The
 places are, Rom. i. 25, ἐλάτρευσαν τῇ
 κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλο-
 γητὸς εἰς τοὺς αἰῶνας. ἀμήν, — and 2 Cor.
 xi. 31, ὁ θεός κ. πατήρ τ. κύρ. ἡμ. Ἰησοῦ
 χριστοῦ αἰὲν, ὁ ὦν εὐλογητὸς εἰς τοὺς
 αἰῶνας, ὅτι οὐ ψεύδομαι: whereas he twice
 uses the phrase εὐλογητὸς ὁ θεός as an as-

cription of praise, without joining εἰς τοὺς
 αἰῶνας. (5) that in the latter of the above
 cited passages (2 Cor. xi. 31), not only the
 same phrase as here, but the same con-
 struction, ὁ ὦν, occurs, and that there the
 whole refers to the subject of the sentence.
 — I do not reckon among the objections the
 want of any contrast to τὸ κατὰ σάρκα,
 because that might have well been left to
 the readers to supply. — Another mode of
 punctuation has been suggested (Locke,
 Clarke, al.), and indeed is found in one MS
 of the same date as above (71): to set a
 period after πάντων and refer ὁ ὦν ἐπὶ
 πάντων to Christ, understanding by πάν-
 των all the preceding glorious things, or
 the παρίεις only, or even 'all things.'
 This lies open to all the above objections
 except (5), and to this in addition, that as
 Bp. Middleton observes, we must in that
 case read ὁ θεός. — Variety of reading there
 is none worth notice: the very fathers
 generally cited as omitting θεός, *having* it
 in the best MSS and edd. — Crell (not
 Schlichting, see Thol. p. 484, note) pro-
 posed (and is followed by Whiston, Whitby,
 and Taylor), to transpose ὁ ὦν into ὦν ὁ;
 — but besides the objection to the sense
 thus arising, εὐλογητὸς would probably in
 that case (not necessarily, as Bp. Middleton
 in loc.) have the art.: not to mention that
 no conjecture arising from doctrinal diffi-
 culty is ever to be admitted in the face of
 the consensus of MSS and versions. — The
 rendering given above is then not only that
 most agreeable to the usage of the Ap., but
 the only one admissible by the rules of
 grammar and arrangement. It also ad-
 mirably suits the context: for, having
 enumerated the historic advantages of the
 Jewish people, he concludes by stating one
 which ranks far higher than all, — that from
 them sprung, according to the flesh, He who
 is God over all, blessed for ever. — ἀμήν
 implies no optative ascription of praise,
 but is the accustomed ending of such
 solemn declarations of the Divine majesty:
 comp. ch. i. 25. 6—13.] *God has*
not broken his promise: for He chose
from the first but a portion of the seed of

πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ· ⁷ οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραὰμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ ὁ κληθήσεται σοι σπέρμα. ⁸ τούτεστιν, οὐ τὰ τέκνα τῆς σαρκός, ταῦτα τέκνα τοῦ θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας ^{8h} λογίζεται ^h εἰς σπέρμα. ⁹ ἐπαγγελίας γὰρ ὁ λόγος οὗτος, ⁱ Κατὰ τὸν καιρὸν τούτον ἑλεύσομαι καὶ ἔσται τῇ Σάρρᾳ υἱός. ¹⁰ οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἐνὸς ^m κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν, ¹¹ μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τὶ ἀγαθὸν ἢ ⁿ φαῦλον, ἵνα ἡ κατὰ

am Heb. ix. 8 only.

n Paul, Tit. ii. 8 only. John iii. 20. v. 39. James iii. 16 only. Prov. xxii. 6.

(2nd), *ισραηλιται* (-λειται DFG) DEFG 63-6² v (not tol) it Nyss Chr-ms, al & Mt's mss.,) Oec-comm Aug, Ambrost: txt (MSS &c) Orig, Ctes Chr (see above) Thdrst Thl Oec Aug-oft Tich al.—7. for *οἱ, οσοι* Orig (freely: aft has *παντως και τεκνα*): *οσοι* 23: *neque hi sunt g: qui v* (demid not am al) goth Pelag Aug, al (but not most lat ff).—*ισακ* DEFG (also DE ver 10): txt AB d g.—8. aft *τουτ εστιν*, add *οἱ* B 37. 116.—*του* om FG 37. 67². 70. 114-20 al Chr.—9. aft *ειλενο*. ins *προς σε* 109.—11. for *μηδε*, η FG v it lat-ff (not Aug al).—rec *κακον* (*substn of more usual word*), with DEFGJK

Abraham (6-10), and again only one out of the two sons of Rebecca (10-13).

6.] 'Not however that (οὐχ οἷον δέ, ὅτι = οὐ τοῖον δὲ λέγω, οἷον δέ . . . , 'but I do not mean such a thing, as that . . . , or 'the matter however is not so, as that . . . ' De W. cites from Athen. vi. p. 244, οὐχ οἷον βαδίζει, and from Phrynich. p. 332, οὐχ οἷον ὀργίζομαι, in a similar sense. The rendering, 'it is not possible that,' would require ordinarily οἷον τε with an infinitive, —and St. Paul is asserting, not the impossibility, however true, of God's world being broken, but the fact, that it was not broken) the word (i. e. the promise) of God has come to nothing' (see ref., so Lat. *excidit*): viz. by many, the majority of the nominal Israel, missing the salvation which seemed to be their inheritance by promise.—'For not all who are sprung from Israel (= Jacob, according to Tholuck: but this does not seem necessary: Israel here as well as below may mean the people, but here in the popular sense, there in the Divine idea), (these) are Israel' (veritably, and in the sense of the promise).

7.] 'Nor, because they are (physically) the seed of Abraham, are all children (so as to inherit the promise), but (we read), 'In Isaac shall thy seed be named' (i. e. those only shall be called truly and properly, for the purposes of the covenant, thy seed, who are descended from Isaac, not those from Ishmael or any other son. Thol. renders καλεῖν here by ἐρεψέν, 'to raise up'):

8.] that is (that amounts, when the facts of the history are recollected, to saying) not the children of the flesh (begotten by natural generation, comp. John i. 13, and

Gal. iv. 29) they are the children of God; but the children of the promise (begotten not naturally, but by virtue of the Divine promise [Gal. iv. 23], as Isaac) are reckoned for seed.'

9.] 'For this word was (one) of promise (not, 'For this was the word of promise,' i. e. οὗτος γὰρ ὁ λ. τῆς ἐπαγγ. The stress is on ἐπαγγελίας: the children of promise are reckoned for seed: for this word, in fulfilment of which Isaac was born, was a word of promise), According to this time (τῇ ἡμέρᾳ 'when the time shall revive,'—as De W., Thol., al.:—i. e. next year at this time. The citation is a free one; the LXX has ἐπαναστρέψων ἤξω πρὸς σε κατὰ τὸν καιρὸν τούτον τῆς ὥρας, κ. ἔξει υἱὸν Σάρρα ἡ γυνὴ σου. The change into ἔσται τῇ Σάρρᾳ υἱός is probably made for the sake of emphasis—the promise was to Sarah) will I come, and Sarah shall have a son.'

10, 11.] 'And not only (so) (i. e. not only have we an example of the election of a son of Abraham by one woman, and the rejection of a son by another, but also of election and rejection of the children of the same woman, Rebecca, and that before they were born. οὐ μόνον δέ introduces an à fortiori consideration.—In the constr. supply τοῦτο only) but also Rebecca, having conceived (see ref. and ch. xiii. 13, where the meaning is not exactly the same though cognate) by one man (in the former case, the children were by two wives: the difference between that case and this being, that there, was diversity of parents, here, identity. The points of contrast being then this diversity and identity, the identity of the father also is brought into view. This is

Gen. xxi. 12.
1. Isa. xlviii.
1. Acts xix. 4
reff.
8 = Acts xix.
27.
h ch. iv. 8 al. ff.
1. Gen. xvi. ff.
10 (see note).
Acts xli. 1.
xix. 23.
k See John xiv.
28.
1 ch. v. 8, 11.
2 Cor. viii. 19.
m = Num. v.
20. (Luke
xi. 7. ch.
xiii. 13 Heb.
xiii. 4 only).
Prov. xxii. 6.

o Acts ix. 16.
ch. xii. 5, 7.
28. 1 Thess.
i. 4. 2 Pet.
i. 10 only.
p Acts xxviii.
18. Eph. i.
11 ref.
q — Matt. xi.
28. 1 Cor.
iii. 14. 2 Cor. ix. 9. 1 Pet. i. 23, 26.
t — 1 c. Heb. xi. 24.

ο ἐκλογὴν ὁ πρόθεσις τοῦ θεοῦ ὁ μὲν, οὐκ ἐξ ἔργων ἀλλ' ἄβδε
ἐκ τοῦ καλοῦντος, 12 ἐρρέθη αὐτῇ ὅτι ὁ μεζῶν δου-
λεῦσαι τῷ ἐλάσσονι, 13 καθὼς γέγραπται Τὸν Ἰακώβ
ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.

ABDE
FGJK

r — ch. viii. 30 ref. s Gen. xxv. 28.
u ch. vi. 2 ref. v Mal. i. 2, 8.

&c Chr Thdrt Thl Oec: txt AB 23. 37. 47. 57. 67². 80 al Orig, Cyr Dam.—rec του θε. προθ., with mss &c: txt ABDEFGJK most mas syr arm slav Orig, Chr-ms Thdrt al: τὸν θεου aft μενη 55.—μεινη FG.—λαλουντος 70.—12. rec ερρηθη, with B'D'J &c Orig Chr al: txt AB'D'EFGK 1. 44. 108-9 Thdrt.—αυτη om D¹ harl¹ d e Orig, (but once quotes λεγεται) Ambrt Aug (somet) Bed: προς αυτην Thdrt.—οτι om 177.—13. καθα-

well put by Chrys.: ἡ γὰρ 'Ρεβέκκα καὶ μόνῃ τῷ Ἰσαὰκ γίγνετο γυνή, καὶ δύο τεκούσα παῖδας, ἐκ τοῦ Ἰσαὰκ ἔτεκεν ἀμφοτέρους· ἀλλ' ὅμως οἱ τεχθέντες τοῦ αὐτοῦ πατρὸς ὄντες, τῆς αὐτῆς μητρὸς, τὰς αὐτὰς λύσαντες ὥδινας, καὶ ὁμοπάτριοι ὄντες καὶ ὁμομήτριοι, καὶ πρὸς τοῖς καὶ διδύμοι, οὐ τῶν αὐτῶν ἀπῆλυσαν. Hom. xvii. p. 610 κ), our Father Isaac (τ. πατ. ἡμ., probably said without any special reference, the Ap. speaking as a Jew. If with any design, it might be, as Thol. remarks, to show that even among the *Patriarchs* children such distinction took place.—Christians being τέκνα ἐπαγγελίας, the expression might apply to them: but, as the same Comm. observes, the argument here is to show that *not all the children of promise* belonged to the ἐκλογή. See ch. iv. 1. 12.—As to the constr. here, it is best to regard ἀλλὰ καὶ . . . ἔχουσα . . . ἡμῶν as a sentence begun but intercepted by the remark following, and resumed in another form at ἐρρ. αὐτῇ),—for (not answering to 'furnishes us an example' supplied after ἔχουσα, but elliptically put, answering to the apprehension in the Ap.'s mind of the force of the example which he is about to adduce. For this use of γὰρ see John iv. 44, note. Herod. i. 8, Γύγη, οὐ γὰρ . . . ; 30, ξεῖνε Ἀθ. παρ' ἡμῶν: γὰρ . . . Thucyd. i. 72, τῶν δὲ Ἀθ. ἔτυχε γὰρ . . . , and other exx. in Hartung. Partikellehre, i. 467) without their having been yet born (the subject, the children, is to be supplied partly from the fact of her pregnancy just stated, partly from the history, well-known to the readers.—μὴ instead of οὐ is frequently used by later Greek writers in participial clauses: Winer, § 59. 3; so Acts ix. 9, ἡν . . . μὴ βλέπων κ. οὐκ ἔφαγεν. . . , and Luke xiii. 11, μὴ δύναμιν ἀνακύψαι. See Schäfer, Demosth. iii. 305, and Hartung, ii. 130—132) or having done any thing good or ill (φαιδλ. an unusual word with Paul = properly ἀπλοῦν, ῥάδιον, εὐτέλεις, as Timæus in Lex. to Plato, with whom it is a very com-

mon word in this sense. Ruhnken, on the word in Timæus, gives from the Lex. Rhetor. MS., τὸ φ. σημαίνει δέκα ἐπὶ τε προσώπων καὶ πράγματος τὸ κακόν. τὸ μικρόν, κ. τὸ εὐκαταφρόνητον. κ. τὸ ἀσθενές. κ. τὸ ἀδοξον. κ. τὸ ἀνόητον, κ.τ.λ. This will show the connexion of the strict and the wider meaning),—that the purpose of God according to (purposed in pursuance of, or in accordance with, or [Thol.] with reference to His) election (Thol. prefers taking κατ' ἐκλ. adjectively, as Bengel has rendered it, 'propositum electivum,' and as in Polyb. vi. 34, εἰς ἐκάστης ἀνὴρ λαμβάνεται κατ' ἐκλογήν, 'electively') may (not might; the purpose is treated as one in all time, which would be nullified if once thwarted) abide (stand firm: the opposite of ἐκπίπτειν),—not of works (ch. iii. 20; iv. 2) but of Him that calleth,—(this clause does not seem to depend on any one word of the foregoing or following, as on ἐρρίθη, Calv., Luth.;—or μὲν, Rückert, Meyer;—or κατ' ἐκλογήν, Fritz.;—but to be a general characteristic of the whole transaction; see ch. i. 17. Thol., De W.—Thus viewed, or indeed however taken, it is decisive against the Pelagianism of the Romanists, who by making our faith as foreseen by God the cause of our election, affirm it to be ἐξ ἔργων. See the matter discussed in Thol., and Eph. ii. 8, note),—it was said to her (ὅτι is recitantis; the LXX have καί), 'The elder shall serve the younger' (this prophecy is distinctly connected in Gen. xxv. with the prophetic description of the children as two nations, —λαὸς λαοῦ ὑπερέξει, καὶ ὁ μεζῶν κ.τ.λ. But the nations must be considered as spoken of in their progenitors, and the elder nation = that sprung from the elder brother. History records several subjugations of Edom by the kings of Judah; first by David (2 Sam. viii. 14);—under Joram they rebelled (2 Kings viii. 20), but were defeated by Amaziah (2 Kings xiv. 7), and Elath taken from them by Uzziah (2 Kings xiv. 22); under Ahaz they were again free,

14 ^τ Τί οὖν ἐροῦμεν; μὴ ^α ἀδικία ^γ παρὰ τῷ θεῷ; ^β μὴ ^γ γένοιτο. 15 τῷ Μωυσεῖ γὰρ λέγει ^α Ἐλεῆσω ὃν ἂν ^β ἐλεῶ, καὶ ^γ οἰκτιρῆσω ὃν ἂν ^δ οἰκτιρῶ. 16 ^ε ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ ^δ τρέχοντος, ἀλλὰ τοῦ ^ε ἐλεῶντος θεοῦ. 17 λέγει γὰρ ^ζ ἡ γραφὴ τῷ Φαραὼ ὅτι ^η εἰς αὐτὸ τοῦτο ^θ ἐξήγηρά

ch. vi. 1 al. x = here only. xci. 16. ch. xi. 11. Demoeth., p. 818. 13. s ch. iii. 4 reff. a Mitt. ix. 27 al. Exod. xxxiii. 19. b her only. c ch. v. 17 reff. d — 1 Cor. ix. 24. Gal. v. 7. gen., Acts i. 7. Heb. v. 14. e sing., Mark. xii 10. xv. 28. John ii. 23 and passim. ch. iv. 8 al. i Mark i. 38. Acts ix. 31 al. g = here only. Judg. v. 12. Psa. vii. 6 al. (Exod. ix. 16.) Jos. Antt. viii. 11. 1. (1 Cor. vi. 4 only.)

περ B Orig. — 14. τω om D¹FG: ins (&c) Clem Orig Thdor-mops all. — 15. rec μωση, with (or μωση) ADEJK &c Thdrt al: txt (or μωσι) BFG all Chr (Mtt's mss). — rec τω γαρ (corrtn), with AJK &c Chr Thdrt al: txt BDEFG al Dam. — 16. θελ. and τρεχ. transp 109. — rec ελεοντος, with B²K &c gr-fl (ιυδοκοντος J): txt AB¹DEFG 39. — 17. αυτο (and σε) om 54. — for εξηγ., *servavi* mss mentd by Ambrst. — οπως αν FG. —

and troubled Judah (2 Chron. xxviii. 16, 17, comp. 2 Kings xvi. 6, 7),—and continued free, as prophesied in Gen. xxvii. 40, till the time of John Hyrcanus, who (Jos. Antt. xiii. 9. 1) reduced them finally, so that thenceforward they were incorporated among the Jews: as it is written, Jacob I loved, but Esau I hated' (there is no necessity here to soften the 'hated' into 'loved less': the words in Malachi proceed on the fullest meaning of *ἐμισῆσα*, see ver. 4, "The people against whom the Lord hath indignation for ever").

14.—29.] This election was made by the indubitable right of God, Who is not therefore unjust. 14.] 'What shall we say then (anticipation of a difficulty or objection, see reff.,—but not put into the mouth of an objector)?

Is there unrighteousness (injustice) with (in) God (viz. in that He chooses as He will, without any reference to previous desert)? Let it not be: 15.] for He saith to Moses, "I will have mercy on whomsoever I have mercy, and will compassionate whomsoever I compassionate."

(The citation is from the LXX, who insert the indefinite ἄν, the Heb. being . . . *יִהְיֶה רַחֲמֵי יְהוָה עָלָיו*; the meaning apparently being, 'whenever I have mercy on any, it shall be pure mercy, no human desert contributing'; which agrees better with the next verse than the ordinary rendering, which lays the stress on the ὃν ἄν; and is not inconsistent with ver. 18, ὃν θέλει, λέγει: because if God's mercy be pure mercy without any desert on man's part, it necessarily follows that He has mercy on whom He will, His will being the only assignable cause of the selection).

16.] 'So then (inference from the citation) it is not of (God's mercy 'does not belong to,'—'is not in the power of,' see reff.) him that willeth (any man willing it) nor of him that runneth (any man contending for it, see reff. and Phil.

iii. 14. There hardly can be any allusion to Abraham's wish for Ishmael, Gen. xvii. 18, and Esau's running to hunt for venison, as Stuart, Burton, al.), but of God that hath mercy.'—I must pause again here to remind the student, that I purposely do not enter on the disquisitions so abundant in some commentaries on this part of Scripture, by which it is endeavoured to reconcile the sovereign election of God with our free will. *We shall find that free will asserted strongly enough for all edifying purposes by this Apostle, when the time comes.* At present, he is employed wholly in asserting the Divine sovereignty, the glorious vision of which it ill becomes us to distract by continual downward looks on this earth. I must also protest against all endeavours to make it appear, that no inference lies from this passage as to the *salvation of individuals*. It is most true (see remarks at the beginning of this chap.) that the *immediate subject is the national rejection of the Jews*: but we must consent to hold our reason in abeyance, if we do not recognize the inference, that the sovereign power and free election here proved to belong to God extend to *every exercise* of His mercy—whether temporal or spiritual—whether in Providence or in Grace—whether national or individual. It is in parts of Scripture like this that we must be especially careful *not to fall short of what is written*: not to allow of any compromise of the plain and awful words of God's Spirit, for the sake of a caution which He Himself does not teach us.

17.] The same great truth shown on its *darker side*.—not only as regards God's mercy, but His *wrath* also.—'For (confirmation of the universal truth of the last inference) the Scripture (identified with God, its Author: the case, as Thol. remarks, is different when merely something contained in Script. is introduced by ἡ γραφὴ λέγει: there ἡ γρ. is merely per-

h and constr., 1 Tim. i. 16, (see ver. 22).
 i Luke ix. 60.
 Acts xxi. 26 only. 1. c.
 j = Acts xix. 9.
 Heb. iii. 8, 18, 19. iv. 7 only.
 Exod. iv. 21.
 (PXX) vii. 8, (ΠΨϞΠ) al.
 = Sir. xii. 7. 2 Mac. ii. 7.
 k ch. iii. 7. Gal. v. 11.
 m Acts xxvii. 48. 1 Pet. iv. 8 only t.
 1 Heb. viii. 8 only. (Mark vii. 2 rec.) t
 σε, ὅπως ^h ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως ABDE
ⁱ διαγγελῶ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ. 18^c ἄρα οὖν ὄν FGJK
 θέλει ^a ἐλεᾶ, ὃν δὲ θέλει ^j σκληρύνει. 19^c ἔρεῖς μοι οὖν ^k τί
 οὖν ἐτι ⁱ μέμφεται; τῷ γὰρ ⁿ βουλήματι αὐτοῦ τίς

ἐνδείκωμαι FJ al Chr (Mtt's ms₁).—διαγγελεῖ J al.—18. rec ελεει, with A² (in A, from ον δεθ. το η ουκ εχει ver 21 is in a later hand) B (e sil) E (appy) JK &c ff: tat (B¹?) D¹ FG.—for δε, αν 17. 177-9.—θελει om 28. 45: θελη 48. 219²: ου θελει 114.—19. rec ουν μοι, with DEFGJK &c v it Orig, Chr Thdrt al: tat AB 47. 57. 93 al syr goth Orig, : om ουν 73. 118 arm.—rec om ουν (2nd), with AJK &c v al ff: ins BDEFG d g ar-pol Jer Ruf Sedul.—rec om γαρ, with B (e sil) &c g (eth): ins AB?DEFGJK most mss

sonified. The justice of Thol.'s remark will be apparent, if we reflect that this expression could not be used of the *mere ordinary words of any man* in the historical Scriptures, Ahab, or Hezekiah,—but only where *the text itself* speaks, or where *God spoke*, or, as here, *some man under inspiration of God* saith to Pharaoh, *For this very purpose* (ὅτι recitantis; the LXX have καὶ ἐνικεν τούτου) raised I thee up (LXX διατηρήθης, 'thou wert preserved to this day': Heb. פָּרַעְתָּ מִיָּדַי מִמָּוֶת, in Hiph. stare fecit; hence taken to signify (1) 'constituit, muneri præfecit,' as 1 Kings xii. 32. Isa. xxi. 6 [LXX σεαυτῷ στήσων σκόπον], Esth. iv. 5,—(2) 'confirmavit,' as 1 Kings xv. 4 al.,—and (3) 'prodire fecit, excitavit,' Dan. xi. 11. Neh. vi. 7: the meaning 'incolumem præstitit,' given in the Lexicons, seems to be grounded on the following of the LXX in this passage, who apparently understood it of Pharaoh being kept safe through the plagues. This has been done by modern interpreters to avoid the strong assertion which the Apostle here gives, purposely deviating from the LXX, that Pharaoh was 'raised up,' called into action in his office, to be an example of God's dealing with impenitent sinners. The word chosen by the Ap., ἐγείρω, in its transitive sense, is often used by the LXX for 'to rouse into action': see besides reff. Ps. lvi. 8; lxix. 2. Cant. iv. 16 al. So that the meaning (3) given above for the Heb. verb—'prodire fecit, excitavit,' was evidently that intended by ἐγείρω) that I may show in thee ('in thee as an example,'—'in thy case,'—'by thee') my power (τ. ισχύς μου LXX: δύν. is perhaps chosen by the Ap. as more general, ισχύς applying rather to those deeds of miraculous power of which Egypt was then witness), and that my Name may be proclaimed in all the earth' (comp. as a comment, the words of the song of triumph, Exod. xv. 14—16). 18.] 'Therefore whom He will, He hath mercy on (ref. to

ver. 15, where see note) and whom He will, He hardeneth.—The frequent recurrence of the expression σκληρύνειν τὴν καρδίαν in the history of Pharaoh should have kept Commentators (Carpzov, Ernesti, al., and of Lexicographers, Wahl and Bretschneider) from attempting to give to σκληρύνω the sense of 'treating hardly,' against which the next verse would be decisive, if there were no other reason for rejecting it. But it is very doubtful whether the word can ever bear the meaning. The only passage which appears to justify it (for in 2 Chron. x. 4 it clearly has the import of *hardening, making severe*) is Job xxxix. 16, where ἀπεσκληρυνε τὰ τέκνα ἐαυτῆς, the LXX version of the Heb. פָּרַעְתָּ, is supposed to mean, 'treats her offspring hardly.' But the LXX by this compound seem to have intended, 'casts off her offspring in her hardness:' the E. V. has, 'She is hardened against her young ones.'—Whatever difficulty there lies in this assertion, that God *hardeneth* whom He will, lies also in the *daily course of His Providence*, in which we see this hardening process going on in the case of the prosperous ungodly man. The fact is patent, whether declared by revelation or read in history: but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions. The following is the admirable advice of Augustine (ad Sixtum, Ep. xciv. 23), from whom in this case it comes with double weight: "Satis sit interrim Christiano ex fide adhuc viventi, et nondum cernenti quod perfectum est, sed ex parte scienti, nosse vel credere quod neminem Deus liberet nisi gratuitā misericordiā per Dominum nostrum Jesum Christum, et neminem damnet nisi æquissima veritate per eundem Dominum nostrum Jesum Christum. Cur autem illum potius quam illum liberet aut non liberet, scrutetur qui po-

¹⁰ ἀνθέστηκεν; ²⁰ ὦ ἄνθρωπε, ^ο μενούγγε σὺ τίς εἶ ὁ
^ρ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ ^ι πλάσμα τῷ
^τ πλάσαντι Τί με ἐποίησας οὕτως; ²¹ ἡ οὐκ ἔχει ^ε ἐξουσίαν
ὁ ^κ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ ^φ φυράματος ποιῆσαι
^{uu} ὁ μὲν ^ν εἰς τιμὴν ^σ σκευός, ^{uu} ὁ δὲ ^ν εἰς ^ω ἀτιμίαν;
Job xvi. 9. q here only. Job xl. 14. Isa. xlii. 16. xlv. 9. r 1 Tim. ii. 13 only. Gen. ii. 7, 8. s and constr. Matt. x. 1 reff. t Matt. xxvii. 7, 10 only Isa. xlii. 18. xlv. 9. u 1 Cor. v. 6, 7. Gal. v. 9. ch. xi. 16 only. Exod. xii. 84. uu Matt. xlii. 18 al. v—ch. i. 18 al. h. w—2 Tim. ii. 20, 21. Heb. ix. 21 al. Exod. iii. 22. ww 1 Cor. xv. 43 al.

vss nrly Orig Ath Chr Thdrt Thdor-mops Dam al Aug al.—20. *θεληματι* 1. 69. 121.—*rec meounyge* ω *ανθρ.* (*corr*n to suit the arrangement in other places: see reff *Luke* and *Rom.* Had the *meounyge* been transposed in A &c to avoid placing it first in the sentence [see Phryn Lobeck, p. 342], the same var readg would have occurred in the other places, which it does not), with D³JK most mss vss Orig Chr Thdrt Thdor-mops Thl Oec: txt AB (μεν ουν) 37. 47¹. 116 (Chr Mtt's ms, *συ μεν ουν γε ω ανθρ.*) Dam: om *meounyge* D¹EFG 14 vitæth Jer Ruf lat.-ff.—for *εποιησ.*, *επλασας* DE Syr ar-erp Thl-marg.—21. *εξουσ.*

test judiciorum ejus tam magnum profundum, —verumtamen caveat præcipitum."

19.] 'Thou wilt then say to me (there seems no reason to suppose the objector a Jew, as Thol. after Grot., Calov., Koppe, al.:—the objection is a *general one*, applying to all mankind, and likely to arise in the mind of any reader. The expression ὦ ἄνθρωπε seems to confirm this), Why then doth He yet find fault (ἐτι as ch. iii. 7, assuming your premises,—'if this be so': at the same time it expresses a certain irritation on the part of the objector: 'ex-primit morosum fremitum,' Bengel. *μίμφομαι* has a stronger sense than mere *blame* here: Hesych. interprets it *αἰτιάται*, *ἐκουθενεῖ*, *καταγινώσκει*: see the Apocryphal reff. Thol.)? For who resists (not, 'hath resisted': ἀνθίστηκεν, like ἴσθηκεν, is *present*, see Winer, § 41. 4, and compare *ἐπίσθηκεν*, 2 Tim. iv. 6) His will (i.e. if it be His will to harden the sinner, and the sinner goes on in his sin, he does not resist but goes with the will of God)? Yea rather (*μενούγγε*, see reff., takes the ground from under the previous assertion and supersedes it by another: implying that it has a certain show of truth, but that the proper view of the matter is yet to be stated. It thus conveys, as in ref. *Luke*, an intimation of rebuke; here, with severity: 'that which thou hast said, may be correct human reasoning—but as against God's sovereignty, thy reasoning is out of place and irrelevant'), O man (perhaps without emphasis implying the contrast between man and God,—for this is done by the emphatic *σύ* following, and we have ἄνθρωπε unemphatic in ch. ii. 1) who art thou that disputest against (the *ἀντι* seems to imply contradiction, not merely dialogue: see besides reff., *ἀνταποκρίσιν*, Job xiii. 22) God?—implying, 'thou hast neither right nor power, to call God to

account in this manner.'—Notice, that the answer to the objector's question does not lie in these vv. 19—21, but in the following (see there):—the present vv. are a rebuke administered to the *spirit* of the objection, which forgets the immeasurable distance between us and God, and the relation of Creator and Disposer in which He stands to us. So Chrys.,—καὶ οὐδὲ τὴν λύσιν εὐθὺς ἐπάγει, συμφερόντως καὶ τοῦτο ποιῶν ἄλλ' ἐπιστομίζει πρῶτον τὸν ζητοῦντα, λέγων οὕτω: 'μενούγγε . . . θεῷ; ποιεῖ δὲ τοῦτο, τὴν ἀκαιρον αὐτοῦ περιεργίαν ἀναστέλλων, κ. τὴν πολλὴν πολυπραγμοσύνην, κ. χαλινὸν περιτιθεῖς, κ. παιδεύων εἰδέναι τί μὲν θεός, τί δὲ ἄνθρωπος, κ. πῶς ἀκατάληπτος αὐτοῦ ἡ πρόνοια, κ. πῶς υπερβαίνουσα τὸν ἡμέτερον λογισμὸν, κ. πῶς ἅπαντα αὐτῷ πιθεσθαι δεῖ ἵνα ὅταν τοῦτο κατασκευάσῃ παρὰ τῷ ἀκρατῇ, κ. καταστῇ κ. λέανῃ τὴν γνώμην, τότε μετὰ πολλῆς εὐκολίας ἐπάγων τὴν λύσιν, εὐπαράδεκτον αὐτῷ ποιῆσθαι τὸ λεγόμενον. Hom. xvii. 614 c. Similarly Calvin: 'Hac priori responsione nihil aliud quam improbatem illius blasphemiae retundit, argumento ab hominis conditione sumpto. Alteram mox subjiciet, qua Dei justitiam ab omni criminatione vindicabit.'—'Shall the thing made (properly of a production of *plastic art*, moulded of clay or wax) say to him who moulded it, 'Why madest thou me thus?'—These words are slightly altered from Isa. xlii. 16, LXX,—μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι αὐτὸ, οὐ *σύ* με ἐπλασας; ἡ τὸ ποίημα τῷ ποιήσαντι, οὐ *συνεγὼς* με ἐποίησας;—Or (introduces a new objection, or fresh ground of rebuke, see ch. ii. 4; iii. 29; vi. 3; xi. 2) hath not the potter power over the clay (the similitude from Isa. l. c. In Sir. xxxvi. 13, we have a very similar sentiment: ὥς πηλὸς κεραμῶς ἐν χειρὶ αὐτοῦ . . . οὕτως ἄνθρωποι ἐν χειρὶ τοῦ ποιή- C c

x constr. Eph. 22 εἰ δὲ θέλων ὁ θεὸς * ἐνδείξασθαι τὴν ὀργὴν καὶ ὃ γυνωρί- ABDE
 ii. 7. Tit. 22 εἰ δὲ θέλων ὁ θεὸς * ἐνδείξασθαι τὴν ὀργὴν καὶ ὃ γυνωρί- FGJK
 ii. 10. iii. 2. 22 εἰ δὲ θέλων ὁ θεὸς * ἐνδείξασθαι τὴν ὀργὴν καὶ ὃ γυνωρί-
 Heb. vi. 10. 22 εἰ δὲ θέλων ὁ θεὸς * ἐνδείξασθαι τὴν ὀργὴν καὶ ὃ γυνωρί-
 11. See ver. 22 εἰ δὲ θέλων ὁ θεὸς * ἐνδείξασθαι τὴν ὀργὴν καὶ ὃ γυνωρί-
 17. Paul only. 22 εἰ δὲ θέλων ὁ θεὸς * ἐνδείξασθαι τὴν ὀργὴν καὶ ὃ γυνωρί-
 Gm. i. 15, 17. 22 εἰ δὲ θέλων ὁ θεὸς * ἐνδείξασθαι τὴν ὀργὴν καὶ ὃ γυνωρί-
 y John xv. 15 reff. 22 εἰ δὲ θέλων ὁ θεὸς * ἐνδείξασθαι τὴν ὀργὴν καὶ ὃ γυνωρί-
 Cyr. ii. 2. 9. 22 εἰ δὲ θέλων ὁ θεὸς * ἐνδείξασθαι τὴν ὀργὴν καὶ ὃ γυνωρί-
 d = Heb. x. 5. xi. 8. See Matt. iv. 21 reff. 22 εἰ δὲ θέλων ὁ θεὸς * ἐνδείξασθαι τὴν ὀργὴν καὶ ὃ γυνωρί-

aft πηλου 109.—22. εἰ δε om 67²: δε om 61 v it Ambrst Jer Ruf Fulg Sedul
 Bed: enim Jul: θελων δε 48.—ος ηνεγκεν arm.—ηνεγκεν om FG d¹ e g Jul (in
 Aug).—αυτου μακροθ. 109.—εις σκευη FG g Jul (in Aug) Ambrst.—for καταρηρ-
 καταργασμενα 116: καταραμενα 109.—23. bef ινα om και B 37-9. 47-marg 67². 80.

σαντος αὐτοῦς.—And even more strikingly
 so, Wisd. xv. 7: καὶ γὰρ κεραμεὺς ἀπαλὴν
 γῆν θλίβων ἐπιμοχθον, πλάσσει πρὸς
 υπηρεσίαν ἡμῶν ἕκαστον, ἀλλ' ἐκ τοῦ
 αὐτοῦ πηλοῦ ἀνεκλάσαστο τὰ τε τῶν καθα-
 ρῶν ἔργων δοῦλα σκεῦη, τὰ τε ἑναντία,
 πᾶν' ὁμοίως: τοῦτων δὲ ἑκατέρου τις
 ἑκαστος ἐστὶν ἡ χρῆσις, κριτὴς δὲ πηλουρ-
 γός. See also Jer. xviii. 6), from the
 same mass to make one vessel for honour
 (honourable uses) and another for dis-
 honour' (dishonourable uses). See ref.
 2 Tim.—The honour and dishonour are not
 here the *moral purity or impurity* of the
 human vessels, but their *ultimate glorifica-
 tion or perdition*. The Ap., in asking this
 question, rather aims at striking dumb the
 objector by a statement of God's undoubted
 right, against which it does not become us
 men to murmur, than at unfolding to us
 the actual state of the case. This he does
 in the succeeding verses; see above, from
 Chrys. and Calv.)

22.] 'But what
 if (by the elliptical εἰ δὲ the answer to be
 introduced; ἰάν οὖν occurs in a similar
 connexion John vi. 62: and ἀλλ' εἰ, Soph.
 Œd. Col. 590,—ἀλλ' εἰ θιλοντὰς γ' οὐδὲ
 σοὶ φυγεῖν καλόν; see Hartung, Partikel-
 lehre, ii. 212. 6) (1) God, willing to
 manifest His wrath, and make known
 His might (that which He could do), en-
 dured with much long-suffering the ves-
 sels of wrath prepared for destruction;
 and (what if this took place) (2) that He
 might make known the riches of His
 glory toward (not to, as De Wette, who
 joins it with γυνώριση, but 'toward,' 'on,'
 'with regard to,' dependent on πλοῦτον,
 as πλοῦτων εἰς, ch. x. 12) the vessels of
 mercy, which He before made ready for
 glory! I have given the whole, that my
 view of the constr. might be evident: viz.
 that (1) and (2) are parallel clauses, both
 dependent on εἰ δὲ; θέλων giving the pur-
 pose of the 1st, and ἵνα of the 2nd. They
 might be cast into one form by writing the 1st
 δὲ θ., ἵνα ἐνδείξηται . . . κ. γυνώριση,
 —or the 2nd, καὶ θέλων γυνώρισαι.
 Only I do not, as Calv., Bez., Grot., Ben-

gel, De Wette, Meyer, and Winer, under-
 stand the same ἡνεγκεν . . . ἀπώλ., as be-
 longing to both, but only to the 1st, and
 supply before the 2nd, 'What if this took
 place,' viz. this θν θέλει, ἐλεῖ. Other con-
 structions have been,—to make ἵνα depend
 on καταρηρσιμένα: 'prepared to destruc-
 tion for this very purpose, that &c.' So
 Fritz. and Rückert, ed. 2: but this seems
 to overlook καί, or to regard it as = καὶ
 τοῦτο:—to take ver. 23 as a new sentence,
 supplying ἐκάλεσεν ἡμᾶς, as Tholuck.—
 Stuart supplies θέλων before ἵνα γν., and
 ἡλῆσεν before οὐς ἐκάλεσεν ἡμᾶς. This
 in fact amounts to nearly the same as my
 own view, but appears objectionable, inas-
 much as it joins ver. 24 to ver. 23: see
 below.—The argument is, 'What if God,
 in the case of the vessels of wrath prepared
 for destruction, has, in willing to manifest
 His power and wrath, also exhibited towards
 them long-suffering (to lead them to repent-
 ance, ch. ii. 4,—a mystery which we cannot
 fathom),—and in having mercy on the ves-
 sels of mercy prepared for glory, has also
 made manifest the riches of His glory?'
 Then in both these dispensations will ap-
 pear, not the arbitrary power, but the rich
 goodness of God.—The theological difficul-
 ties in καταρηρσιμένα and προητοίμασεν (in
 both cases God is the agent; not they them-
 selves, as Chrys., Theophyl., Olsh. Bengel,
 however, rightly remarks, "non dicit quæ
 προκατήρτισε, cum tamen ver. seq. dicat
 "quæ præparavit." Cf. Matt. xxv. 34 cum
 ver. 41, et Acts xiii. 46 cum ver. 48") are
 but such as have occurred repeatedly before,
 and, as Stuart has well observed, are in-
 herent not in the Ap.'s argument, nor even
 in revelation, but in any consistent belief
 of an Omnipotent and Omniscient God.
 See remarks on ver. 18.—σκεῦη ὀργῆς and
 σκεῦη ἰλιους are vessels prepared to sub-
 serve, as it were to hold, His ὀργῆ and
 ἔλεος: hardly, as Calvin, instruments to
 show forth: that is done, over and above
 their being σκεῦη, but is not necessary to
 it.—The σκ. ὀργ. and σκ. ἔλ. are not to be,
 with a view to evade the general application,
 confined to the instances of Pharaoh and

ἵ γνωρίσῃ τὸν ἵ πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ ὁ σκευή ^{f Eph. i. 7 reff. Col. i. 27.}
 ἵ ἐλείους, ἁ ἵ προητοίμασεν εἰς ἵ δόξαν; 24] οὐς καὶ ἐκά- ^{g Luke i. 50. Sc. Eph. ii. 4.}
 λεισεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν, ^{h Eph. ii. 10 only. Isa. xxxviii. 24.}
 25 ὡς καὶ ἐν τῷ Ὡσῇ λέγει ἵ Καλέσω τὸν οὐ λαόν μου ^{i ch. ii. 7 reff.}
 λαόν μου, καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην. 26] καὶ ^{j anacol., see Winer, § 64. ii. 1.}
 ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς Οὐ λαός μου ὑμεῖς, ^{k Hos. ii. 23. l Heb. i. 10. m John i. 15 al.}
 ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος. 27 Ἡσαίας δὲ ἵ κρᾶζει ^{n = 2 Cor. vii. 4. Phil. i. 7.}
 ὁ ὑπὲρ τοῦ Ἰσραὴλ ὁ Ἐὰν ἥ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ^{o Isa. x. 22, 23.}
 ὡς ἡ ἵ ἄμμος τῆς θαλάσσης, τὸ ἵ ὑπόλειμμα σωθήσεται ^{p Heb. xl. 12 al. Gen. xxii. 17. q here only.}

116 al v copt arm goth schol in 47 Orig (freely) Jer Ruf Pelag Sedul Fulg (not Aug-oft Jul in Aug al).—το πλοῦτος FG.—aft. δοξ. add αὐτον l. 4^o. 116-21 Thl-ms Ruf-text: αὐτων g.—24. aft ους, om και 17.—ημας om 42. 238 al mss mentd by Erasv v-ms Chrj Ruf-ed Pel: aft μονον Jer: εις ημας 43. 52.—25. εν om B (sicut Osee dicit Aug.).—for ηγαπ., ηγαπ., ηλεημενην, ηλεημενην v-ms Syr ar-erp Iren, Tert Jer, Bed: simply al latt.—26. rec ερηθη, with B¹D³(E?)J &c Oec: txt AB¹D¹(E?)K l. 44. 108-9 Thdrst Thl: for ερη. αυτ., αν κληθουσιν FG d g Ambrst (αν is not exprd in d g Ambrst): in loco liberata (ερουσθη?) in quo vocabatur Iren.—υμεις om 69 Syr Iren.—for κληθησ., πληθυνθουσιν 121: add αυτοι 71-3 arm.—27. των υιων om 55: του ισρ. 44.—ωσει 71-4. 238 all.—rec καταλειμμα (corrtn to LXX, where no MS has υπολ.), with DEFGJK &c Thdrst al: εγκαταλειμμα Chr: υποκαταλειμμα 47: txt AB Eus: add αυτων Syr

the Jews: these instances give occasion to the argument, but the argument itself is general, extending to all the dealings of God.

24.] 'Of which kind (*quales*, agreeing with ἡμᾶς—i. e. σκευή ἐλείους) He hath also called us, not only from among the Jews, but also from among the Gentiles.' It being entirely in the power of God to preordain and have mercy on whom He will, He has exercised this right by calling not only the remnant of His own people, but a people from among the Gentiles also.

25, 26.] It is difficult to ascertain in what sense the Ap. cites these two passages from Hosea as applicable to the Gentiles being called to be the people of God. That he does so, is manifest from the words themselves, and from the transition to the Jews in ver. 27. In the prophet, they are spoken of *Israel*: see ch. i. 6—11, and ch. ii. throughout: who after being rejected and put away, was to be again received into favour by God. Two ways are open, by which their citation by the Ap. may be understood. Either (1) he brings them forward to show that it is consonant with what we know of God's dealings, to receive as *His people* those who were formerly not *His people*—that this may now take place with regard to the Gentiles, as it was announced to happen with regard to Israel,—and even more,—that Israel in this as in so many other things, was the prophetic mirror in which God foreshadowed on a small scale His future dealings with mankind,—or (2) he adduces

them from mere applicability to the subject in hand, implying, 'It has been with us Gentiles as with Israel in the prophet Hosea.' I own I much prefer the former of these, as more consonant with the dignity of the argument, and as apparently justified by the καί,—as He also saith in Hosea, implying perhaps that the matter in hand was not that directly prophesied in the citation, but one analogous to it. Chrys. takes the same view: εἰ γὰρ ἐπὶ τῶν ἀγνωμονησάντων μετὰ πολλὰς ἐνεργείας, καὶ ἀλλοτριωθέντων, καὶ τὸ λαός εἶναι ἀπολωλεκότων, τσαύτη γέγονεν ἡ μεταβολή, τί ἐκάλυε καὶ τὸς οὐ μετὰ τὴν οικείωσιν ἀλλοτριωθέντας, ἀλλ' ἐξ ἀρχῆς ἀλλοτρίους ὄντας, κληθῆναι, κ. ὑπακούσαντας τῶν αὐτῶν ἀξιωθῆναι: Hom. xvii. 618 v.—The fem. τήν is used because the Jewish people was typified by the daughter of the prophet, Hos. i. 6, who was called Lo-ruhamah, 'not having obtained mercy.' The sense, not the words of the LXX, is quoted.—By ἐν τῷ τόπῳ . . . ἐκεῖ, must not I think be understood, in any particular place, as Judæa, nor among any peculiar people, as the Christian Church: but as a general assertion, that in every place where they were called 'not His people,' there they shall be called 'His people.'

27.] *A proof from Scripture of the fact, that a part of Israel are excluded.* Here again the analogy of God's dealings, in the partial deliverance of Israel from captivity, and their great final deliverance from death eternal, is the key to the interpretation of

r = Lam. ii. 17. 28 λόγον γὰρ ὁ συντελῶν καὶ ὁ συντέμνων ἐν δικαιοσύνῃ ABDE
 See Jer. vi. 11. ὅτι λόγον ὁ συντετεμμένον ποιήσει κύριος ἐπὶ τῆς γῆς. FGJK
 s here only. 1 c. 29 καὶ καθὼς ὁ προεῖρηκεν Ἡσαίας ὁ Εἰ μὴ κύριος σαβαώθ
 t Acts xvii. 31 ὁ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ
 u = Gal. i. 9. 2 Pet. iii. 2. ὡς Γόμορρά ἂν ὁμοιωθήμεν. 30 Τί οὖν ἐροῦμεν; ὅτι
 Jude 17. ἐθνή τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβεν δικαιοσύ-
 v Isa. i. 9. 11. Heb. ii. 17. y = Phil. iii. 12, 14. 1 Thess. v. 15 al. Sir. xxvii. 3. s = Phil. iii. 12. Exod. xv. 9. Deut. xxviii. 45.

arr: του ισραηλ 120.—28. εν δικαιοσ., οτι λογ. συντετμ. om (by mistake from simi-
 larity of συντεμνων and συντετεμμενον?) XAB 23¹. 47¹. 67² Syr (και ποιησει) copt ar-erp
 Eus Dam Aug₂ (meth has the ver thus: quia consummatum et praeisum verbum enarret
 Deus in mundo: συντελ. to λογον om Thdrt): txt DEFGJK most mas it syr ar-pol
 goth slav Eus, Chr Thl Oec Jer Ambrst Bed.—κυριος ο θεος 49) copt.—29. και om 48.
 72. 116.—ειρηκεν 76. 80: λεγει arm: προειπεν Eus, (once txt)—κυρ. ο θεος 17.—
 εγκατελειπεν AD²(E)?FGJK 109 (al?) (or ενκ.)—εγεννηθημεν 48.—rec ωμοιωθ., with
 B (e sil) D(E? K?) &c: txt AB?FGJ &c (Orig).—30. δικαιοσυνης 55.—aft kat-

the prophecy cited. The words are spoken by Isaiah of the return from captivity of a remnant of Israel. 28.] The reference of this latter part of the citation is not very plain. It is almost verbatim from the LXX, the γὰρ being inserted by the Ap.

as continuing the testimony, = 'for the prophet proceeds,'—and the LXX having ἐν τῇ οἰκουμένῃ ὅλην for ἐπὶ τῆς γῆς. The literal rendering of the Heb. is "The consummation (or consumption) decided, overfloweth with righteousness: For a decision (or consumption) and a decree shall the Lord Jehovah of Sabaoth make in the midst of all the land." As it stands in the LXX, the meaning seems to be, *the Lord will complete and soon fulfil His word in righteousness* (viz. His denunciation of consuming the Assyrian and liberating the remnant of His people): *for the Lord will make a rapidly-accomplished word in the midst of all the land.* The E. V., Calv., and others, render λόγον, 'work,' a signification which it never has. If the above interpretation be correct, and the view which I have taken of the analogy of prophecy, it will follow that this ver. is adduced by the Apostle as confirming the certainty of the salvation of the remnant of Israel, seeing that now, as then, He with whom a thousand years are as a day, will swiftly accomplish His prophetic word in righteousness.

29.] Another proof of a remnant to be saved, from a preceding part of the same prophecy. (Such seems to be the sense of προτις. here,—and so Beza, Calv., Grot., al.: De W., Thol., al. prefer 'promised'; but surely there is no necessity for affixing an unusual sense to the word, where the ordinary one [see all the reff.] suits much better.) "ὁμοιωθῆναι ὡς is a constr. in which two ideas, 'to become as,' and 'to

become like to,' are mingled, as in Heb. 3¹ 12¹, Ps. xlix. 13. 21; comp. Mark iv. 30." Tholuck. On 'Jehovah Sabaoth,' Bengel remarks, "Pro Hebraico 727 in libro 1 Sam. et Jesaia σαβαώθ ponitur; in reliquis libris omnibus παντοκράτωρ."—The citation is verbatim from the LXX, who have put σπέρμα for the Heb. 1¹ 7¹, 'residuum,'—implying, a remnant for a fresh planting.

30—33.] *The Ap. takes up again the fact of Israel's failure, and shows how their own pursuit of righteousness never attained to it, being hindered by their self-righteousness and rejection of Christ.* These verses do not contain, as Chrys., Oec., Theophyl., the τοῦ χρωπίου παντός λύσις—this λύσις is simply in the creative right of God, as declared ver. 18:—but they are a comment on ver. 16, that it is not of him that willet, nor of him that runneth: the same similitude of running being here resumed, and it being shown that so far from man's running having decided the matter, the Jews who pressed forward to the goal attained not, whereas the Gentiles, who never ran, have attained. If this is lost sight of, the connexion of the whole is much impaired, and, from doctrinal prejudice, a wholly wrong turn given to the Ap.'s line of reasoning,—who resolves the awful fact of Israel's exclusion not into any causes arising from man, but into the supreme will of God,—which will is here again distinctly asserted in the citation from Isaiah (see below).—'What then shall we say?' This question, when followed by a question, implies of course a rejection of the thought thus suggested—but when, as here, by an assertion, introduces a further unfolding of the argument from what has preceded. I cannot agree with Flatt., Olsh., al., that 571 κ.τ.λ. is to be regarded as a question: for, as Rückert has observed, (1) Paul could not

νην, δικαιοσύνην δὲ τὴν ἑκ πίστεως· ³¹ Ἰσραὴλ δὲ ^a ^{ch. x. 6.}
^γ δῶκων νόμον δικαιοσύνης, ^b εἰς νόμον οὐκ ^b ἔφθασεν. ^{Gal. iii. 8.}
³² διατί; ὅτι οὐκ ἑκ πίστεως, ἀλλ' ὡς ἐξ ἔργων [νόμου] ^{Phil. iiii.}
^{16.} ^{See}
^{Eccl. viii.}
^{14. Dan.}
^{iv. 26.}

ελαβεν (-βον 93) add την G.—31. rec aft νόμον 2nd, ins δικαιοσύνης (*corrū for clearness sake? see notes*), with F (with †) JK mss nrly d² v syrr art goth slav Chr Thdr̄t Thdor-mops, Thl Oec Jer, Aug, Pelag Ambrst-text Bed: om ABDEG 47. 67². 140 (εἰς v. also om. 17. 61) d¹ e g copt Procop Dam Orig-int (homil on Judg) Ruf-text-comm Ambrst-comm Sedul.—for ἐφθασεν, ἐφθουγεν FG.—32. ως om 120 slav Jer.—νομον om (*see notes*) ABFG 6. 9. 47¹. 67² g v copt (Chr, ?) Jer Aug Ambrst Ruf al: ins DEJK most mss d e syrr all Chr h l (expressly: οὐκ εἶπεν 'Ἐξ ἔργων, ἀλλ' Ὡς ἐξ ἔργων νόμου,

put interrogatively as a supposition in answer to *τι οὐν ᾠροῦμεν* a sentiment not intimated in nor following from the foregoing; (2) there would be no answer to the question thus asked, but the *διὰ τι*, ver. 32, would ask another question proceeding on the assumption of that which had been before by implication negated; and (3) the answer, *ὅτι κ.τ.λ.* ver. 32, would touch only the case of the Jews, and not that of the Gentiles, also involved, on this supposition, in the question.—'That the Gentiles (not, as Meyer and Fritz. 'some Gentiles'), which did not pursue after (*see esp. reff. Phil.*) righteousness (not justification, which is merely 'the being accounted righteous', 'the way in which righteousness is ascribed: not this, but righteousness itself, is the aim and end of the race) attained (the whole transaction being regarded as a historical fact) righteousness, and that (*δὲ* brings in something new, different from the foregoing but not strongly opposed to it, *see Winer, § 57. 4*:—the opposition here, though fine and delicate, is remarkable: righteousness—not however that arising from their own works but the *ρ.*, &c.) the righteousness which is from faith:

31.]—but Israel, pursuing after the law of righteousness (what is the νόμος δικαιοσύνης? Certainly not = δικαιοσύνη νόμου, as Chrys., Theodoret, Oecum., Calv., Beza, Bengel, by the so-called, but as Thol. observes, unlogical figure of Hypallage:—it may mean either (1) as Meyer, Fritz., Thol., an ideal law of righteousness, a justifying law,—or (2) as Chrys., al.,—see above,—the law of Moses, thus described: or (3), which I believe to be the true account of the words, νόμος δικαιοσ. is put regarding the Jews, rather than merely δικαιοσ., because in their case there was a prescribed norm of apparent righteousness, viz. the law, in which rule and way they, as *matter of fact*, followed after it. The above, as I believe, mistaken interpretations arise from supposing νόμον δικαιοσ. to be = δικαιοσ., which it is not. The Jews followed after,

aimed at the fulfilment of 'the law of righteousness', thinking by the observance of that law to acquire righteousness. See ch. x. 3. 5, and note; and compare John's coming ἐν ὀνόμῳ δικαιοσύνης, Matt. xxi. 32) did not attain unto the law (fell far short even of that law, which was given them. It is surprising, with ch. x. 3—5 before them, how De Wette and Tholuck can pronounce the reading νόμον without δικαιοσύνης to be without sense. The Jews followed after, thinking to perform it entirely, their νόμος δικαιοσύνης: which δικαιοσ. ἐκ τοῦ νόμου the Ap. defines, ch. x. 5, to be ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς, but they did not attain to—not in this case *κατέλαβεν*, but *ἐφθασεν εἰς*—the law—they therefore never attained righteousness. It is surely far more easy to imagine how a transcriber should have inserted δικαιοσύνης, than how he should have omitted it. It probably was a marginal gloss to explain the second νόμον, and thence found its way into the text). Wherefore? because (*pursuing it*) not by faith, but as (used subjectively, 'as if about to obtain their object by: see Winer, § 67. 6, and comp. 2 Pet. i. 3) by the works of the law (the evidence for and against νόμον is about equally balanced. On the one side we have the Ap.'s usage, see ch. iiii. 28,—and the possibility of a transcriber omitting νόμον, either as having twice occurred already, or for more complete antithesis,—and on the other we have the temptation to correct ἔργων to ἔργων νόμου to suit that very usage. On the whole I incline to omit νόμον, but do not regard the evidence as sufficiently clear to justify its exclusion from the text), they stumbled at the stone of stumbling' (the similitude of a race is still kept up. The insertion of γὰρ has arisen from a period being placed at νόμον. It confuses the sense, making it appear as if the stumbling was the cause of, or at all events coincident with, their pursuing οὐκ ἐκ π. κ.τ.λ., whereas it was this mistaken method of pursuing which caused them to stumble

c Matt. iv. 6. ^c προσέκοψαν τῷ λίθῳ τοῦ ^d προσκόμματος, ³³ καθὼς γέ- ABDE
 1 Pet. ii. 8. Prov. iii. 23. γραπται ^e Ἰδοὺ τίθημι ἐν Σιών λίθον ^d προσκόμματος καὶ FGJK
 dech. xiv. 18, 20. 1 Cor. viii. 9. πέτραν ^f σκανδάλου, καὶ ὁ ^g πιστεύων ἐπ' αὐτῷ οὐ
 1 Pet. ii. 8 only. Isa. xxix. 21. ^h κατασχυνοῦνθῇσεται.
 e Isa. viii. 14. xxviii. 16. X. ¹ Ἀδελφοί, ἡ μὲν ⁱ εὐδοκία τῆς ἐμῆς καρδίας καὶ
 f = Matt. xxi. 7 al. ἡ ^j δέσις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν ^k εἰς σωτηρίαν.
 g ch. x. 11. 1 Pet. ii. 6. h = ch. v. 6. i = here only. 8ir. xviii. 81. (Matt. xi. 28 al.) k Acts xi. 18. ch. vi. 22. Jude 21.
 x. 11 al.

δεικνὺς ὅτι οὐδὲ ταύτην εἶχον τὴν δικαιοσύνην) Thdor-mops Thdrt Thl Oec.—rec aft προσέκοψ. ins γαρ (see note), with D³EJK mss nrly (appy) v syrr all Chr Thdor-mops Thdrt Thl Oec Aug, Jer Sedul Bed: om^xABD¹FG 47¹ am tol it copt goth Ambrst Ruf. —προσκομ. το προσκομ. om 55.—33. εγω τῷ. 38. 48. 72.—λίθον ἀπογωνναιον, εντιμον, καὶ λίθον προσκ. (a curious attempt to separate the two quotations) 17.—rec πας οπισ. (πας was more prob added to conform this ver to ch x. 11, than om to suit the LXX: for not one ms omits it in ch x. 11), with JK &c syr ar elav Chr Thdor-mops Thdrt (also adds it in LXX) Thl Oec Jer Sedul: txt^xABDEFG 47 (al?) it Syr copt eth goth Orig Dam Aug Ambrst Ruf Bed.—αυτον Thdrt.—ου μη κατασχυνοῦη DE (F om μη: add μη also 44) G.

CHAP. X. 1. ἀδελφοί om 73. 120-1.—rec aft η δεσις, ins η (corr: see note), with JK &c Chr Thdrt al: om ABDEFG 47 (al?) Cyr.—rec for αυτων, του ισραηλ (explanatory gloss), with JK &c ar-pol alav Thdrt Thl Oec: txt ABDEFG 17. 47¹. 71. 93 al lect 12 v it syrr ar-erp copt arm Orig (in Wetst) Cyr Chr Dam Ruf Aug Ambrst Pelag Sedul Bed: υπερ τ. ισρ. om eth.—rec bef εις σωτ. ins εστιν (supplementary gloss), with JK &c syr al Chr Thdrt al; sit v Aug oft (once sit) al: om ABDEFG 47¹. 71. 219

against the stone of stumbling. Thus we have instances in the Greek chariot races of competitors by an error in judgment in driving, striking against the στήλη round which the chariots were to turn, see Soph. Electr. 730 f.—There is a close analogy between our text and the exhortation in Heb. xii. 1 f. There, after the triumphs of faith have been related, we are exhorted to run with patience the race set before us, looking to Jesus, the Author and Finisher of our faith: where notice, that the sacred writer seems to have had in his mind the same comparison of Him to the pillar or goal, to which the eyes of the runners would be exclusively directed). 33.]

Appeal to the prophecy of Isaiah, as justifying this comparison of Christ to a stone of stumbling. The citation is gathered from two places in Isaiah. The 'stone of stumbling and rock of offence,' mentioned ch. viii. 14, is substituted for the 'corner-stone elect, precious,' of ch. xxviii. 16. The solution of this is very simple. Isa. viii. 14 was evidently interpreted by the Jews themselves of the Messiah: for Simeon, Luke ii. 34, when speaking of the child Jesus as the Messiah, expressly adduces the prophecy as about to be fulfilled. Similarly Isa. xxviii. 16 was interpreted by the Chaldaean Targum, the Babylonish Talmud (Tract Sanhedrin, fol. xxxviii. 1, Stuart), &c. What was there then to prevent the Ap. from giving to this Stone, plainly foretold as to be laid in Zion, that designation

which prophecy also justifies, and which bear immediately on the matter here in hand?—The translation of Isa. viii. 14 is after the Heb.,—the LXX having apparently read differently. See 1 Pet. ii. 6—8, where the same two texts are joined and also Psa. cxviii. 22.—οὐ κατασχυνοῦνθῆσεται, LXX οὐ μη κατασχυνοῦθῇ, gives a secondary meaning of the Heb. וְיִשְׁרָאֵל 'shall not make haste:' i. e. shall not fly in terror, shall not be confounded.

CHAP. X. 1—13.] *The Jews, though zealous for God, are yet ignorant of God's righteousness (1—3), as revealed to them in their own Scriptures (4—13).*

1.] 'Brethren ('nunc quasi superata praecedentis tractationis severitate comiter appellat fratres.' Bengel), the inclination of my heart (εὐδοκία is seldom, if ever, used to signify the motion of desire, but imports the rest of approving satisfaction. Possibly there is here a mixture of constructions: the Ap.'s εὐδοκία would be their salvation itself,—his ἐλπίς πρὸς τὸν Θ. ὑπὲρ αὐτ. was εἰς σωτ.—The μὲν requires a corresponding δέ, not expressed, but implied in the course of vv. 2, 3, where the obstacle to their σωτηρ. is brought out), and my prayer to God for them (Israel, see ix. 32, προσέκοψαν), (is) for (their) salvation' (lit. 'towards salvation.'—The insertion of the art. after δέσις has apparently been an over-careful grammatical correction: it is by no means universal in the N. T., even where the Greek writers insert it,—and

²¹ μαρτυρῶ γὰρ αὐτοῖς ὅτι ^m ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ ^l κατ' ⁿ ἐπίγνωσιν ³ ἄγνοοῦντες γὰρ τὴν τοῦ θεοῦ ^m δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ^q ζητοῦντες ^r στήσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ^s ὑπετάγησαν. ⁴ ^{ss} τέλος γὰρ ⁿ νόμου ^{acta xlii. 5. Gal. iv. 13. Col. iv. 13. John ii. 17. (Acts xxii. 3.) ὁ ἔ., 2 Cor. xi. 2. Acts iii. 17. 1 Th. i. 9. Eph. i. 17. Heb. x. 9.} χριστὸς ^k εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

p Acts xlii. 27 reff. 1 Cor. xiv. 38. s — 1 Cor. xiv. 28. See ch. viii. 7 reff.

q — Luke vi. 19. Exod. ii. 16. s See 2 Cor. iii. 13.

r — ch. iii. 21. Heb. x. 9.

al lect 12 it Syr copt goth Cyr Aug₁—2. θεου om 14. 28. 62 al (not Clem Orig).—3. for γαρ, δε A 57 al ('no vs.' Tisch) Leo.—aft ιδίαν om δικαιοσύνην ABDE 47 (has it in marg) 178 al lect 8 e v copt arm Clem Cyr Bas Chr₁ Procop Dam Iren-edd₂ Aug-oft (see notes): inactFGJK mss nrlly d syrr æth arr goth slav Chr (h l, also Mtt's mss) Thdr₁ Thl Oec Iren-mss Tert Ambr Aug₂ al.—4. for τέλος, πληρωμα Clem₁ Orig₁—aft νομου

here, seeing that there could be no *dehaisic* to any other than God, the omission would be more obvious. τοῦ Ἰσραήλ has been substituted by the adoption of a gloss: *ἐστιν* to complete the sense). The Ap.'s meaning seems to be, to destroy any impression which his readers may have received unfavourable to his love of his own people, from the stern argument of the former chap.

2.] 'For (reason why I thus sympathize with their efforts, though misdirected) I bear witness to them that they have a zeal for God (for this meaning of the gen. see reff., esp. the last, and note there), but not according to (in accordance with, founded upon, and carried on with) knowledge' (accurate apprehension of the way of righteousness as revealed to them).

3.] 'For (expl. of *οὐ κατ' ἐπίγν.*) not recognising ('being ignorant of') is liable to the objection, that it may represent to the reader a state of *excusable* ignorance, whereas they *had it before them*, and *overlooked* it) the righteousness of God (not, the way of justification appointed by God, as Stuart, al.; but that only *righteousness* which avails before God, which becomes ours in justification; see De Wette's note, quoted on ch. i. 17), and striving to establish their own righteousness (again, not justification, but righteousness: that, namely, described ver. 5; not that it was ever theirs, but the Ap. speaks subjectively. Notwithstanding the MSS. authority against *δικαι.* after *ιδίαν*, it would seem as if it had been written for emphasis' sake by the Ap., and omitted on account of the word occurring thrice in the sentence), were not subjected (historical: implying, but not itself bearing, a perfect sense. The passive,—not in a middle sense, as De Wette and Thol.—expresses the result only; it might be themselves, or it might be some other, that subjected them,—but the historical fact was, that they were not subjected) to the righteousness of God' (the *δικ.* r. θ. being considered

as a rule or method, to which it was necessary to conform, but to which they were never subjected as they were to the law of Moses).

4—13.] The δικαιοσύνη r. θ. is now explained to be summed up in that Saviour who was declared to them in their own Scriptures.—'For (establishing what was last said, and at the same time unfolding the *δικ.* r. θ. in a form which rendered them inexcusable for its non-recognition) Christ is the end of the law (i. e. the object at which the law aimed: see the similar expression 1 Tim. iii. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. Various meanings have been given to τέλος. (1) *End, finis, chronological*: 'Christ is the termination of the law.' So the It., Vulg., Augustine, Luther, al. Olsh., Meyer, Fritz., De Wette, al. But this meaning, unless understood in its pregnant sense, that Christ, who has succeeded to the law, was also the object and aim of the law, says too little. In this pregnant sense Tholuck takes the word 'end,' the end in time and in aim. It may be so; but I prefer simply to take in the idea of Christ being the end, i. e. aim of the law, as borne out by the following citations, in which nothing is said of the *transitoriness* of the law, but much of the notices which it contains of righteousness by faith in Christ. (2) Clem. Alex.,—πλήρωμα γὰρ ν. χρ. εἰς *δικ.* π. τῷ πιστ., De Div. Serv. § 9,—Theodoret, Calv., Grot., al. take τέλος for 'accomplishment,' a sense included in the general meaning, but not especially treated here,—the following quotations not having any reference to it. (3) The meaning, end in the sense of object or aim, above adopted, is that of the Syr., Chrys., Theophyl., Beza, Bengel, al. Chrys. observes: εἰ γὰρ τοῦ νόμου τέλος ὁ χριστὸς, ὁ τὸν χριστὸν οὐκ ἔχων, κὰν ἰκείνην (i. e. δικαιοσύνην) ἔχειν δοκῇ, οὐκ ἔχει· ὁ δὲ τὸν χριστὸν ἔχων, κὰν μὴ ᾗ κατωρθωκώς τὸν νόμον, τὸ πᾶν εἰληφε. καὶ γὰρ τέλος ἱατρικῆς ὑγίεια. ὥς περ οὖν ὁ δυνάμενος ὑγιή ποιῆν, κὰν μὴ

† constr., John 1. 46. See Luke xviii. 31.
 u Lxx. xviii. 6. See Neh. ix. 20. Esck. xx. 21.
 v Gal. ix. 30. Col. iii. 8.
 w DEUT. xxx. 11, 12. x—ch. ix. 8.

^δ Μωυσῆς γὰρ ἡ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ABDE
 ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. ^δ ἡ δὲ FGJK
 ἡ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, "Μὴ εἴπῃς ἐν τῇ
 καρδίᾳ σου Τίς ἀναβήσεται εἰς τὸν οὐρανόν; * τοῦτ' ἔστιν

add και προφητων Orig Cyr-oft: ο χριστος 78.—δ. rec μωσης, with A mss (nrlly): txt BDG al lect 12 (and so often).—γαρ om 17 lect 8.—του om B.—for εκ του νομου, εκ πιστεως A (αeth om την δικ. την εκ τ. ν.).—οτι is aft γραφει in AD¹ 17¹. 47. 67² v Dam Ruf al: om 115 copt.—αυτα om ADE 6. 9. 47. 67² v Dam Ruf al: eam d² e goth copt Cassiod: ταυτα 17¹. 37 αeth.—ανθρ. om FG g Syr ar-erp Chr Hil.—εν αυτη AB (i. e. to agree with the ready γραφει οτι την δικ. την εκ τ. ν. ο ποιησας) 17. 47. 80 v d² e goth copt arm-venet Dam Ruf Pelag Sedul Bed: txt D(EFGJK? vss? ff?).—6. τη om 57

την ιατρικην εχρ, τὸ πᾶν εχει· ὁ δὲ μὴ εἰδὼς θεραπεύειν, κἂν μετρίναι δοκῇ τὴν εἰσπλην, τοῦ παντός ἐξέπεισεν· οὕτως ἐπὶ τοῦ νόμου καὶ τῆς πίστεως, ὁ μὲν ταύτην εἰχων, καὶ τὸ κεινόν τέλος εἰχει· ὁ δὲ ταύτης ἔξω ὢν, ἀμφοτέρων ἴσθιν ἀλλότριος. Hom. xviii. 622 B.—νόμον is here plainly the law of Moses: see Middleton in loc.) for righteousness (i. e. so as to bring about righteousness, which the law could not do) to (dat. commodi) every one that believeth.—“Had they only used the law, instead of abusing it, it would have been their best preparation for the Saviour’s advent. For, indeed, by reason of man’s natural weakness, it was always powerless to justify. It was never intended to make the sinner righteous before God; but rather to impart to him a knowledge of his sinfulness, and to awaken in his heart earnest longings for some powerful deliverer. Thus used, it would have insured the reception of the Messiah by those who now reject Him. Striving to attain to real holiness, and increasingly conscious of the impossibility of becoming holy by an imperfect obedience to the law’s requirements, they would gladly have recognized the Saviour as the end of the law for righteousness.” Ewbank.

δ.] “For (proof of the impossibility of legal righteousness, as declared even in the law itself) Moses describes (reff.) the righteousness which is of (abstr.—not implying that it has ever been attained, but rather presupposing the contrary) the law, that (ὅτι recitantis, not γραφ. ὅτι, in which case we should have αὐτὴν and αὐτῇ. The various readings have arisen from misunderstanding ὅτι) the man who hath performed them (the ordinances of the law) shall live in (in the strength of, by means of as his status) them.”—As regards the life here promised, the Jewish interpp. themselves included in it more than mere earthly felicity in Canaan, and extended their view to a better life hereafter: see Wetst. in loc. Earthly felicity it doubtless

did impart, comp. Deut. xxx. 20; but even there, as Thol. observes, ‘life’ seems to be a general promise, and length of days a particular species of felicity. “In the N. T.” he continues, “this idea (of life) is always exalted into that of life blessed and eternal:—see Matt. vii. 14; xvi. 8, 9. Luke x. 28.” 6—8.] The righteousness which is of faith is described, in the words spoken in Scripture by Moses of the commandment given by him,—as not dependent on a long and difficult process of search, but near to every man, and in every man’s power to attain. I believe the account of the following citation will be best found by bearing in mind that the Ap. is speaking of Christ as the end of the law for righteousness to the believer. He takes as a confirmation of this, a passage occurring in a prophetic part of Deut. where Moses is foretelling to the Jews the consequences of rejecting God’s law, and His mercy to them even when under chastisement, if they would return to Him. He then describes the law in nearly the words cited in this verse. Now the Ap., regarding Christ as the end of the law, its great central aim and object, quotes these words not merely as suiting his purpose, but as bearing, where originally used, an *à fortiori* application to faith in Him who is the end of the law, and to the commandment to believe in Him, which (1 John iii. 23) is now ‘God’s commandment.’ If spoken of the law as a manifestation of God in man’s heart and mouth, much more were they spoken of Him, who is God manifest in the flesh, the end of the law and the prophets. This view is, it is true, different from that of almost all eminent commentators, ancient and modern,—who regard the words as merely adapted or parodied by the Ap. as suiting his present purpose. Thus, with minor shades of difference, Chrys., Beza, Grot., Vatabl., Luther, Wolf., Bengel, Koppe, Flatt, Rückert, De Wette, Thol., Stuart, Hodge, al. But we must remember

χριστὸν ὃ καταγαγείν· ἡ ἤ τις καταβήσεται εἰς τὴν ἄβυσ-^{7 Acts ix. 80}
 σον; τοῦτ' ἔστιν χριστὸν ἐκ νεκρῶν ἂ ἀναγαγείν. ἢ ἀλλὰ^{8 Luke viii. 81}
^{only, etc.}
^{Rev. ix. 1}

al. 6. Gen. i. 2.

a = Heb. xiii. 20. Ps. xxix. 8.

al.—7. εκ νεκρ. om 124. 219 (but both have it in marg) 238 lectt 7. 8: ins aft αναγαγ. 57 arm Cyr.—αγαγειν 1. 68: εξαγαγ. slav-ms: liberare Iren.—8. ins η γραφη aft λεγει

that it is in this passage Paul's object not merely to describe the righteousness which is of faith in Christ, but to show it described already in the words of the law. The Comm. who have taken more or less the view that the Ap. cites the words as bearing the sense put on them, are Calvin, Calovius, Reiche, Meyer, Fritz., Olsh.—'But the righteousness which is of faith thus saith (personified, as Wisdom in the Prov.), "Say not in thine heart (i. e. 'think not,' a Heb. idiom. The LXX has merely λέγων, ὁρῶν. The Ap. cites freely, giving the explanation of λέγων, viz. *thinking*), 'Who shall go up to heaven (LXX, ἀναβ. ἡμῖν εἰς τ. οὐρ., see Prov. xxx. 4)?—that is (see note above;—that imports in its full and unfolded meaning) to bring down Christ!' Or who shall go down into the abyss (LXX, εἰς διαπύρσις ἡμῖν εἰς τὸ πῦρ τῆς θαλάσσης; The Ap. substitutes εἰς kar. εἰς τ. ἀβ. as the direct contrast to εἰς ἀν. εἰς τ. οὐρ., as in Psa. cxxxviii. 8, LXX. Amos ix. 2:—and as better suiting the interpretation which follows), that is to bring up Christ from the dead.'"—There is some difficulty in assigning the precise view with which the Ap. introduces these questions. Tholuck remarks, "The different interpretations may be reduced to this, that the questions are regarded either (1) as questions of *unbelief*, or (2) as questions of *embarrassment*, or (3) as questions of *anxiety*." The first view is represented by De Wette, who says, "In what sense these questions, from which the righteousness which is of faith dissuades men, are to be taken, is plain from ver. 9, where the Resurrection of Christ is asserted as the one most weighty point of historical Christian belief:—they would be *questions* of unbelief, which regards this fact as not accomplished, or as now first to be accomplished. Thus also, probably, are we to understand the *first question*, as applying to the *Incarnation of Christ*." This is more or less also the view of Chrys., Theodoret, Theophyl., Oec., Erasm., Estius, Semler, Koppe, Meyer, al., Rückert (who refers the doubt of the unbelief to the *full accomplishment* of redemption by the Incarnation and Resurrection of Christ), Reiche, and Köllner (who refer *καταγ.* to the *ascended* Saviour, thereby destroying the symmetry of the whole,—because the

latter question undoubtedly refers to bringing Christ not from a *present* but from a *past* state, from which He has historically come).—(2) The second view, that they are questions of *embarrassment*, is taken by L. Capellus, Wolf, Rosenm., and Stuart, which last says, "The whole (of Moses's saying) may be summed up in one word, omitting all figurative expression: viz. *the commandment is plain and accessible*. You can have, therefore, no excuse for neglecting it. So in the case before us. *Justification by faith in Christ* is a plain and intelligible doctrine. It is not shut up in mysterious language. . . . It is like what Moses says of the statutes which he gave to Israel, plain, intelligible, accessible. . . . It is brought before the mind and heart of every man: and thus he is without excuse for unbelief." (3) The third view, that they are questions of *anxiety*, is that of Calv., Beza, Pisc., Bengel, Knapp, Fritz., and Tholuck:—by none perhaps better expressed than by Ewbank, Comm. on the Ep. to the Rom., p. 74: "Personifying the great Christian doctrine of free justification through faith, he represents it as addressing every man who is anxious to obtain salvation, in the encouraging words of Moses: 'Say not in thine heart, (it says to such an one) &c. . . .' In other words, 'Let not the man, who sighs for deliverance from his own sinfulness, suppose that the accomplishment of some impossible task is required of him, in order to enjoy the blessings of the Gospel. Let him not think that the personal presence of the Messiah is necessary to ensure his salvation. Christ needs not to be brought down from heaven, or up from the abyss, to impart to him forgiveness and holiness. No. Our Christian message contains no impossibilities. We do not mock the sinner by offering him happiness on conditions which we know that he is powerless to fulfil. We tell him that Christ's word is near to him: so near, that he may speak of it with his mouth, and meditate on it with his heart. . . . Is there any thing above human power in such a confession, and in such a belief? Surely not. It is graciously adapted to the necessity of the very weakest and most sinful of God's creatures.'"—(1) resumed. The objection to this view, as alleged by Tholuck, is, that in it, the contrast with

b DEUT. xxx. τί λέγει; ^b Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου ABDE
 14. comst. καὶ ἐν τῇ καρδίᾳ σου. ^a τοῦτ' ἐστιν τὸ ^c ῥῆμα τῆς πίστεως FGJK
 John iii. 28.
 vi. 19.
 c—Acts x. 87. ὁ κηρύσσου. ⁹ ὅτι ἐὰν ^d ὁμολογήσῃς ^{dd} ἐν τῷ στόματί
 (John vi. 68. σου κύριον Ἰησοῦν, καὶ ^e πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι
 xiv. 10, plur.) ὁ θεὸς αὐτὸν ἡγήρεν ἐκ νεκρῶν, σωθήσῃ. ¹⁰ καρδίᾳ γὰρ
 1 Petr. i. 20. ^e πιστεύεται ^e εἰς δικαιοσύνην, στόματι δὲ ^b ὁμολογεῖται
 d—John ix. 22. ^b εἰς σωτηρίαν. ¹¹ λέγει γὰρ ἡ ⁱ γραφὴ Πᾶς ὁ ^j πιστεύων
 xii. 42.
 dd ch. xv. 6. only. Ps. ⁱ εἰς σωτηρίαν.
 Acts ix. 20. ⁱ εἰς σωτηρίαν. ¹¹ λέγει γὰρ ἡ ⁱ γραφὴ Πᾶς ὁ ^j πιστεύων
 f—ch. iv. 24 al. ⁱ εἰς σωτηρίαν. ¹¹ λέγει γὰρ ἡ ⁱ γραφὴ Πᾶς ὁ ^j πιστεύων
 Isa. xxvii. 19. ⁱ εἰς σωτηρίαν. ¹¹ λέγει γὰρ ἡ ⁱ γραφὴ Πᾶς ὁ ^j πιστεύων
 g vv. 1, 4. h constr., 1 Tim. vi. 12. i sing., ch. ix. 17 refl. j ch. ix. 38. Isa. xxviii. 16.

DE all v-ed (not demid tol) it Orig, Cyr Thdrt Hil Ambrst Ruf Pelag Sedul Bed (not Aug): aft τι FG.—ἐστιν is aft εγγ. σου in DEFG vss lat-fl: om Orig: add σφοδρα 6. 47 Orig.,—9. aft ὁμολογ. (ειπης Cyr) ins το ρημα B 71 Clem Cyr.—for κυρ. ιησουν, οτι κυρ. ιησουσ B Clem Cyr: and add ἐστιν copt al Hil Aug (not Iren al): κυρ. ιησ. om lect 8.—ιησουν χριστον A al Petr Bas: χριστον scti.—ηγειρ. αυτ. A al copt all Cyr.—10. πιστευεις 219'.—11. οτι πας (E?) 38. 48. 72 al ('net DG,' Tisch) Ruf Sedul.—ou

ver. 5 is lost sight of. And this is so far just, that it must be confessed we thus lose the ideas which the Ap. evidently intended us to grasp, those of insuperable difficulty in the acquisition of righteousness by the law, and of facility,—by the gospel. Also,—it puts *too forward* the allegation of the great matters of historical belief, which are not *here* the central point of the argument, but introduced as the objects which *faith, itself that central point*, apprehends. (2) The last objection has some force as against *this* view. The regarding the questions as mere questions of difficulty and intellectual bewilderment, does not adequately represent the ζήλος θεοῦ predicated of the Jews, on the assumption of which the whole passage proceeds. Here, however, it seems to me, we have more truth than in (1): for the plainness and simplicity of the truths to be believed is unquestionably one most important element in the righteousness which is of faith. (3) Here we have the important element just mentioned, not indeed made the prominent point of the questions, but, as it appears to me, properly and sufficiently kept in view. The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation: the word is *near him*, therefore *accessible*; *plain and simple*, and therefore *apprehensible*: and, taking (1) into account, we may fairly add,—deals with *definite historical fact*, and therefore *certain*: so that his salvation is not contingent on an amount of performance which is *beyond him*, and therefore *inaccessible*: *irrational*, and therefore *inapprehensible*: *undefined*, and therefore *involved in uncertainty*.—Thus, it seems to me, we satisfy all the conditions of the argument: and thus also it is clearly brought out, that *the words themselves*

could never have been spoken by Moses of the righteousness which is of *the law*, but of that which is of *faith*.

8.] 'But what says it! The word is near thee, in thy mouth (to confess), and in thine heart (to believe): that is (see above), the word of faith (which forms the substratum and object of faith, see Gal. iii. 2. 1 Tim. iv. 6) which we (ministers of Christ: or perhaps, 1 Paul) preach.' This ver. has been explained in dealing with vv. 6 and 7.

9.] 'Because (explanation of the word being near thee: so Thol., De Wette, Stuart, al. Others take *ὅτι* here as in ver. 5, merely recitantly, making *ἐὰν κ.τ.λ.* the *ῥῆμα* preached. But as Thol. observes, (1) the duty of confessing the Lord Jesus can hardly be called part of the contents of the preaching of faith, but the prominence given to that duty shows a reference to the words of Moses: (2) the making *ὅτι* render a reason for *ἐγγύς σου κ.τ.λ.* suits much better the context and form of the passage: (3) the fact of the confession with the mouth standing *first*, also shows a reference to what has gone before: for when the Ap. brings his own arrangement in ver. 10, he puts, as natural, the belief of the heart first), if thou shalt confess with thy mouth (same order as ver. 8) the Lord Jesus (not, I think, 'Jesus as the Lord' [see the readg of B al.]: this might very well be,—and *κύριον* might, as Thol., be the predicate placed first for emphasis, did not Paul frequently use *κύριος Ἰησοῦς* for 'the Lord Jesus,'—see [ch. xiv. 14 after a prep.] 1 Cor. i. 3 al., 2 Cor. iv. 5, where see note [Phil. ii. 19]; iii. 20. Col. iii. 17. 1 Thess. i. 1 bis; iv. 1. 1 Tim. i. 1; v. 21. Tit. i. 4.—1 Cor. xii. 3 is hardly an example on the other side: see note there), and believe in thine heart that God raised Him from the dead (here, as in 1 Cor. xv. 14. 16, 17, regarded as the

ἐπ' αὐτῷ οὐ^j καταισχυνθήσεται. ¹² οὐ γὰρ ἐστὶν^k δια-^{k ch. iii. 29.}
στολὴ Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς κύριος^l ^{1 Cor. xiv. 7}
πάντων¹ πλουτῶν εἰς πάντας τοὺς^m ἐπικαλουμένουςⁿ ^{only.}
αὐτόν. ¹³ πᾶς γὰρ ὃς ἂν^o ἐπικαλέσῃται τὸ ὄνομα κυρίου¹ ^{1 Tim. vi.}
σωθήσεται. ¹⁴ πῶς οὖν^o ἐπικαλέσωνταιⁿ εἰς ὃν οὐκ¹ ^{18. Luke}
ἐπίστευσαν; πῶς δὲ πιστεύσωσιν^o οὐκ^o ἤκουσαν; ^{xii. 21.}
^{Acts ii. 37.}
^{John i. 23.}
^{Acts ix. 14.}
^{n constr. Eurip.}
^{Med. 751.}
^{ὁμνυμι . . .}
^{ἐμμένειν ἅ}
^{σου κλύω.}

o w. εἰς, John i. 12 recf.

p = w. gen., here only. Xen. Mem. iii. 5. 2. Hom. Od. i. 280.

μη κατ. DEFG.—12. *ιουδαιω και ελληνι* DE.—for *παντας, παντα* Chr.; add *και επι*
παντας Chr, Thdrt.—14. rec *επικαλουνται* (see note), with JK mss nrly (appy) vs
(express the future, but goth the present) lat-f Clem Thdor-mops Chr Thdrt Dam Thl
Oec: *επι*ABDEFG 73. 115 (al ?)—rec *πιστευουσιν*, with AJK mss nrly (appy) vs and
lat-f as before, Clem Ath Chr Thdrt Dam Thl Oec: *επι*ABDEFG 70. 73. 109 (al) Chr

great central fact of redemption), thou shalt be saved' (inherit eternal life).—Here we have the two parts of the above question again introduced: the *confession of the Lord Jesus* implying His having come down from heaven, and the *belief in His resurrection* implying His having been brought up from the dead.

10.] 'For (refers back to ver. 6, where the above words were ascribed to ἡ ἐκ πίστεως δικαιοσύνη, and explains how πιστεύω. ἐν τῇ καρδίᾳ refer to the acquiring of righteousness) with the heart faith is exercised unto (so as to be available to the acquisition of) righteousness, but (q. d. 'not only so: but there must be an outward confession, in order for justification to be carried forward to salvation') with the mouth confession is made unto salvation.'—Clearly the words δικ. and σωτ. are not used here, as De W., al., merely as different terms for the same thing, for the sake of the parallelism: but as Thol. quotes from Crell., σωτ. is the 'terminus ultimus et apex justificationis,' consequent not merely on the act of justifying faith as the other, but on a good confession before the world, maintained unto the end.

11.] 'For (proof of the former part of ver. 10) the Scripture saith, Every one who believeth on Him shall not be ashamed.'—πᾶς is neither in the LXX nor the Heb., but is implied in the indefinite participle. The Ap. seems to use it here as taking up παντι τῷ πιστεύοντι, ver. 4. See ch. ix. 33.

12.] 'For (an explanation of the strong expression πᾶς ὁ πιστεύων, as implying the universal offer of the riches of God's mercy in Christ) there is no distinction of Jew and Greek (Gentile).—See ch. iii. 22; for the same Lord of all (viz. Christ, who is the subject here: vv. 9, 11, 13 cannot be separated. So Orig., Chrys., Oec., Calov., Wolf, Bengel, Rück., Meyer, Fritz., De Wette, Tholuck, al. So πάντων κύριος of Christ, Acts x. 36. Most modern

Comm. make ὁ αὐτός the subject, and κύριος the predicate. But I prefer the usual rendering, both on account of the strangeness of ὁ αὐτός thus standing alone, and because this Ap. uses the expr. ὁ αὐτός κύριος, 1 Cor. xvi. 5, and even ὁ δὲ αὐτός ἐστὶν θεός, ib. 6, for 'the same Lord,' and 'it is the same God.' Stuart supplies, '(there is) the same Lord: but this is harsh, —and unnecessary, if the participle πλουτῶν be taken as συντελών ε. συντ. in ch. ix. 28) is rich towards all ('By εἰς is signified the direction in which the stream of grace gushes forth.' Olsh.) who call upon Him.'

13.] 'For (Scripture proof of this assertion) every one, whosever shall call upon the Name of the Lord (JEHOVAH,—but used here of Christ beyond a doubt, as the next ver. shows. There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our Blessed Lord, of the unhesitating application to Him by the Ap. of the name and attributes of Jehovah) shall be saved.'

14, 15.] It has been much doubted to whom these questions refer,—to Jews or to Gentiles? It must, I think, be answered, To neither exclusively. They are generalized by the πᾶς ὃς ἂν of the preceding ver., to mean *all*, both Jews and Gentiles. And the inference in what follows, though mainly concerning the rejection of the unbelieving Jews, has regard also to the reception of the Gentiles: see below on vv. 19, 20.—At the same time, as Meyer remarks, "the necessity of the Gospel ἀποστολή must first be laid down, in order to bring out in strong contrast the disobedience of some."—'How then (i. e. *posito*, that the foregoing is so) can they (men, represented by the πᾶς, ὃς ἂν of ver. 13) call on (I have followed the majority of the chief MSS. in reading the aor. subjunctive instead of the future indic. So also ch. vi. 1) Him in whom they have not believed (i. e. begun to believe: so ch. xiii. 11)? But how can

q Acts iii. 2 15 πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; πῶς δὲ κηρύξ-
 ref. Isa. iii. 7. ωσιν εἰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται Ὡς ὁ ὠραῖοι C μη
 r— Luke i. 19. ii. 10. εὐ. eis, Eph. ii. 17 απο-
 only. ob. vi. 13 στωσιν. . .
 al. t— Isa. lili. 1. John xii. 38. ABCD
 1 Thes. ii. EFG
 15. Heb. iv. JK
 2. u Gal. iii. 2. ῥήματος θεοῦ. 18 ἀλλὰ ὁ λέγω, ὁ μὴ ὁ οὐκ ἤκουσαν; ..θεουK.
 v ch. xi. 1. w 1 Cor. ix. 4. x μενουῦν γε ὁ εἰς πᾶσαν τὴν γῆν ὁ ἐξῆλθεν ὁ ὁ φθόγγος αὐ- ABCD
 2. 6. xi. 22 only. τῶν, καὶ εἰς τὰ ὁ πέρατα τῆς οἰκουμένης τὰ ῥήματα EFGJ
 x Luke xi. 28. only. y Matt. ix. 28. Mark i. 28. a 1 Cor. xiv. 7 only. Psal. xviii. 4. a—Matt. xii. 42. Luke
 xi. 31. (Heb. vi. 16) only. b—Matt. xxiv. 14 al. fr.

(Mtt's ms.).—rec ακουσουσιν, with J all vss and lat-ff as bef Clem Chr (not Mtt's ms) Thdrt Thl Oec: -σονται DEFGK 47. 67. 71-3. 80. 117-24 al Dam: txt A¹ (A¹ uncert) B 17. 80. 93. 109-11 all lect 13 Ath Chr (Mtt's ms).—15. rec κηρυξουσιν, with most ms (only) vss lat ff as bef Clem Chr (not Mtt's ms) Thdrt Dam Thl Oec: -σουσιν FG: txt ABDEJK 17. 73. 93. 115-17 al Chr (Mtt's ms).—καθαπερ B: καθα Chr (Mtt's ms).—εὐαγγελιζομένων ειρηνην, των (not των ευαγ. ειρ. των as Tischend. ed 2) om XABC 47 (but ins in marg) 62. 71. 109 al (from similarity of endings) copt sah aeth Clem Orig Thdor mops (appy) Dam Ruf-text-comm Epiphⁱ (on Canticle: glosv al om evang. bona): ins DE(FG om 2nd των) JK mss nrly v it syrr arm? eth slav Chr Thdrt Thl Oec Iren (evang. bona, evang. pacem, so also Tert, Hil.) Tert, Ambr, Jer, Hil, (see above: elsw, om evang. bona).—rec ins τα bef αγαθα, with D-corr'd J K mss nrly (appy) Clem Chr Thdrt Thl Oec: om ABCD¹EFG 47¹. 178 al Orig Dam (I have marked this om doubtful, notwithstanding the concurrence of MSS, because τα is not in LXX).—16. obediunt v it lat-ff.—for τη ακοη, φθογγω Syr copt sah.—17. ara ουν sah.—for θεου, χριστου ABCD¹E 6. 9. 23. 47 (rec in marg) 49. 57. 67² al d e v copt sah goth Aug Pel Ambrst (Dei Christi Bed): om FG g Hil: txt AD²JK most ms (appy) syrr aeth ar slav al Clem Ath Thdor-mops Chr Thdrt Dam Thl Oec Ruf Sedul.—18. μενουῦν γε om FG g

they believe (in Him) of whom they have not heard (constr. see ref.)? But how can they hear without a preacher? But how can men preach unless they shall have been sent? As it is written, How beautiful are the feet of those who publish glad tidings of peace, who publish glad tidings of good things.—The Ap. is showing the necessity and dignity of the preachers of the word, which leads on to the universality of their preaching, leaving all who disobey it without excuse. He therefore cites this, as showing that their instrumentality was one recognized in the prophetic word, where their office is described and glorified.—The applicability of these words to the preachers of the Gospel is evident from the passage in Isa. itself, which is spoken indeed of the return from captivity, but in that return has regard to a more glorious one under the future Redeemer. We need not therefore say that the Ap. uses Scripture words merely as expressing his own thoughts in a well known garb;—he alleges the words as a prophetic description of the preachers of whom he is writing.
 16.] In this preaching of the Gospel some have been found obedient, others disobe-

dient: and this was before announced by Isaiah. The persons here meant are as yet kept indefinite,—but evidently the Ap. has in his mind the unbelieving Jews, about whom his main discourse is employed.—'But not all hearkened to (historic: during the preaching) the good news (ὁ πάντες, because πάντες, see vv. 11—13, were the objects of the preaching, and must hearken to it if they would be saved):—(and this too was no unlooked-for thing, but predetermined in the Divine counsel) for Esaias saith, Lord (κύριος is not in the Heb.) who believed our report?' 17.] 'Faith then (concl. from ver. 16 τίς ἐπίστ. τῇ ἀκοῇ) is from report (i. e. the publication of the Gospel produces belief in it: ἀκοῇ, as Thol. remarks, cannot well be 'hearing,' as the sense in the inference from the citation must be the same as in the citation itself), and the report (the publication of the Gospel) is by means of (not, 'in obedience to,' but 'by,' as its instrument and vehicle) the word of God ῥήματος used possibly, as De Wette suggests, as a preparation for τὰ ῥήματα αὐτ. in ver. 18). 18.] 'But (in anticipation of an objection that Israel, whom he

αὐτῶν. ¹⁹ ἀλλὰ ὃ λέγω, ὃ μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος ^c ch. xi. 11, 14. ¹ Cor. x. 22. ^{only.} ΔΑΥΤ. ^{xxii. 21.}
 Μωσῆς λέγει Ἐγὼ ^c παραζηλώσω ὑμᾶς ^d ἐπ' ^e οὐκ ἔθνη, ^d ἐπὶ ἔθνη ^f ἀσυνέτῳ ^g παροργιστῶ ὑμᾶς. ²⁰ Ὡσαύτως δὲ ^h ἀποτολμᾷ καὶ λέγει ⁱ Εὐρέθην ^j ἐν τοῖς ἐμὲ μὴ ζητοῦ-
^f Eph. vi. 4 only. ¹ c. 3 Kings xv. 80 al. ^h here only. ⁱ Jos. Ant. xv. 10. 3.
^j Isa. lxv. 1. ^j constr., Eph. v. 18.

Ruf al (not Hil al).—*πᾶσαν γὰρ* D¹ d¹.—19. for λέγω, *εἶπε τις* 73.—rec *οὐκ ἔγνω ἰσρ.* (*prob corr'n for elegance*), with J & c Syr slav Thdr't Thl Oec-text: txt ABCDEFG 47. 57. 73-4. 116-24-77 to 9 al v it copt arm all Chr Dam (Oec-comm?) Hil lat-fl.—*πρῶτον* 121: *οὐ γινώσκω ἰσραὴλ* 106-7 (Scholz, but qu?): *οὐκ ἔγνω πρῶτος* tol: *ideo primus* Ambrst.—rec *μωσῆς*: txt BCDFGJ 48. 113. 219 al.—*ἐγὼ γὰρ* 37: *καὶ ἐγὼ* slav.—*παραζήλω* 72.—20. bef αποτ. ins *καὶ sah.*—*αποτολμα* καὶ om DEFG it.—rec om ev,

has esp. in view, *had not sufficiently heard* the good tidings) I say, *Have they not heard* (*ἤκουσαν* partly founded on the cognate ἀκοή of the last ver., partly recalling the ἤκουσαν of ver. 14)? nay, rather (ch. ix. 20, note) into all the earth went forth their voice, and to the ends of the world their words.—It is remarkable that so few of the Comm. have noticed (I have found it only in Bengel, and there but faintly hinted: Olsh., who defends the applicability of the text, does not even allude to it) that Psal. xix. is a *comparison of the sun, and glory of the heavens, with the word of God*. As far as ver. 6 the glories of nature are described: then the great subject is taken up, and the parallelism carried out to the end. So that the Ap. has not, as alleged in nearly all the Comm., merely accommodated the text allegorically, but *taken it in its context*, and followed up the comparison of the Psalm.—As to the assertion of the preaching of the Gospel having gone out into all the world, where as yet a small part of it only had been evangelized,—we must remember that it is not the *extent*, so much as the *universality in character*, of this preaching, which the Ap. is here asserting; that word of God, hitherto confined within the limits of Judæa, had now broken those bounds, and was preached in all parts of the earth. See Col. i. 6. 23.

19.] 'But (in anticipation of another objection, that this universal evangelizing and admission of all, had at any rate *taken the Jews by surprise*,—that they had not been forewarned of any such purpose of God) I say, Did Israel (no emphasis on Israel—they are not *first here introduced*, nor have the preceding verses been said only of the Gentiles; but they have been during those vv. in the Ap.'s mind, and are now *named for distinctness sake*, because it is not now a question of their having *heard*, which they did in common with all, but of their having *been aware* from their Scriptures of God's intention with regard to themselves and the

Gentiles) *not know* (supply, not 'the Gospel,' *τὴν ἀκοήν*, as Chrys., Estius, Rieckert, Olsh., al.,—but, *the fact that such a general proclamation of the Gospel would be made* as has been mentioned in the last ver., raising up the Gentiles into equality and rivalry with themselves—so Meyer, Fritz., Thol., De Wette, Stuart, al.—Others supply variously:—Calv. and Beza, 'the truth of God,'—so as to have an advantage over the Gentiles:—Bengel, 'justitiam Dei':—Bretschneider and Reiche take Ἰσραὴλ for the *object of ἔγνω*, and understand ὁ θεός as its *subject*: 'Did not God know,—acknowledge, regard with love, —Israel?' But surely the context will not allow this) 1.—First (in the order of the prophetic roll; q. d. their very earliest prophetic comp. Matt. x. 2, *πρῶτος, Σίμων κ.τ.λ.* Thol., after Rieckert, observes, 'The Ap. has in his mind a whole series of prophetic sayings which he might adduce, but gives only a few instead of all, and would show by the *πρῶτος*, that even in the earliest period the same complaint [of Israel's unbelief] is found') Moses saith, *I will move you* (Heb. and LXX, 'them') to jealousy with (those who are) *no nation* (the Gentiles, as opposed to the *people of God*), with a foolish (ᾄδω, the spiritual fool of Ps. xiv. 1, 2; iii. 1. Prov. xiv. 9) *nation will I provoke you*. The original reference of these words, as addressed to Israel by Moses, is exactly apposite to the Ap.'s argument. Moses prophetically assumes the departure of Israel from God, and his rejection of them, and denounces from God that as they had moved Him to jealousy with their 'no-gods' (idols) and provoked Him to anger with their vanities,—so He would, by receiving into His favour a 'no-nation,' make them jealous, and provoke them to anger by adopting instead of them a foolish nation. On the interpretation of De Wette, al., that the meaning is, God would deliver the children of Israel as a prey to the idolatrous nations of Canaan, the parallels will not hold; nor do

k Acts x. 40 only.
 l = Judg. i. 1. xviii. 6. (xx. 18).
 m Luke xx. 19. — Heb. i. 7, 8.
 n here only. Isa. lxx. 2.
 o ch. ii. 8 al.
 p Deut. xxi. 20.
 q Luke xx. 27.
 Acts xiii. 45.
 Rom. iv. 4.
 q Acts vii. 39, xiii. 46. 1 Tim. i. 19 only. L. P. Esck. xiii. 9. r ch. iii. 4 ref.
 s John i. 48. Acts ii. 23 al. Jos. Ant. ii. 9. 1.

σιν, ^k ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ⁱ ἐπερωτῶσιν. ABCD
 21 ^m πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὁλην τὴν ἡμέραν EFGJ
ⁿ ἔξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ὁ ἀπειθούντα καὶ
^p ἀντιλέγοντα.
 XI. ^l Λέγω οὖν, μὴ ^q ἀπόωσατο ὁ θεὸς τὸν λαὸν
 αὐτοῦ; ^r μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλῆτης εἰμὶ, ἐκ

with AC(E?) (JK?) (all?) Clem Chr Thdrt al Thl al (*corrū to suit LXX?*): ins BD¹(E?)FG (it) sah goth (ar-pol?) Ambrst (but d de Ambrst εμφ. εγεν. for ευρεθ. and vice versa).—aft εγνομ. add εν BD¹(E?) Ruf (d see above).—21. for εξεπετ., διπετασα προς σε 109.—for προς λα., επι λα. DE Just Clem: εις λα. 76.—for και αντιλεγοντα, κ. λεγοντα D¹(E?): om FG g Hil Ambr Ambrst Sedul.

CHAP. XI. 1. for τον λαον, την κληρονομιαν FG g Thl Ambr Ambrst Hil Sedul (not Aug-oft al).—aft λαον, ins ον προεγνω AD¹ 76 d¹ (not Chr-comm) Thl Aug₁ (but om Aug-oft) Ambrst-comm.—γαρ om 219¹.—εκ φυλης 44.—rec βενιαμιν,

the following verses in Deut. (22—25) justify it. 20.] 'But (even more than this: there is stronger testimony yet)

Jesaias is very bold and says (i. e. as we say, 'dares to say,' *ventures to speak thus plainly*). Thol. compares Eschin. de Falsa Leg. c. 45: κἀν ἰθαλήσῃ σχετλιάζειν κ. λέγειν), I was found (so LXX, the Heb. is נִשְׁפָּטִי, 'I was sought:': but apparently in the sense of Ezek. xiv. 3; xx. 3, 'enquired of,' i. e. 'worshipped:': which amounts to εὐρίσθην. In Ezek. the LXX render it ἀποκρίνεσθαι—and so Stier here, *Ἰσὴ γεβε ἄντῳρτ* . . .) by those who sought me not, I became manifest to those who asked not after me.' The clauses are inverted in order from the LXX, and *ἐγενόμην* put instead of *ἐγενήθην*.—De Wette and other modern Comm. have maintained that Isa. lxx. 1 is spoken of the Jews, and not of the Gentiles: their main argument for this view being the connexion of ch. lxiv. and lxx. But even granting this connexion, it does not follow that God is not speaking in reproach to Israel in ch. lxx. 1, and reminding them prophetically, that while they, His own rebellious people, provoke Him to anger, the Gentiles which never sought Him have found Him. The whole passage is thoroughly gone into and its true meaning satisfactorily shown in Stier's valuable work, "Jesaias, nicht Pseudo-Jesaias," pp. 797 ff., who remarks that the 'the nation which was not called by my Name,' in lxx. 1, can only primarily mean the Gentiles.

21.] 'But of (not 'to,' but 'with regard to:': see ref. The words are not an *address*) Israel (evidently emphatic;—the former words having been said of the Gentiles) he saith (ibid. ver. 2), All the day (aft. μου in LXX) I stretched forth my hands (the attitude of gracious invitation)

to a people disobedient and gainsaying' (rebellious; the same word ἁβδ occurs Deut. xxi. 18, where the LXX have ἐπει-θιστής). CHAP. XI. 1—10.] *Yet God has not cast off His people, but there is a remnant according to the election of grace* (1—6),—*the rest being hardened* (7—10).

1.] 'I say then (a false inference from ch. x. 19—21,—made in order to be refuted), hath God cast off His people (as would almost appear from the severe words just adduced)? Be it not so: for I also am an Israelite (*τε γίνους Ἰσρ.*, Phil. iii. 5), of the seed of Abraham (mentioned probably for solemnity's sake, as bringing to mind all the promises made to Abr.), of the tribe of Benjamin' (so Phil. iii. 5).—There is some question *with what intent* the Ap. here brings forward *himself*. Three ways are open to us: either (1) it is as a *case in point*, as an example of an Israelite who has *not been rejected* but is *still one of God's people*: so almost all the Comm.—but this is hardly probable,—for in this case (a) he would not surely bring one only example to prove his point, when thousands might have been alleged,—(β) it would be hardly consistent with the humble mind of Paul to put himself alone in such a place,—and (γ) μὴ γίνουτο does not go simply to *deny* a hypothetical fact, but applies to *some deprecatory consequence* of that which is hypothetically put:—or (2) as De Wette, al., he implies, 'How can I say such a thing, who am myself an Israelite, &c.?' 'Does not my very nationality furnish a security against my entertaining such an idea?'—or (3) which I believe to be the right view, but which I have found only in the recent commentary of Mr. Ewbank,—as implying that if such a hypothesis were to be con-

σπέρματος Ἀβραὰμ, φυλῆς Βενιαμείν. ² οὐκ ἂν ἄπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν ἐπροέγνω. ἡ οὐκ οἶδατε ἐν Ἡλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ, ³ Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ ⁴ θυσιαστήριά σου κατέσκαψαν, καὶ ὡς ἐπέλειφθην μόνος, καὶ ⁵ ζητοῦσιν τὴν ψυχὴν μου. ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; ⁶ Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους

x Matt. v. 23 al. 8 Kinoss xix. 10. y Acts xv. 16 only, from Amos ix. 11. z here only. Gen. xxx. 36 al. a = Matt. ii. 90. Exod. iv. 19. b here only. Prov. xxxi. 1. 2 Macc. ii. 4. c Mark xiv. 62 al. 8 Kinoss xix. 10.

with DEFGJ &c: txt ABC &c.—². rec add at end λεγων (supplementary insertion), with J &c a few vss Thl Oec: om̃ ABCDEFG 23. 47. 67². 73. 178 al v it copt sah arm ar-pol Eus Chr Thdrt Dam Ruf Ambr lat-f.—³. rec και τα θυς. with DEJ &c syrr al Chr² Thdrt al: txt ABCFG 17. 30. 47. 71. 80. 115-16 al v it copt sah Eus Chr, (and Mtt's ms₁) lat f.—for κατεσκαψαν, κατιστρεψαν 178.—for καγω, και 76. 115 Thl-ms: εγω copt sah arm.—rec ζητουσι, with C &c.—aft μου, add λαβειν αυτην 30 Eus.—⁴. κατελειπον ACFGJ &c (not D: (BE)?)—aft εμαυτω, ins φησιν arm.—for τη, τω G.—

ceded, it would exclude from God's kingdom the writer himself, as an Israelite. This seems better to agree with μη γίνοντο, as deprecating the consequence of such an assertion.—But a question even more important arises, not unconnected with that just discussed: viz. *who are ὁ λαὸς αὐτοῦ?* In order for the sentence καὶ γὰρ ἐγὼ κ.τ.λ. to bear the meaning just assigned to it, it is obvious that ὁ λαὸς αὐτ. must mean the people of God, nationally considered. If Paul deprecated such a proposition as the rejection of God's people, because he himself would thus be as an Israelite cut off from God's favour, the rejection assumed in the hypothesis must be a national rejection. It is against *this* that he puts in his strong protest. It is *this* which he disproves by a cogent historical parallel from Scripture, showing that there is a remnant καὶ ἐν τῷ νῦν καιρῷ according to the election of grace: and not only so, but that that part of Israel (considered as having continuity of national existence) which is for a time hardened, shall ultimately come in, and so all Israel (nationally considered again, Israel as a nation) shall be saved. Thus the covenant of God with Israel, having been national, shall ultimately be fulfilled to them as a nation: not by the gathering in merely of individual Jews, or of all the Jews individually, into the Christian church,—but by the national restoration of the Jews, not in unbelief, but as a Christian believing nation, to all that can, under the gospel, represent their ancient pre-eminence, and to the fulness of those promises which have never yet in their plain sense been accomplished to them. I have entered on this matter here, because a clear understanding of it underlies all intel-

ligent appreciation of the argument of the chapter. Those who hold no national restoration of the Jews to pre-eminence, must necessarily confound the ἐν τῷ νῦν καιρῷ remnant according to the election of grace, with the οἱ λοιποὶ, who nationally shall be grafted in again. See this more fully illustrated where that image occurs, ver. 17 ff. 2.] 'God hath not cast off his people which he foreknew (προέγνω as in reff.:—'which, in His own eternal decree before the world, He selected as the chosen nation, to be His own, the depositary of His Law, the vehicle of the theocracy, from its first revelation to Moses, to its completion in Christ's future kingdom.' It is plain that this must here be the sense, and that the words must not be limited, with Orig., Aug., Chrys., Calv., al., to the elect Christian people of God from among the Jews, with Paul as their representative: see on ver. 1. On this expl., the question of ver. 1 would be self-contradictory, and this negation a truism. It would be inconceivable, that God should cast off His elect).—Or (see ch. ix. 21 al.:—introduces a new objection to the matter impugned) know ye not what the Scripture saith in (the history of) Elias (better thus than 'with regard to,' as Luth., Erasm., Calv., Beza, al. Tholuck gives examples: from Pausan., viii. 37. 3.—ἐστιν ἐν Ἡραὶ ὄρεσιν τὰ ἔπη,—i. e. in that part of the Iliad (ξ. 278), where Hera swears by the Titans: from Thucyd. i. 9,—καὶ ἐν τοῦ σκήπτρου ἅμα τῇ παραδόσει εἶπεν αὐτὸν πολλὰσι νήσοισι κ. Ἀργεῖ παντὶ ἀνάσσειν, i. e. in that part of the Iliad (β. 108) where the transmission of the sceptre is related)? how (depends on οὐκ οἶδατε) he pleads with (see reff.—and note, ch. viii. 26) God

d Eph. ii. 14 ἄνδρας, οἵτινες οὐκ ἔκαμψαν ὁ γόνυ ἐ τῇ Βάαλ. ὁ οὕτως ABCD
 e fem. (not l. c.), οὖν καὶ ἐν τῷ νῦν καιρῷ ἰ λείμμα κατ' ἑ ἐκλογὴν ὁ χάριτος EFGJ
 Judg. ii. 13. ἰ γέγονεν. ὁ εἰ δὲ χάριτι, ὁ οὐκ ἔτι ἐξ ἔργων, ἐπεὶ ὁ χάρις
 iii. 7 (alex.). Zeph. i. 4. Hov. ii. 8 al. f here only. 4 Kings xix. 4. g ch. ix. 11 reff. h gen. subject., Luke iv. 22. — ch. vii. 17.

5. οὖν om 54-5. 109 Syr arm.—λίμμα ACD¹G ((EK?) not D²FJ): λημμα B al.—for χάριτος, δικαιοσύνης aeth.—for γέγονεν, *salvæ factæ sunt* v e g Ruf Aug (somet omits *salvæ*) Ambr Ambrst Pelag Sedul Bed.—6. for ὁ, γαρ 87.—for γίνεται, ἐστὶ C² (appy) 54 syrr al Chr Thdrt: *est* v d e lat-ff: *erit* g.—from εἰ δε to εἰ ἐστιν ἔργον, om XACDEFG 47 (but has it in marg) v it copt sah arm aeth (but before, has εἰ γαρ ἐξ ἔργων for ἐπεὶ) Dam lat-ff: ins (with some varr, see below) BJ nearly all mss syrr arr alav Chr Thdrt 'both, in *text*: they do not expl it in comm; but that does not prove its omn: Tisch Chr in Mtt's ms, om εἰ δε . . . οὐκ ἐστ. χάρις (?) Thl Oec (see notes).—rec bef χάρις, ins ἐστὶ, but om B (C² [appy] al v d e syrr al Chr Thdrt lat-ff read ἐστὶν before

against Israel,' &c.—The citation is a free one from the LXX. The clauses *τοὺς προφ.*, and *τὰ θυσιαστ.* are inverted, and *καὶ γὰρ ὑπέλειψθ. μόνος* is put for *καὶ ὑπολείμμαι ἐγὼ μόνωτατος*.—The altars, as De W. observes, were those on the high places, dedicated to God.

4.] 'But what saith the Divine response to him (*χρηματισμός*, see reff. and reff. to the verb, Matt. ii. 12)† I have left to myself (here the Ap. corrects a mistake of the LXX, who have for *κατέλιπον*,—*καταλείψας*,—in the Complut. ed. *καταλείψω*. He has added to the Heb. *נִשְׁאַרְתִּי*,—'I have left,' 'kept as a remainder,'—*ἐμάνω*, a simple and obvious filling up of the sense) seven thousand men, who (the sense of the saying, as far as regards the present purpose, viz. to show that *all these were faithful men*; in the original text and LXX, it is implied that *these were all the faithful men*,—*ἐπὶ χιλιάδας ἀνδρῶν, πάντα γόνυα δ' οὐκ ὠκλάσαν γόνυ τῷ B. κ. πᾶν στόμα δ' οὐ προεκύνθησεν αὐτῷ*. But this was not necessary to be brought out here) never bowed knee to Baal.'—"Here the LXX, according to the present text, have τῷ, not τῇ Βάαλ: but elsewhere (see reff.) they write the fem.: and probably the Ap. read it so in his copy." Fritz. According to this Comm., they wrote the fem., taking B. for a female deity; according to Beyer, Addit. ad Seld. de diis Syr., Wetst., Koppe, Olsh., Meyer,—because B. was an androgynous deity;—according to Gesenius, in Rosenmüller, Rep. i. 39, to designate *feebleness*, comp. the Rabbinical *נְרִיחָא*, 'false gods,' and other analogous expressions in Tholuck. "The regarding τῷ B. as put for τῇ τοῦ B., scil. *ἐκόνι* or *στήλη*, as Erasm., Beza, Grot., Estius, al., and Bretschneider, is perfectly arbitrary." De Wette. In Tobit i. 5, we have, *πᾶσαι αἱ φυλαὶ αἱ συναποστάσαι ἔθνον τῇ B. τῇ ἐδάμλει*,—where the golden calves of the ten tribes seem to be identified with Baal. 5.] 'Thus then (analogical inference from the example

just cited) in the present time also (or, even in the present time, scil. of Israel's national rejection) there has remained a remnant (a part has remained faithful, which thus has become a *λείμμα*) accord- to (in virtue of,—in pursuance of) the election (selection, choice of a few out of many) of grace' (made not for their desert nor their foreseen congruity, but of God's free unmerited favour).

6.] 'And let us remember, when we say an election of grace, how much those words imply: viz. nothing short of the entire exclusion of all human *work* from the question. Let these two terms be regarded as, and kept, distinct from one another, and do not let us attempt to mix them and so destroy the meaning of each.' So that the meaning of the verse is to clear up and remove all doubt concerning the meaning of 'election of grace,'—and to profess on the part of the Ap. perfect readiness to accept his own words in their full sense, and to abide by them.—This casts some light on the question of the genuineness of the bracketed clause (see authorities in varr. readd.). The object being *precision*, it is much more probable that the Ap. should have written both clauses in their present formal parallelism, and that the second should have been early omitted from its seeming superfluity, than that it should have been inserted from the margin. Besides which, as Fritz. has remarked, the words do not correspond sufficiently with those of the first clause to warrant the supposition of their having been constructed to tally with it: we have for *χάριτι* in the first, *ἐξ ἔργων* in the second,—for *γίνεται χάρις, ἐστὶν ἔργον*;—and the plur. *ἔργα*, would probably have been retained in the inference of clause 2.—'But (directing attention to the consequence of the admission *ἐκλ. χάριτος*) if by grace (the selection has been made), it is no longer (when we have conceded that, we have excluded its being) of (arising out of, as its source) *works*:

¹ οὐκ ἔτι γίνεται χάρις· [εἰ δὲ ἐξ ἔργων, ¹ οὐκ ἔτι χάρις, ἐπεὶ τὸ ἔργον ¹ οὐκ ἔτι ἐστὶν ἔργον.] ⁷ τί οὖν; ⁸ ἐπιζητεῖ Ἰσραὴλ, ^m τοῦτο οὐκ ⁿ ἐπέτυχεν, ἡ δὲ ^o ἐκλογὴ ⁿ ἐπέτυχεν· οἱ δὲ λοιποὶ ^p ἐπωρώθησαν, ⁸ καθὼς γέγραπται· Ἐδωκεν αὐτοῖς ὁ θεὸς ^q πνεῦμα ^r κατανύξεως, ὀφθαλμοὺς ^o τοῦ μὴ βλέπειν, καὶ ὅτα ^s τοῦ μὴ ἀκούειν, ἕως τῆς

xii. 40. 2 Cor. iii. 14 only. Job xvi. 7. q = ch. viii. 16 bda. 1 Cor. iv. 21. 2 Cor. iv. 18. Gal. vi. 1.
Eph. i. 17 al. Isa. xlix. 10. r here only. L c. See Sir. xx. 21. Acts ii. 57. s Deut. xxxii. 4
(alex.). constr., Luke xxii. 8. 1 Cor. ix. 6 al.

k ch. iii. 9.
vi. 16.
1 Matt. vi. 32.
xii. 30 al.
1 Kings xx. 1.
m Acts ix. 20
n Heb. vi. 18.
xi. 33. James
iv. 2 only.
Prov. xii. 37.
ch. ix. 11 reff.
o here only.
p Mark vi. 52.
viii. 17. John

for γίνεται).—for ἔργον at end, χάρις (*by mistake?*) B (var all).—7. o om 80.—ἐπεζητεῖ FG 73 al v it Syr arr lat-fl.—rec for τοῦτο, τοῦτο (grammatical corr), with B (o sil) &c Thdor-mops Thdr al: txt ACDEFGJ 1. 17. 37-9. 47-8. 72-3-7. 80-7-9. 91. 109-13-77-79 Chr (Mt's mss and elsw.) Oec-ma.—η δὲ εκλ. ἐπέτυχεν om 238: add τοῦτο sah ar.—ἐπιρωθήσαν (sic) C: ἐπρωθήσαν 66²: *excacati sunt* v it lat-fl.—8. ἡμερας om 74.

for (in that case) grace no longer becomes (i. e. becomes no longer—loses its efficacy and character as) grace (the freedom and 'proprio motu' character, absolutely necessary to the idea of *grace*, are lost, the act having been prompted from without):—but if of (arising out of, as the cause and source of the selection) works, no longer is it (the act of selection) grace; for (in that case) work no longer is work' (the essence of work, in our present argument, being 'that which earns reward,' and the reward being, as supposed, the election to be of the remnant,—if so earned, there can be no admixture of Divine favour in the matter; it must be *all earned, or none: none conferred by free grace, or all*). These cautions of the Ap. are decisive against all attempts at compromise between the two great antagonist hypotheses, of salvation by God's free grace, and salvation by man's meritorious works. The two cannot be combined without destroying the plain meaning of words.—If now the Ap.'s object in this ver. be to guard carefully the doctrine of election by free grace from any attempt at an admixture of man's work, *why* is he anxious to do this *just now*? I conceive, because he is immediately about to enter on a course of exposition of the Divine dealings, in which, more than ever before, he rests all upon God's sovereign purpose, while at the same time he shows that purpose, though apparently severe, to be one, on the whole, of grace and love.

7.] 'What then (what therefore must be our conclusion from what has been stated? We have seen that God hath not cast off His own chosen nation, but that even now there is a remnant. This being so, what aspect do matters present? This he asks to bring out an answer which may set in view the οἱ λοιποὶ? that which Israel is in search of (viz. δικαιοσύνη, see ch. ix. 31; x. 1 ff.), this it (as a nation)

has not found (on ἐπιρρωχάνω w. an acc., see Matthew, Gr. Gr. § 363, obs.), but the election (the abstract, because Israel has been spoken of in the abstract, and to keep out of view for the present the mere individual cases of converted Jews in the idea of an *electd remnant*) has found:

8.] but the rest were blinded (passive, and implying God as the agent. This for the sake of the context, ἔδωκεν αὐτοῖς ὁ θεὸς κ.τ.λ., not necessarily for the meaning of the word itself, which might indicate 'became blind,' but certainly *does not here*),—as it is written (if we are to regard these passages as merely *analogous instances* of the Divine dealings, we must remember that the *perspective of prophecy*, in stating such cases, *embraces all analogous ones*, the Divine dealings being self-consistent,—and especially that great one, in which the words are most prominently fulfilled),—God hath given to them (LXX and Heb., *πρότιεν ὑμᾶς*) the spirit (see reff.) of torpor (Thol. and De Wette refer to an excursus of Fritzsche on *κατανύξις* in which he has thoroughly investigated its derivation and meaning. He comes to the conclusion that it is derived from *κατανύσσω*, 'compungo,' and might signify any excitement of mind, pity, sadness, &c.,—but in the few places where it occurs, it does import *torpor* or *numbness*:—so Ps. lx. (lix.) 3, *πρότιας ἡμᾶς ὀνον κατανύξιος*,—which Hammond explains to mean the stupifying wine given to them that were to be put to death. Hamm. also cites from Marcus Eremita, *νουθεσ. ψυχ.*, p. 948, a passage where he describes *πόνον τῆς κατανύξεως* as the consequence of *ὀνοπόσιαι*. Tholuck compares the similar meanings of 'frappé,' *struck*, *betroffen*,—eyes that should not see (such eyes that they might not see: in the Heb. and LXX the negative is joined with the verb, *καὶ οὐκ ἔδωκε κύριος ὁ θ. ὑμῶν κ.τ.λ.*) and

κόσμου καὶ τὸ ἡττημα αὐτῶν ^m πλοῦτος ἐθνῶν, πόσῳ ⁿ ^{1 Cor. vi. 7 only. Isa. xxxi. 8.} μᾶλλον τὸ ^o πλήρωμα αὐτῶν; ¹³ ὑμῖν γὰρ λέγω τοῖς ^o ^{= here only. See Eph. i. 23 notes. John. i. 16.}

πλουτ. 109.—αὐτῶν (1) to αὐτῶν (3) om 48.—13. for γὰρ, διὰ AB 10. 31. 47. 73. 80 copt syrr (slav?) Thdrts-mss, Dam: οὖν C: om æth: txt DEFGJ most mss v it arr goth

place in God's favour, and the admission of the Gentiles into it, the very people thus excluded are to be stirred up to set themselves in the end effectually to regain, as a nation, that pre-eminence from which they are now degraded. 13.] Then the

Ap. argues on this, as Meyer well says, 'a felici effectu causæ pejoris ad feliciorum effectum causæ melioris.'—'But ('posito, that'—as in last ver.,—taking for granted the historical fact, that the stumble of the Jews has been coincident with the admission of the Gentiles) if their lapse is the world's wealth (the cause of that wealth, —the wealth being the participation in the unsearchable riches of Christ), and (this latter clause parallel to and explanatory of the less plainly expressed one before it) their loss, the wealth of the Gentiles, how much more (shall) their replenishment (be all this)!'—On ἡττημα and πλήρωμα much question has been raised. I have taken both as answering strictly to the comparison here before the Ap.'s mind, viz. that of impoverishing and enriching,—and the genitives αὐτῶν as *subjective*: q. d. 'if their impoverishment be the wealth of the Gentiles, how much more shall their enrichment be!'

—But several other interpretations are possible. (1) ἡττημα may mean as in 1 Cor. vi. 7, *degradation*, and πλήρωμα would then be *fulness, re-exaltation* to the former measure of favour,—or perhaps, as where Herod. iii. 22 says ὀγδῶκοντα ἔτια ζῶντος πλήρωμα, 'their completion,' 'their highest degree of favour.' (2) If we regard the meaning of πλήρωμα in ver. 25, we shall be tempted here to render it, 'full number,' and similarly ἡττημα, 'small number.' So the majority of comm.: Chrys., Theodoret, Erasmus, Beza, Bucer, Grot., Bengel, Reiche, De W. (but only as regards πλήρ.;—he renders ἡττ. with Luther, Schwabe) and Olsh. (see below). Thus the argument will stand: 'If their unbelief (i. e. of one part of them) is the world's wealth, and their small number (i. e. of believers, the other part of them), the wealth of the Gentiles, how much more their full (restored) number!' i. e. as Olsh. explains it, 'If so few Jews can do so much for the Gentile world, what will not the whole number do?' But thus we shall lose the 'a minori ad majus' argument—'if their sin has done so much, how much more

their conversion?' unless indeed it be said that τὸ ἡττημα implies a national παράπτωμα. Besides, it can hardly be shown that ἡττημα will bear this meaning of 'a small number.' (3) Tholuck, from whom mostly this note is taken, notices at length the view of Olsh., after Origen, that the idea of a *definite number of the elect* is here in the Ap.'s mind,—that the falling off of the Jews produces a deficiency in the number, which is filled up by the elect from the Gentiles, as ver. 25: understanding by πλήρωμα both there and here, if I take his meaning aright, the *number required to fill up the roll of the elect*, whether of Jews, as here, or Gentiles, as there. Tholuck, while he concedes the legitimacy of the idea of a πλήρωμα τῶν ζωσομένων, maintains, and rightly, that in this section *no such idea is brought forward*: and that it would not have been intended, without some more definite expression of it than we now find.—I have thought it best, as above, considering the very various meanings and difficulty of the word πλήρωμα, to keep here to that which seems to be indicated by the immediate context, which is, besides, the primitive meaning of the word.—It must be noticed, that the fact, of Israel being the *chosen people of God*, lies at the root of all this argument. Israel is the nation, the covenant people,—the vehicle of God's gracious purposes to mankind. Israel, nationally, is deposed from present favour. That very deposition is, however, accompanied by an outpouring of God's riches of mercy on the Gentiles; not as rivals to Israel, but still considered as further from God, formally and nationally, than Israel. If then the *disgrace of Israel* has had such a blessed accompaniment, how much more blessed a one shall Israel's honour bring with it, when His own people shall once more be set as a praise in the midst of the earth, and the glory of the nations.

13.] Why, in an argument concerning the Jews, dwell so much on the reference to the Gentiles discernible in the Divine economy regarding Israel? Why make it appear as if the treatment of God's chosen people were regulated not by a consideration of them, but of the less favoured Gentiles? The present verse gives an answer to this question.—For (apology for the foregoing ver.: if δι be read, the sense will be much

p = Matt. xxv. 40, 45 only. ἔθνεσιν. P ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, ABCD
 q Acts i. 17. τὴν ἡ διακονίαν μου ἡ δοξάζω, 14 εἰ πως ἡ παραζηλώσω EFGJ
 r = 2 Cor. iii. 10. μου τὴν ἡ σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ γὰρ ἡ .. ἐξ αὐ-
 s Acts xxvii. 12 refl. ἡ ἀποβολὴ αὐτῶν ἡ καταλλαγὴ κόσμου, τίς ἡ ἡ πρὸς τῶν E
 t = Gen. xxxvii. 27. ληψίς, εἰ μὴ ζωὴ ἐκ νεκρῶν; 16 εἰ δὲ ἡ ἡ ἀπαρχὴ ἁγία, ABCD
 u Acts xxvii. 29 only. καὶ τὸ ἡ φύραμα καὶ εἰ ἡ ἡ ρίζα ἁγία, καὶ οἱ ἡ κλάδοι. FGJK
 v ch. v. 11. 2 Cor. v. 18, 19 only. (Isa. ix. 6.) 2 Macc. v. 20. w here only. See ch. xiv. 8. x ch. viii. 23 refl. y ch. ix. 21 refl.
 xy Num. xv. 21. z Matt. iii. 10. xiii. 6 al. a Matt. xiii. 82 al. here &c. only in Epp.

Chr Thdrt Thl Oec lat.-ff.—rec aft μὲν om οὖν (see notes), with J most mss d² e v syr al
 Chr Thdrt Thl Oec Aug al (DEFG 80. 92 al d¹ g al om μὲν also): txt ABC copt.—εγω
 om A 73. 80. 108-16-18 arm Thdrt-ms.; bef εἰμι FG vss Cyr lat ff.—δοξάσω FG 46. 109
 v it Thdrt₁ (elsw, txt) lat.-ff (not Aug).—14. τὴν σαρκ. μου DEFG: αὐτοὺς τῇ σαρκί
 μου arm: μου om slav-ms: μοι slav-ms.—15. τοῦ κοσμοῦ. 178: κοσμοῦ FG (mundo aut
 mundi g).—προληψίς CFG (μψίς FG).—16. for δε, γὰρ A Thdrt₁: om C² goth al.—

the same.—But [i. e. let it be understood, that], &c.) I am speaking to you the Gentiles. Inasmuch therefore (μὲν οὖν is surely not to be rejected as yielding no sense,—as De Wette and Tholuck, who object to it as proceeding from those who hold a new sentence to begin at ἐφ' ὅσον, and ὑμῖν . . . ἰθνεσιν to refer to the foregoing;—but the usage of μὲν οὖν in 1 Cor. vi. 4 seems strictly analogous to that in our text, where no new sentence is begun in any sense which may not be true here.—ἐφ' ὅσον, not 'as long as,' as Orig. and Vulg.) as I am Apostle of the Gentiles, I honour mine office (by striving for their conversion and edification at all times,—by introducing a reference to them and their part in the Divine counsels, even when speaking of mine own people), if by any means I may (regarding it as a real service done on behalf of Israel thus to honour mine office by mentioning the Gentiles, if this mention may) stir up to jealousy mine own flesh (the Jews) and may save some of them.' 15.]

'For (a reason for my anxiety for the salvation of Israel: not merely for the sake of mine own kinsmen, but because their recovery will bring about the blessed consummation of all believers. Vv. 13, 14 should not then be in a parenthesis) if the rejection of them (not 'their loss,' as Luth. and Beng., by which the antithesis to πρόληψίς is weakened) be (the occasion of) the reconciliation of the world (of the Gentiles, viz. to God), what ('qualis,' 'of what kind,' in its effect) (will be) their reception, but (the occasion of) life from the dead?'—ζωὴ ἐκ νεκρ. may be variously taken. (1) it may be metaphorical, as in ch. vi. 13, and may import, that so general a conversion of the world would take place, as would be like life from the dead. So, more or less, Calv., Estius, Bengel, Stuart, Hodge, al., and Theophyl., Phot.,

who explain it of a joy like that of the resurrection. But against this interp. lies the obj., that *this is already involved* in καταλλαγὴ κόσμ., and thus no new idea would be brought out by the words, which stand in the most emphatic position.—(2) it may mean that 'life from the dead' literally should follow on the restoration of the Jewish people; i. e. that the Resurrection, the great consummation, is bound up with it. So Chrys., Orig. ('tunc enim erit assumptio Israel, quando jam et mortui vitam recipient, et mundus ex corruptibili incorruptibilis fiet, et mortales immortalitate donabuntur.'). Theodoret, Reiche, Meyer, Fritzsche, Rückert ed. 2, Tholuck, al. The objection to this view seems to be, that the Ap. would hardly have used ζωὴ ἐκ νεκρῶν thus predicatively, if he had meant by it a fixed and predetermined event;—but that, standing as it does, it must be *qualitative*, implying *some further blessed state* of the reconciled world, over and above the mere reconciliation. This might well be designated 'life from the dead,' and in it may be implied the glories of the first resurrection, and deliverance from the bondage of corruption, without supposing the words ζωὴ ἐκ νεκρῶν = ἡ ἀνάστασις τῶν νεκρ. —Stuart well compares Ezek. xxxvii. 1—14, which was perhaps before the mind of the Ap.:—but he gives a mere ethical interpretation to it.

16—24.] Such a restoration of Israel was to be expected from a consideration of their destination and history. This is set forth in similitudes, that of the root and branches being followed out at some length,—and their own position, as engrafted Gentiles, brought to the mind of the readers.—'But (a further argument for their restoration following on ἀλλά, ver. 11) if the first fruit be holy, so also the lump (not here the first fruit of the field, as Grot., Rosenm. [nor is φύραμα

17 εἰ δὲ τινες τῶν κλάδων ^b ἐξεκλάσθησαν, σὺ δὲ ^c ἀγρίλαιος ^{b here only. Levit. i. 17. c ver. 24 only t. d here sc. only t. Wad.} ὧν ^d ἐνεκεν τρισθης ἐν αὐτοῖς καὶ ^e συγκοινωνὸς τῆς ^f ῥίζης ^{e 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9 only t.}

ei (2nd) om FG 70-1. 109 al lect 13 Chr (Mtt's ms.) g arm.—αγια om arm.—17. for συγκ., κοινωνος 87.—και aft της ριζ. om BC copt Dam.—for της ρ. και τ. π. τ. ελ. εγενου,—

the cake made by the Priests out of the first fruits which fell to them, Deut. xviii. 4, as Estius, Koppe, Köllner, Olsh., al.]; —but the portion of the kneaded lump of dough (φύρω), which was offered as a heave-offering to the Lord, and so sanctified for use the rest: see ref. where the same words occur); —and if the root be holy, so also the branches.'—*Who are the ἀπαρχή and the ῥίζα?* First of all, there is no impropriety in the two words applying to the same thing. For though, as Olsh. remarks, the branches being evolved from the root, it rather answers to the φύραμα than to the ἀπαρχή, and, as Rückert, the first fruit succeeds the lump in time, while the root precedes the branches,—yet, as Thol. replies, the ἀγιότης is the point of comparison, and in ἀγιότης the ἀπαρχή precedes and gives existence to the φύραμα. This being so, (1) the ἀπαρχή and ῥίζα have generally been taken to represent the patriarchs; and I believe rightly (except that perhaps it would be more strictly correct to say, *Abraham himself*). The ἀγαπητοὶ διὰ τοῦς πατέρας of ver. 28 places this reference almost beyond doubt. Origen explains the ῥίζα to be our Lord. But He is Himself a Branch, by descent from Abraham and David (Isa. xi. 1. Matt. i. 1), if genealogically considered; and if mystically, the whole tree (John xv. 1). De Wette prefers to take as the first fruit and root, the ideal theocracy founded on the patriarchs,—the true, faithful children of the patriarchs, and as the branches, those united by mere external relationship to these others. This he does, because in the common acceptance, the κλάδοι who are cut off ought to be severed from their physical connexion with Abraham, &c., which they are not. This objection I have endeavoured to answer below on ver. 23. Meanwhile, De W.'s view appears less simple than the ordinary one, which, as I hope to show, is borne out by the whole passage. (2) Then, who are indicated by the φύραμα and the κλάδοι? Israel, considered as the people of God. The lump, which has received its ἀγιότης from the ἀπαρχή, = Israel, beloved for the fathers' sakes: the assemblage of branches, evolved from Abraham, and partaking of his holiness. But one thing must be especially borne in mind. As Abraham himself had

an outer and an inner life, so have the branches. They have an outer life, derived from Abr. by physical descent. Of this, no cutting off can deprive them. It may be compared to the very organization of the wood itself, which subsists even after its separation from the tree. But they have, while they remain in the tree, an inner life, nourished by the circulating sap, by virtue of which they are constituted living parts of the tree: see our Lord's parable of the vine and the branches, John xv. 1 ff. It is of this life, that their severance from the tree deprives them: it is this life, which they will re-acquire if grafted in again.—See a very ingenious but artificial explanation in Olsh., who agrees in the main with De W.:—and the whole question admirably discussed in Tholuck.—The ἀγιότης then here spoken of, consists in their dedication to God as a people—in their being physically evolved from a holy root. This peculiar ἀγιότης (see 1 Cor. vii. 14, where the children of one Christian parent are similarly called ἅγια) renders their restoration to their own stock a matter, not of wonder and difficulty, but of reasonable hope and probability.—I may notice in passing, that those expositors who do not hold a restoration of the Jewish people to national pre-eminence, find this passage exceedingly in their way, if we may judge by their explanations of this ἀγιότης. E.g. Mr. Ewbank remarks: 'Holy they are, inasmuch as there is no decree against their restoration to their place of life and fruitfulness.' Surely this is a new meaning of 'holy:' the same would be true of a Hottentot: in his case, too, there is no decree against his reception into a place (and in Mr. E.'s view, the restoration of the Jew is nothing more) of life and fruitfulness in the Church of God.

17.] 'But (introduces a hypothesis involving a seeming inconsistency with the ἀγιότης just mentioned) if some of the branches (the τινες, as Thol. remarks, depreciates the number, in order to check the Gentile pride) were broken out (from the tree), and thou (a Gentile believer) being a wild olive (ἀγρίλαιος, the tree, spoken of a sprout or branch of it. Better so than, as Fritz., Meyer, to make ἀγρ. an adj., 'of wild olive,' which can only be used of that which is made out of the wood, as ἀγρίλαιος σκνδάλη. Thol.) wert grafted in

f here only. καὶ τῆς 'πίοτης τῆς ἐλαίας ἐγένου, ¹⁸ μὴ ^ε κατακαυχῶ ABCD
 g James II. 18. τῶν κλάδων' εἰ δὲ ^ε κατακαυχᾶσαι, οὐ σὺ τὴν ρίζαν FGJK
 h — Matt. x. 12.] ^h βαστάζεις, ἀλλ' ἡ ρίζα σέ. ¹⁹ ἐρεῖς οὖν ^h 'Ἐξεκλάσθησαν
 i 12. John xvi. οἱ ^ε κλάδοι, ἵνα ἐγὼ ^d ἐγκεντρισθῶ. ²⁰ ⁱ καλῶς. τῇ
 k — Matt. x. 1. ἀπιστία ^b ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας.
 l John iv. 17 al. k — ch. iii. 8. Heb. iii. 19. dat. of cause, see ver. 20.

ἐγενου της πι. της ελαιου D¹FG d g Cyr-jerus-alludg Iren Aug.—18. for κατακαυχ.,
 συ καυχασαι D¹FG d g (Hil ?) Ambrst (not Aug-oft al).—αλλα BD¹: txt ACD²FGJ.—
 19. ει εκλασθησαν FG g.—οι om ACD²FGJ 1. 17. 35-7. 44-6 to 8. 57. 72-3-7. 80-9. 91.
 106 to 10-13-21. 219-38 all Chr Thdrt-ms Dam Oec: ins B (e sil) D¹ all Thdrt Thl.—
 20. εκλασθησαν BD¹FG: txt ACD²J mss (appy) Chr Thdrt al.—υψηλα φρονει AB:

(Clem. Alex. Strom. vi. § 119, enumerates four different kinds of *ἐγκεντρισμός*, using it as a general term for grafting and budding. The difficulty here is, that the Ap. *reverses* the natural process. It is the *wilding*, in practice, which is the *stock*, and the graft inserted is a sprout of the *better tree*. I believe, that he *does not* here regard what is the fact in nature: but makes a supposition perfectly legitimate,—that a wilding graft on being inserted into a good tree, thereby becomes partaker of its qualities. No allusion can be intended to a practice mentioned by Columella, de Re Rust. v. 9, of inserting a wilding graft into a good tree to increase the vigour and growth of the tree: for this would completely stultify the illustration—the point of which is, a benefit *received* by the wilding from the tree, not one *conferred* by the wilding on it) among them (i. e. among the branches,—τοῖς κλάδοις: or perhaps αὐτοῖς may imply the *remnants* of the branches cut off. The renderings, 'in their stead,' 'in locum,' as De W. after Chrys., Theophyl., Beza,—and 'in their place,' 'in loco,' Meyer, Olsh., are surely inadmissible), and became a fellow partaker (with the branches: or perhaps simply 'a partaker,' οὖν not implying *fellowship* in participation, but merely the participation itself) of the root (the source of life) and of the fatness (the development of that life in its richness of blessing) of the olive-tree, 18.] do not boast against the branches (which were cut off): but if thou boastest against them (know that . . ., or let this consideration humble thee, that . . . Simply 1 Cor. xi. 16, εἰ δὲ τις δοκεῖ φιλόνηκος εἶναι, ἥμεις τοιαύτην συνήθειαν οὐκ ἔχομεν, κ.τ.λ. See Winer § 66. 7) it is not thou that bearest the root, but the root thee.—The ground of humiliation is—"Thou partakest of thy blessings solely by union with God's spiritual church, which church has for its root that father of the faithful from whom they are descended. Regard

them not therefore with scorn." This is expanded further in ver. 20. 19.] 'Thou wilt then (*posito*, that thou boastest, and defendest it) say, The branches (the art. has probably been omitted, to square this sentence with ver. 17, where τινες τ. κλάδων only were broken off. Perhaps, as Matthäi has remarked [Thol.] 'Gentilis loquatur arrogantius,' using of ελ. in his pride, to signify that the branches, generically, have now become subject to excision on his account. But I prefer taking οἱ ελ. for the *severed branches*, οἱ ελ. οἱ ἐκκλασθέντες,—just as οἱ Ἰουδαῖοι in any particular place—the Jews there present, not the whole Jewish people) were cut off, that I (emph.) might be grafted in.' 20.] 'Well (the fact, involving even the *purpose*, assumed in ἵνα, is conceded. When Thol. denies this, he forgets that the *prompting cause* of their excision, their unbelief, is distinct from the *Divine purpose* of their excision, the admission of the Gentiles, and belongs to a different side of the subject):—through their unbelief (or perhaps, 'through unbelief,' abstr. There is often a difficulty in distinguishing the possessive from the abstr. (i. e. generic) article.—Thol. observes that the *instrumental* use of the dat., and that of διὰ with the gen., differ in this, that the latter expresses more the *immediate cause*, the former the *mediate* and more remote. The explanation of this would be, that the dative only acquires its *instrumental* use through another, more proper attribute of the case, that of *reference to, form or manner in which*; see Bernhardt, Syntax, pp. 100—105) they were cut off, but thou by thy faith (see above:—'through' indicates better the *prompting cause* of a definite act,—'by,' the *sustaining condition* of a continued state. Thus we should always say that we are justified *through*, not *by*, faith,—but that we stand *by*, not *through*, faith) standest (in thy place in the tree, opp. to ἐκκλάσθησαν. Thol. prefers the sense in

μη ¹ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. ²¹ εἰ γὰρ ὁ θεὸς τῶν ¹¹ Tim. vi. 17
^m κατὰ φύσιν κλάδων οὐκ ⁿ ἐφείσατο, ^o μή πως οὐδὲ σου ^{only 2. 16.}
ⁿ φείσεται. ²² ἴδε οὖν ^p χρηστότητα καὶ ^q ἀποτομίαν θεοῦ. ^m — ch. ix. 11.
^{Col. iii. 22.}
ⁿ ἐπὶ μὲν τοὺς ⁹⁹ πεσόντας ^q ἀποτομία, ἐπὶ δὲ σὲ ^p χρηστότης ⁿ Acts xx. 29.
^{ch. viii. 32.}
¹ θεοῦ, ἐὰν ^r ἐπιμεινῇς τῇ ^p χρηστότητι ^q ἐπεὶ καὶ σὺ ^o ἔκκο- ^o — 1 Cor. viii.
^{9. ellips.,}
^p πήσῃ. ²³ κἀκείνοι δὲ, ἐὰν μὴ ^r ἐπιμείνωσιν τῇ ^q ἀπιστία, ^q here only.
^p ἐγκεντρισθῶσιν ^d δυνατὸς γὰρ ἐστὶν ὁ θεὸς πάλιν ^q here only.
^d ἐγκεντρίσαι αὐτούς. ²⁴ εἰ γὰρ σὺ ἐκ τῆς ^m κατὰ φύσιν ^{det. . . ἀπο-}
^d ἐξέκοπης ^q ἀγριελαίου καὶ ^d παρὰ φύσιν ^q ἐνεκεντρίσθης ^{τομίαν τῇ}
^q εἰς ^u καλλιέλαιον, πόσῃ μάλλον οὗτοι ^v οἱ ^m κατὰ φύσιν ^{πρόσῃ}
^r — Acts xlii. 45 (rec.). See 1 Cor. vii. 24, 36. ^r ch. vi. 1 ref. ^q Matt. iii. 10 | L. v. 30 al. 2 Cor.
^{xi. 12. 1 Pet. iii. 7 (rec.).} ^{Deut. vii. 6.} ^t — Acts xviii. 13. ^{ch. i. 20 ref.} ^a here only. [†] Aristot.
^{de Plant. i. 6.} ^v ellips., ch. iv. 14 al.

txt CDFGJ mss (appy) Orig Chr (expr) Thdrt al.—21. *μη πως* om ABC 6. 42-7. 67³. 73. 80 copt Dam Ruf Aug (*corr'n to avoid future with μη πως*?) : ins DFGJ most mss *vas* Chr-expressly Thdrt Thl Oec Iren Cypr Ambrst al (Orig freely; *ποσω μαλλον* : *sæth num tibi parcel*?).—rec *φείσεται*, with B (e sil) & Chr (ed Montf) Thl Oec: txt A(B?)CDFGJ most mss Orig (see above) Chr (Mtt's mss) Thdrt Antioch Dam.—22. rec *αποτομίαν* (2nd) (see note), with DFGJ & Clem Chr Thdrt al : txt ABC 67³ Orig-alludg Dam.—rec *χρηστότητα*, with D³FGJ & Clem Chr Thdrt al : txt ABCD¹ 67³ Orig Eus Dam.—rec aft *χρηστ.* om *θεου* (see note), with D³FGJ & Clem Orig Chr Thdrt al : ins ABCD¹ d¹ v (not demid al) copt arm Eus Dam Pelag.—*εαν* to *εαν* om 55.—*επιμεινῃς* BD¹.—23. rec *και εκεινοι*, with J & Chr Thdrt al : txt ABCDFG all Dam.—*επιμεινωσαι* C, -*σειν* G, *επιμεινωσιν* D¹.—*ο θεος εστιν* J (Scholz: not Tisch) 77. 91 al.—for *εγκεντ.*, *στησαι* 177.—24. *οι* om 2. 38. 76. 109 al d g tol demid Ruf Ambrst Bed : *ουτοι, εαν*

ch. xiv. 4, and certainly the adoption of *πεσόντες* ver. 22, seems to show that the figurative diction is not strictly preserved).—Be not high-minded, but fear:

21.] for if God did not spare the natural branches (the branches which grew according to natural development, and were not engrafted),—(supply 'I fear,' or 'it is to be feared,' or simply 'fear') lest He shall also not spare *την*.—The fut. ind. with *μη πως*, the appertent incongruity of which has probably caused the variety of reading, implies, as Herm., Soph. Aj. 272, observes with regard to the ind. pres., '*μη ιστι* (*ισται*) verentis quidem est ne quid nunc sit (*futurum sit*), sed indicantis simul, putare se ita esse (*futurum esse*), ut veretur.' See Winer. § 60. 2, and Col. ii. 8. Heb. iii. 12.

22.] The caution of the preceding ver. is unfolded into a setting before the Gentile of the true state of the matter.—'Behold therefore (*posito*, that thou enterest into the feeling prompted by the last ver.) the goodness and the severity (no allusion to *ἀποτίμω* in its literal sense) of God:—towards those who fell (see on ver. 11.—Here the *πεσόντες* are opposed to *σέ*, the figure being, for the moment, dropped: for *πίπτειν* can hardly be used of the *branches*, but of *men*), severity; but towards thee, the goodness of God (the nominatives here, as involving a

departure from the constr., are preferable: and the repetition of *θεοῦ* is quite in the manner of the Ap.; see 1 Cor. i. 23, 24. Rückert thinks that because Clem. Alex. Pædag. i. 8, understands *χρηστότης*, in *ἐὰν ἐπιμεινῇς τῇ χρηστότητι*, of the *χρηστότης* of *men*, *θεοῦ* may have been a marginal gloss to guard against this mistake, and may have found its way into the text, misplaced. But this is hardly probable: *θεοῦ* is much more likely to have been erased as unnecessary, if thou abide by (ref.) that goodness; for (assuming that thou dost not abide by that goodness) thou also shalt be cut off' (ind. fut. The placing only a comma at *ἐξέκοπήσῃ*, as Meyer, —not Lachm. and Tischend. in their last edd., —prevents the break evidently intended between the treatment of the case of the Gentile and that of the Jews).

23.] 'And they, if they continue not (not exactly the same meaning as before: the *χρηστότης* before being external and objective, this, as in ch. vi. 1, a subjective state) in their (see on ver. 20) unbelief, shall be grafted in: for God is able to graft them in again.' (Some, e. g. Grot., represent this last clause as implying, that God's power to graft them in again has always been the same, but has waited for their change of mind, to act: 'Nihil est præter incredulitatem quod Deum impediât eos rursum pro suis assumere et

w ch. i. 13. ^d ἐγκεντρισθήσονται τῇ ἰδίᾳ ἑλπίδι. ²⁵ Οὐ γὰρ θέλω ὑμᾶς **ABCD**
 1 Cor. x. 1. ^w ἀγνοεῖν, ἀδελφοί, τὸ ^x μυστήριον τοῦτο, ἵνα μὴ ᾗτε **FGJK**
 2 Cor. i. 8. ^w ἀγνοεῖν, ἀδελφοί, τὸ ^x μυστήριον τοῦτο, ἵνα μὴ ᾗτε
 1 Thess. iv. 12. ^x — ch. xvi. 25 ^y παρ' ἑαυτοῖς ^y φρόνιμοι, ὅτι ^x πῶρως ^x ἀπὸ μέρους τῶ
 al. See note. ^y παρ' ἑαυτοῖς ^y φρόνιμοι, ὅτι ^x πῶρως ^x ἀπὸ μέρους τῶ
 Dan. ii. 18. ^y παρ' ἑαυτοῖς ^y φρόνιμοι, ὅτι ^x πῶρως ^x ἀπὸ μέρους τῶ
 y ch. xii. 16. ^y παρ' ἑαυτοῖς ^y φρόνιμοι, ὅτι ^x πῶρως ^x ἀπὸ μέρους τῶ
 Prov. xii. 7. ^y παρ' ἑαυτοῖς ^y φρόνιμοι, ὅτι ^x πῶρως ^x ἀπὸ μέρους τῶ
 (iv. 1 Cor. xiv. 11.) ^y παρ' ἑαυτοῖς ^y φρόνιμοι, ὅτι ^x πῶρως ^x ἀπὸ μέρους τῶ
 i. 14. ii. 5. See Heb. ix. 5. ^y παρ' ἑαυτοῖς ^y φρόνιμοι, ὅτι ^x πῶρως ^x ἀπὸ μέρους τῶ
 s Mark iii. 5. Eph. iv. 18 only t. See Job xvii. 7. ^y παρ' ἑαυτοῖς ^y φρόνιμοι, ὅτι ^x πῶρως ^x ἀπὸ μέρους τῶ
 b constr., 1 Cor. xi. 26. Gal. iii. 19 al. ^y παρ' ἑαυτοῖς ^y φρόνιμοι, ὅτι ^x πῶρως ^x ἀπὸ μέρους τῶ
 c — here only. See ver. 12. ^y παρ' ἑαυτοῖς ^y φρόνιμοι, ὅτι ^x πῶρως ^x ἀπὸ μέρους τῶ

κατα φύσιν ἐγκεντρισθῶσι Chr.—25. θελ. γαρ 80.—ἀδελφ. om 108.—for παρ εαυτ.,
 εν εαυτ. AB goth Dam: εαυτοις FG 47. 67² d¹ (vobis ipsi d² Ambrst) f g v copt lat-ff:
 txt CDJ &c Thdor-mops Chr Thdrt al.—πῶρως (cæcitas) v d g lat-ff (see on ver 7).—

paterne tractare:—but surely De W.'s inter-
 pre. is far better:—The Ap. obscurely
 includes in the *ἐγκεντρ.* the removal of
 their unbelief and the awakening of faith,
 and this last especially he looks for from
 above:—for, as he observes, the *power* of
 God would not be put forward, if the other
 were the meaning). 24.] 'For (proof
 that, besides God's undoubted power to
 re-engage them, the idea of their being so
 re-engrafted is not an unreasonable one) if
 THOU wert cut out of thy natural wild-
 olive-tree, and unnaturally wert en-
 grafted into the (not 'a') good olive-
 tree, how much more shall these, the
 natural branches, be engrafted in their
 own olive-tree!' It is a question, as
 Tholuck remarks, whether *κατὰ φύσιν* and
παρὰ φύσιν denote merely *growth in the*
natural manner and growth (by engrafting)
in an unnatural (i. e. artificial) manner,—
 or that the *wild* is the *nature* of the *Gen-*
tile, and the *good olive* that of the *Jew*, so
 that the sense would be—'If thou wert cut
 out of the wild olive which is thine natu-
 rally, and wert engrafted contrary to (thy)
 nature into the good olive, how much more
 shall these, the natural branches,' &c. But
 then the latter part of the sentence does
 not correspond with the former. We either
 should expect the *οἱ* to be omitted, as is
 done in some MSS., or must, with Fritz.,
 place a comma after οὗτοι, and, taking *οἱ*
 as the relative, construe, 'How much more
 these, who shall, agreeably to (their) na-
 ture, be grafted,' &c. Tholuck describes
 the question as being between a comparison
 of *engrafting* and *not engrafting*, and one
 of engrafting the *congruous* and the *incon-*
gruous: and, on the above ground, decides
 in favour of the former,—*κατὰ φύσιν* sig-
 nifying merely *natural growth*, *παρὰ φ.*,
unnatural growth, i. e. the growth of the
grafted scion. But however this may fit
 the former part of the sentence, it surely
 cannot satisfy the requirements of the latter,
 where the *κατὰ φύσιν* (κλάδοι) are de-
 scribed as being *engrafted* (which would be
παρὰ φύσιν) into *their own* olive-tree.
 We must at least assume a mixture of the

two meanings, the antithesis of *κατὰ* and
παρὰ φ. being rather verbal than logical,—
 as is so common in the writings of the Ap.
 Thus in the former case, that of the *Gen-*
tile, the fact of *natural growth* is set against
 that of *engrafted growth*: whereas in the
 latter, the fact of *congruity of nature* (*τῇ*
ἰδίᾳ ἑλπίδι) is set against *incongruity*,—as
 making the re-engrafting more probable.

25—32.] *Prophetic an-*
ouncement that this re-engrafting
SHALL ACTUALLY TAKE PLACE (25—
27), and explanatory justification of this
Divine arrangement (28—32).

25.] 'For (I do not rest this on mere hope
 or probability, but have direct revelation of
 the Holy Spirit as to its certainty) I would
 not have you ignorant, brethren (see
 reff.,—used by the Ap. to announce, either
 as here some authoritative declaration of
 Divine truth, or some facts in his own his-
 tory not previously known to his readers),
 of this mystery (μυστ. Tholuck classifies
 the meanings thus: (1) *such matters of*
fact, as are inaccessible to reason, and can
only be known through revelation: (2)
such matters as are patent facts, but the
process of which cannot be entirely taken
in by the reason. He adds a third sense,—
 that, which is no mystery in itself, but by
 its figurative import. Of the first, he cites
 chap. xvi. 25; 1 Cor. ii. 7—10; Eph. i. 9;
 iii. 4; vi. 19; Col. i. 26, al., as examples:
 of the second, 1 Cor. xiv. 2; xiii. 2; Eph.
 v. 32; 1 Tim. iii. 9. 16: of the third, Matt.
 xiii. 11; Rev. i. 20; xvii. 5; 2 Thess. ii. 7.
 —The first meaning is evidently that in our
 text:—'a prophetic event, unattainable by
 human knowledge, but revealed from the
 secrets of God'), that ye be not wise in
 your own conceits (that ye do not take to
 yourselves the credit for wisdom superior to
 that of the Jews, in having acknowledged
 and accepted Jesus as the Son of God,—
 seeing that ye merely *ἡλεθθητε τῇ τοῦτων*
ἀκρίβειᾳ, ver. 30),—that blindness has
 happened in part (Calvin explains it '*quo-*
dammmodo . . . qua particula voluisse mihi
 duntaxat videtur temperare verbum alioqui
 per se asperum,'—but there is no trace of

εἰέλθῃ, ²⁶ καὶ ^d οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς ^{d = Acts vii. 8.}
 γέγραπται Ἦξει ἐκ Σιών ὁ ^{ch. v. 12.} ἐρυνόμενος, ^{1 Cor. xi. 28} ἀποστρέψει ^{al.}

^{e Isa. lix. 20. pres. part., Matt. iv. 8. xxvi. 48. 1 Thess. iii. 5. al.}
^{f Acts iii. 26. 2 Tim. iv. 4. Job xxxiii. 17.}

τω om 17.—for *αρχις ου, εως Orig₃, οταν Orig₄, εαν γαρ Orig₅ quoad usque or donec* (v d g), or *cum autem Hil.*—26. for *οὕτως, postea arm: τότε Thl (comm) Jer Orig₅, Hil₂, Ambr: μετα τουτο Orig₂; ινα μετα τουτο Orig₁, (om.)*: *τοτε οὕτω Clem.*—*σωθη v d e Ruf Jer Ambr (somet) Aug Ambrst (not g Iren Hil).*—*rec και αποστρεψει, with D³(E?)J &c vss veniet qui eripiat et avertat v it lat-f (-tes am) Chr Thdr al:*

such a desire above, ver. 7;—the *τινες* ver. 17 establishes the ordinary acceptation, that a *portion* of Israel have been blinded. ἀπὸ μ. may be joined with *πῶρωςις*, or with *γέγονεν*: from the arrangement of the words, best with the former) to Israel, until (*ἀρχις οὐ* has been variously rendered by those who wish to escape from the prophetic assertion of the restoration of Israel. So Calv.: “*donec non infert temporis progressum vel ordinem, sed potius valet perinde ac si dictum foret, ut plenitudo gentium;*”—al., ‘while . . . shall come in:’ but Thol. well observes that *ἀρχ. οὐ* with an ind., if any thing *actually happening* is spoken of, may have the meaning of ‘while,’ even with an aor.: but with a subj. of the aorist, a *possible future event* is indicated, which *when it enters puts an end to the former*: Gal. iii. 19. 1 Cor. xi. 26) the completion of the Gentiles shall have come in’ (scil. to the Church or Kingdom of God, where we, the Ap. and those whom he addresses, are already: as we use the word ‘come in’ absolutely, with reference to the place in which we are. Or the word may be used absolutely, as it seems to be in Luke xi. 52, of *entering into the K. of God*).—In order to understand *τὸ πλήρ. τ. ἰθν.*, we must bear in mind the character of the Ap.’s present argument. He is dealing with *nations*: with the Gentile nations, and the Jewish nation. And thus dealing, he speaks of *τὸ πλήρ. τ. ἰθν.* coming in, and of πᾶς Ἰσραὴλ being saved: having no regard for the time to the *individual destinies* of Gentiles or Jews, but regarding nations as each included under the common bond of consanguinity according to the flesh. The *πλήρωμα τῶν ἰθνῶν* I would regard then as signifying ‘*the full number,*’ ‘*the totality*’ of the nations, i.e. *every nation under heaven*, the prophetic subjects (Matt. xxiv. 14) of the preaching of the gospel. Stuart denies that *πλήρωμα* will admit of this meaning. But the sense which he allows to it of “completion, i. q. *πλήρωσις*” (?), amounts in this case to the same thing: that completion not arriving till *all* have come in: the *πλήρωμα τῶν ἰθνῶν* importing that which *πληροῖ τὰ ἰθνη*. The idea of an elect number, how-

ever true in itself (‘plenitudo gentium in his intrat, qui secundum propositum vocati,’ Aug. cited by Tholuck), does not seem to belong to this passage. 26.] ‘And thus (when this condition shall have been fulfilled) all Israel shall be saved’ (*Israel as a nation*, see above: not individuals,—nor is there the slightest ground for the notion of the ἀποκατάστασις).—This prophecy has been very variously regarded. Origen, understanding by the ‘*omnis Israel qui salvus fiet,*’ the ‘*reliquiae quae electae sunt,*’ yet afterwards appears to find in the passage his notion of the final purification of all men,—of the believing, by the word and doctrine: of the unbelieving, by purgatorial fire.—Chrysostom gives no explanation: but on our Lord’s words in Matt. xvii. 11, he says, *ὅταν εἴπῃ, ὅτι Ἡλίας μὲν ἔρχεται κ. ἀποκαταστήσει πάντα, αὐτὸν Ἡλίαν φησί, κ. τὴν τότε ἐσομένην τῶν Ἰουδαίων ἐπιστροφὴν*,—and shortly after calls him *τῆς δευτέρας παρουσίας πρόδρομος*. Similarly Theodoret and Gregory of Nyssa (in Thol.): so also Augustine, de Civ. Dei. xx. 29,—‘ultimo tempore ante judicium (per Eliam, exposita sibi lege) Judaeos in Christum verum esse credituros, celeberrimum est in sermonibus cordibusque fidelium.’ Similarly most of the fathers (Estius), and schoolmen (Thol.):—Jerome, however, on Isa. xi. 11, says, ‘Nequaquam juxta nostros Judaizantes, in fine mundi quum intraverit plenitudo gentium, tunc omnis Israel salvus fiet: sed haec omnia de primo intelligamus adventu.’ Grotius and Wetst. believe it to have been fulfilled after the destruction of Jerusalem, when *μυρίοι ἐκ περιτομῆς* became believers in Christ (Eus. H. E. iii. 35). But Thol. has shown that neither could the number of Gentiles received into the Church before that time have answered to the *πλήρωμα τ. ἰθνῶν*, nor those Jews to πᾶς Ἰσραὴλ, which expression accordingly Grotius endeavours to explain by a Rabbinical formula, that “all Israel have a part in the Messiah;” which saying he supposes the Ap. to have used in a spiritual sense, meaning the Israel of God, as Gal. vi. 16.—The Reformers for the most part, in their zeal to impugn the millennarian superstitions then current, denied the future

g ch. i. 18 ref. ^a ἄσεβείας ἀπὸ Ἰακώβ· ²⁷ καὶ ^b αὐτὴ αὐτοῖς ἢ παρ' ἐμοῦ ABCD
^h 1 John v. 2. ⁱ διαθήκη, ^h ὅταν ^j ἀφ' ἑλθῶμαι τὰς ^k ἁμαρτίας αὐτῶν. ²⁸ κατὰ EFG
^l 1 John ii. 8. ^m μὲν τὸ εὐαγγέλιον ⁿ ἔχθροι δι' ὑμᾶς, κατὰ δὲ τὴν ^o ἐκλογὴν JK
^p 1 = Luke i. 72. ^q ἀγαπητοὶ διὰ τοὺς ^r πατέρας. ²⁹ ἁμεταμέλητα γὰρ τὰ
^s Acts iii. 26. ^t Heb. x. 4. ^u 1st. xiv. 9. ^v 1st. xiv. 16. ^w 1st. ix. 11 ref. ^x Matt. iii. 17. ch. i. 7 al.
^y 1st. xiv. 11. ^z Acts vii. 19. ch. ix. 5 al. ^{aa} 2 Cor. vii. 10 only t.

αποστρεφαι FG goth: τὸν ABCD¹ 39. 47. 80 al.—εἰς ιακωβ 93.—28. aft μεν ins ουν 10.
 31. 73 al.—ἡμας 219.—29. του θ. και η κλησις 37. 80: και η κλησις των εθνων και

general conversion of the Jews, and would not recognize it even in this passage:—Luther *did so* at one time, but towards the end of his life spoke most characteristically and strongly of what he conceived to be the impossibility of such national conversion (see extract in Tholuck's note, p. 616):—Calvin says: 'Multi accipiunt de populo Judaico, ac si Paulus diceret instaurandum adhuc in religionem ut prius: sed ego Israelis nomen ad totum Dei populum extendo, hoc sensu, 'Quum Gentēs ingreſſae fuerint, simul et Judaei ex defectione se ad fidei obedientiam recipient. Atque ita complebitur salus totius Israelis Dei, quem ex ceterisque colligi oportet: sic tamen ut priorem locum Judaei obtineant, ceu in familia Dei primogeniti.'—Calovius, Bengel, and Olshausen, interpret πᾶς *Isr.* of the *elect believers of Israel*:—Beza, Estius, Koppe, Reiche, Köllner, Meyer, Tholuck, De Wette, al., hold that the words refer, as I have explained them above, to a national restoration of Israel to God's favour.—I have not mixed with the consideration of this prophecy the question of the restoration of the *Jews to Palestine*, as being clearly irrelevant to it: the matter here treated being, *their reception into the Church of God.*

καθὼς γέγραπ.] This quotation appears to have for its object to show that the Redeemer was to come *for the behoof of God's own chosen people*.—For ἐκ Σιών, the LXX have ἐκ τῆς Σιών, (ἡ ἱερὴ), the E. V. 'to Zion.' The Ap. frequently varies from the LXX, and a sufficient reason can generally be assigned for the variation: here, though this reason is not apparent, we cannot doubt that such existed, for the LXX would surely have suited his purpose even better than ἐκ, had there been no objection to it. It may be that the whole citation is intended to express the sense of prophecy rather than the wording of any particular passage, and that the Ap. has, in ἐκ Σιών, summed up the prophecies which declare that the Redeemer should *spring out of Israel*.—ὁ πῦμα. is in the Heb. 'a deliverer'—the Ap. adopts the LXX, probably as appropriating the expression to Christ. ἀποστρ. κ.τ.λ.] Heb. and E. V. 'and unto them that turn from transgression in

Jacob.—ἐταν ἐφ' αὐτὸν. from another place in Isa. (ref.),—hardly from Jer. xxxi. (xxxviii.) 34, as Stuart;—and also containing a general reference to the character of God's new covenant with them, rather than a strict reproduction of the original meaning of any particular words of the prophet. "How came the Ap., if he wished only to express the general thought, that the Messiah was come for Israel, to choose just this citation, consisting of two combined passages, when the same is expressed more directly in other passages of the O. T.?" I believe that the ἡξῆς gave occasion for the quotation: if he did not refer this directly to the second coming of the Messiah, yet it allowed of being indirectly applied to it." Tholuck.

28.] 'With regard indeed to the gospel (i. e. 'viewed from the gospel-side,'—looked on as we must look on them if we confine our view solely to the principles and character of the Gospel), they (the Jewish people, considered as a whole) are hated (θεοῦ: not μου, as Theodoret, Luther, Grot., al.—scil. in a state of exclusion from God's favour: not active, 'enemies to God,' as Grot., Bengel) for your sakes; but with regard to the election (viz. of Israel to be God's people, see vv. 1, 2—not that of Christians, as Aug., al.:—i. e. 'looked on as God's elect people'), they are beloved for the fathers' sakes' (i. e. not for the merits of the fathers, but because of the covenant with Abraham, Isaac, and Jacob, so often referred to by God as a cause for His favourable remembrance of Israel).

29.] 'For (expl. how God's favour regards them still, though for the present cast off) the gifts (generally) and calling (as the most excellent of those gifts. That calling seems to be intended 'qua posteros Abraham in foedus adoptavit Deus,' Calv. A very similar sentiment is found ch. iii. 3, where the same is called ἡ πίστις τ. θεοῦ. But the words are true not only of this calling, but of every other. Bengel says, 'dona, erga Judaeos: vocatio, erga gentes:' similarly of κλησις, De W., 'die Berufung durch das Ev.' But thus the point of the argument seems to be lost, which is, that the Jews being once chosen as God's people, will never be entirely cast

^p χαρίσματα καὶ ἡ ^q κλήσις τοῦ θεοῦ. ³⁰ ὥσπερ γὰρ ὑμεῖς ^p ch. v. 15. vi. 28.
^r ποτὲ ^s ἠπειθήσατε τῷ θεῷ, νῦν δὲ ^t ἠλεήθητε τῇ τούτων ^q Eph. i. 18. Phil. iii. 14. Heb. iii. 1 al.
... νῦν ^u ἀπειθεία, ³¹ οὕτω καὶ οὗτοι νῦν ^v ἠπειθήσαν, τῷ ^w ὑμετέρῳ ^r John ix. 18. ch. vii. 9 al. x. 21. Deut. xxi. 20.
^w ἐλέει ἵνα καὶ αὐτοὶ ^x ἐλεηθῶσιν. ³² συνέκλεισεν γὰρ ὁ ^y Matt. v. 7. ch. ix. 15.
ABDE ^z θεὸς ^z τοὺς ^z πάντας ^z εἰς ^z ἀπειθειαν, ἵνα ^z τοὺς πάντας
FGJK ^{aa} ἐκ. Ezek. vii. 9. ^{ab} Eph. ii. 2. v. 6. Col. iii. 6. Heb. iv. 8, 11 only t. ^{ac} Lake v. 6. Gal. iii. 22, 23 only. Ps. lxxvii. 50. Josh. vi. 1. ^{ad} y Eph. iv. 18 reff. ^{ae} b pō, Gal. iii. 28. Ps. lxxvii. 60, 62. eis τοιαύτην ἀμηχανίαν συγκλεισθεῖς, Diod. Sic. xix. 19. So Dion. Hal. viii. p. 620. Polyb. iii. 68. 8, and fr.

του θεου 73.—30. γαρ om 219.—rec bef υμ. ins και, with D³J &c ε ν (ποτε και υμεις ε ν Pel Sedul, and 48. 72) syrr Chr (ed Montf and Mtt's mss): om ABCD'EFG (ποτε υμ. A) 35-9. 47. 80. 115-24 al d g copt æth ar-poli goth Chr Dam Thl Jer Aug-oft Ruf.—for θεω, κυριω 121.—νυννι B Chr.—ελεηθητε C Thl.—31. for οντοι, αυτοι D¹FG 93.—ημετερω 17.—και αυτοι ινα 17: add aft αυτοι, υστερον 5. 17. 93 al: παλιν Cyr: νυν RBD¹ 4² Dam.—32. for τους παντας (1st), τα (om FG) παντα D¹(E?)FG v it Iren Jer

off) are irretractable' (do not admit of a change of purpose. The E. V., 'without repentance,' is likely to mislead. Comp. Hosea xiii. 14). 30.] 'For (illustration of the above position) as ye (MSS. evidence is too decided against the καὶ to allow of its being retained: but we may suspect that it has been struck out as superfluous, in ignorance (Thol.) of the Greek usage which often doubles καὶ in two parallel clauses) once disobeyed God (nationally—as Gentiles, before the Gospel) but now have (lit. 'were compassionated,' histor.) received mercy (scil. by admission into the church of God) through (as the occasion; the breaking off of the natural branches giving opportunity for the grafting in of you) the disobedience of these (i. e. unbelief, considered as an act of resistance to the Divine will: see 1 John iii. 23), so these also have now (under the Gospel) disobeyed (are now in a state of unbelieving disobedience), in order that through the mercy showed to you (viz. on occasion of the fulness of the Gentiles coming in) they also may have mercy shown them' ('the objective view corresponding to the subjective εἰς τὸ παραζηλωσαι αὐτούς, ver. 11.' De W.).—Some place the comma after ἔλεει instead of ἠπειθήσαν, and construe, either, as Erasmi., Calv., al., 'they have disobeyed through (upon occasion of) the mercy shown to you,' or as Vulg., Luth., Estius, al., 'they have become disobedient to the mercy shown to you.' But thus the parallelism is weakened, and the μυστήριον of ver. 25 lost sight of. Examples of the emphatic word being placed before ἵνα are found in 1 Cor. ix. 15. 2 Cor. ii. 4. Gal. ii. 10.

32.] 'For (foundation of the last stated arrangement in the Divine purposes) God hath shut up (not shut up together; σύν, as in so many cases, implying, not co-participation on the part of the

subjects of the action, but the character of the action itself: so in 'concludere.' The sense is here as in the exx., which might be multiplied by consulting Schweighæuser's Index to Polyb., 'to involve in,' 'to subject to') all (the reading τὰ πάντα has probably been introduced from Gal. iii. 22) men in (into) disobedience (general here,—every form, unbelief included), that He may have mercy on all.—No mere permissive act of God must here be understood. The Ap. is speaking of the Divine arrangement by which the guilt of sin and the mercy of God were to be made manifest. He treats it, as elsewhere (see ch. ix. 18 and note), entirely with reference to the act of God, taking no account, for the time, of human agency; which however, when treating of us and our responsibilities, he brings out into as prominent a position: see as the most eminent example of this, the closely following ch. xii. 1, 2.—But there remains some question, *who are the ol πάντες of both clauses?* Are they the same? And if so, *is any support given to the notion of an ἀποκατάστασις of all men?*—Certainly they are identical: and signify *all men*, without limitation. But the ultimate difference between the *all men* who are shut up under disobedience, and the *all men* upon whom mercy is shown, is, that by all men *this mercy is not accepted*, and so men become *self-excluded* from the salvation of God. God's act remains the same, equally gracious, equally universal, whether men accept His mercy or not. This contingency is *here not in view*: but simply *God's act* itself.—We can hardly understand the *ol πάντες nationally*. The marked universality of the expression recalls the beginning of the Ep., and makes it a solemn conclusion to the argumentative portion, after which the Ap., overpowered with the view of the Divine mercy and wisdom, breaks

a ch. viii. 39. Eph. iii. 18al.
b ch. ii. 4. Eph. i. 7 ref.
c See 1 Cor. xii. 8. xiii. 2.
d here only. See 1 Chrm. xix. 8. Amos ix. 8 al.
e ch. v. 16. Ps. cxviii. 76.
f Eph. iii. 8 only. Job v. 9.
g = Acts xiii. 10. Heb. iii. 10. Rev. xv. 8. Ps. xviii. 21. h Isa. xl. 18. 1 Cor. ii. 16. i here only. l. c. j here only. (4 Kings vi. 11.) (Job xii. 8.) Isa. xl. 14 (alex.). k Luke xiv. 14 al. ch. xii. 19. Isa. lxviii. 17. l 1 Cor. viii. 6. m = Col. i. 16. n ellips. Gal. i. 5. Eph. iii. 21.

α. ch. viii. 39. Eph. iii. 18al.
b ch. ii. 4. Eph. i. 7 ref.
c See 1 Cor. xii. 8. xiii. 2.
d here only. See 1 Chrm. xix. 8. Amos ix. 8 al.
e ch. v. 16. Ps. cxviii. 76.
f Eph. iii. 8 only. Job v. 9.
g = Acts xiii. 10. Heb. iii. 10. Rev. xv. 8. Ps. xviii. 21. h Isa. xl. 18. 1 Cor. ii. 16. i here only. l. c. j here only. (4 Kings vi. 11.) (Job xii. 8.) Isa. xl. 14 (alex.). k Luke xiv. 14 al. ch. xii. 19. Isa. lxviii. 17. l 1 Cor. viii. 6. m = Col. i. 16. n ellips. Gal. i. 5. Eph. iii. 21.

all.—ελεήσει J al.—33. και bef σοφ. om E 32 d' e v (not demid al) Cypr Novat, all: ins (MSS &c) Clem Orig Ath Tit Meth Cæs Melet (om follg kai) Cyr-jerus Chr Thdrst al Iren al (Hil, om πλουτ. και).—γνωσ. κ. σοφ. 219.—σοφ. και om 91.—του θεου FG.—ανεξεραυνητα A.—ουκ ανεξιχν. 5.—34. γαρ om 2. 47 Clem.—for κυρ., θεου D' d' Zeno. —η om 57 al.—αυτω 3. 76 goth Thl Tert Ruf Ambrst: αυτου συμβ. 77.—36. for εις αυτω, in ipso v Syr art eth lat-ff: but rec d e Orig-expr Ambr; g has both: omnia in ipsum et ex ipso omnia Iren.—aft αιωνας, add των αιωνων FG² vs.

forth into the sublimest apostrophe existing even in the pages of Inspiration itself.

33—36.] *Admiration of the goodness and wisdom of God, and humble ascription of praise to Him.*

33.] There is some doubt whether σοφίας and γνώσεως are genitives after πλούτου, as in E. V., or parallel with it. The former view is adopted by Thom. Aquin., Luther, Beza, Calvin, Estius, Reiche, and al. The grounds on which Reiche supports it are thus given and refuted by Tholuck:

(1) "If these three genitives are co-ordinate, και must stand either before all, or before the last only." But in the case of three nouns placed co-ordinately in this manner, και is prefixed to the two latter only, see ch. ii. 7; xii. 2. Luke v. 17. (2)

"πλούτος is no qualitative idea, but only a quantitative idea." But wherein the riches consist, is ordinarily indicated by the context; and here there can be but little doubt on the matter, if we compare ch. x. 12; in Phil. iv. 19 we also read of the πλούτος of God. This also answers

(3) "that πλούτος without an adjunct expresses no definite attribute of God."

(4) "in the following citation, vv. 34, 35, two only of these, σοφία and γνώσις, are mentioned." But this may be doubted. Chrys. says, on ver. 36, αὐτὸς εἶπεν, αὐτὸς ἐποίησεν, αὐτὸς συγκροτεῖ. και γὰρ και πλουσιότης ἐστι, και οὐ δέεται παρ' ἐτέρου λαβεῖν. και σοφός ἐστι, και οὐ δέεται συμβούλου. τί λέγω συμβούλου; οὐδὲ εἰδέναι τις δύναται τὰ αὐτοῦ, ἀλλ' ἡ μόνος αὐτὸς ὁ πλουσιότης κ. σοφός. Hom. xx. 653 D.—Perhaps this latter is altogether too fine-drawn: but it is favoured by Bengel, Olsh., and Tholuck.—I prefer therefore the view of Chrys., Theodoret, Grot.,

Bengel, Tholuck, Köllner, and Olsh.,—to take πλούτου, σοφίας, γνώσεως, as three co-ordinate genitives: πλ. denoting the 'riches of the Divine goodness,' in the whole, and in the result just arrived at, ver. 32: σοφ., the Divine wisdom of proceeding in the apparently intricate vicissitudes of nations and individuals: γνώσ. (if a distinction be necessary, which can hardly be doubted) the Divine 'knowledge' of all things from the beginning,—God's comprehension of the end and means together in one unfathomable depth of Omniscience.—'How unsearchable are His judgments (the determinations of His wisdom, regarded as in the Divine Mind: answering perhaps to γνώσις. So Thol.: De W. however denies this meaning to κρίματα, and renders it decrees, referring it to the blinding of the Jews) and His ways unable to be traced out' (His methods of proceeding, answering to σοφία. Thol. But this is perhaps too subtle). 34.] 'For (confirmation of ἀνεξερ. and ἀνεξιχν. by a citation from Scripture. It is freely made from the LXX, more perhaps as a reminiscence than as a direct quotation) who hath known the mind (γνώσις, but see above) of the Lord? or who hath seen His counsellor (σοφία)?'

35.] or who hath previously given to Him, and it shall be repaid to him!—from Job xli. 3, where the LXX. (xli. 2) have τις ἀντιστήσεται μοι, κ. ὑπομεινῇ; But the Heb. is וְיִשְׁתָּחֲוֶה לְפָנָי וְיָשֹׁבֵן, 'who hath conferred a benefit on me, that I may repay him?' And to this the Ap. alludes, using the third person.—We can hardly doubt that this question refers to the freeness and richness of God's mercy and love. 36.] 'For (ground of vv. 33—35. Well may all this

XII. ¹ο Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, ^ρδιὰ τῶν ^οοικτιρμῶν τοῦ θεοῦ, ^τπαραστήσαι τὰ σώματα ὑμῶν ^ρθυσίαν ζῶσαν, ἁγίαν, ^εεὐάρεστον τῷ θεῷ, τὴν ^λλογικὴν

² 2 Thesa. iii. 19 (rec.). ^q 2 Cor. i. 8. Phil. ii. 1. Col. iii. 12. Heb. x. 28 only. Isa. lxiii. 15. ^r Luke ii. 22. ch. vi. 18. Ps. v. 8. ^s ch. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Col. iii. 20. Tit. ii. 9. Heb. xiii. 21 only. ^t 1 Pet. ii. 2 only. ^u προσφέρουσιν (οἱ ἄγγελοι) κυρίῳ. . . λογικὴν . . . προσφοράν, Test. xii. Patrum. p. 647 b.

CHAP. XII. 1. αἰ. μου 178.—τω θεῷ ευαρεστ. A v Aug.-of. —την λογ. lat. om

be true of Him, for) of Him (in their origin:—‘quod dicit, “ex Ipso,” hoc ipsum, quod sumus, indicat:’ Orig. Chrys. somewhat differently: see above on ver. 33), and through Him (in their subsistence and disposal:—‘per Ipsum,’ quod per ejus providentiam dispensamur in vita:’ Orig.), and unto Him (‘in Ipso,’ [see varr. readd.] quod perfectio omnium et finis in Ipso erit tunc, cum erit Deus omnia in omnibus:’ Orig.) are all things’ (not only, though chiefly *men*,—but the whole creation). Origen remarks, ‘Vides, quomodo in ultimis ostendit, quod in omnibus quæ supra dixit signaverit, mysterium Trinitatis. Sicut enim in præsentī loco quod ait, “quoniam ex Ipso, et per Ipsum, et in Ipso [see varr. readd.] sunt omnia:” convenit illis dictis, quæ idem Apostolus in aliis memorat locis, cum dicit (1 Cor. viii. 6): ‘Unus Deus Pater ex quo omnia, et unus Dominus noster Jesus Christus, per quem omnia:’ et item in Spiritu Dei dicit revelari omnia, et per hæc designat, in omnibus esse providentiam Trinitatis: ita et cum dicit “altitudo divitiarum,” Patrem, ex quo omnia dicit esse, significat: et sapientia altitudinem, Christum, qui est sapientia ejus, ostendit: et scientiæ altitudinem, Spiritum Sanctum; qui etiam alta Dei novit, declarat.’ And, if this be rightly understood,—not of a *formal allusion* to the Three Persons in the Holy Trinity, but of an *implicit reference* (as Thol.) to the *three attributes of Jehovah* respectively manifested to us by the Three coequal and coeternal Persons,—there can hardly be a doubt of its correctness. The objection of De Wette, that not *εἰς* but *ἐν* would be the designation of the Holy Spirit and His relation to the Universe, applies to that part of Origen’s Comm. which rests on the Vulg. in *ipso*, and to the idea of a *formal recognition*: but not to Tholuck’s remark, illustrated from *ὁ ἐπὶ πάντων κ. διὰ πάντων κ. ἐν πᾶσιν ἡμῖν*, Eph. iv. 6, as referring to *εἰς* θεός, *εἰς* κύριος, *ἐν* πνεῦμα.—Only those who are dogmatically prejudiced can miss seeing that, though St. Paul has never *definitively expressed* the doctrine of the Holy Trinity, in a definite formula, yet he was conscious of it as a living reality.

XII. 1.—XV. 13.] PRACTICAL EXHOR-

TATIONS FOUNDED ON THE DOCTRINES BEFORE STATED. And first, ch. xii. *general exhortations to a Christian life*.

1.] οὖν may apply to the whole doctrinal portion of the Ep. which has preceded, which, see Eph. iv. 1. 1 Thess. iv. 1, seems the most natural connexion,—or to ch. xi. 35, 36 (so Olsh., Meyer),—or to the whole close of ch. xi. (so Tholuck.) Mr. Ewbank quotes from Theodoret: *ὅτι ἐστιν ὀφθαλμὸς ἐν σώματι, τοῦτο τῇ ψυχῇ πίστις* . . . *δείχεται δὲ ὅμως αὐτῇ τῆς πρακτικῆς ἀρετῆς, καθάπερ ὁ ὀφθαλμὸς χειρῶν καὶ ποδῶν καὶ τῶν ἄλλων μορίων τοῦ σώματος*’ τοῦτο δὲ χάριν ὁ θεὸς ἀπόστολος τοῖς δογματικοῖς λόγοις καὶ τὴν ἡθικὴν διδασκαλίαν προστίθεικε. *διὰ*] introduces, as in reff., an idea which is to give force to the exhortation. *οἰκτιρμῶν*] viz. those detailed and proved throughout the former part of the Epistle. *δι’ αὐτῶν οὖν τοῦτων, φησί, παρακαλῶ, δι’ ὧν ἐσώθητε*: ὥςπερ ἂν εἴ τις τὸν μεγάλαν εὐεργετηθέντα ἐντρέψει βουλόμενος, αὐτὸν τὸν εὐεργετησάντα ἰκίτην ἀγάγοι. Chrys. Hom. xxi. 656 c.

παραστήσαι] the regular word for *bringing to offer in sacrifice* (reff.). *τ. σώματα ὑμ.*] Most comm. say, merely for *ὑμᾶς αὐτοὺς*,—to suit the metaphor of a *sacrifice*, which consisted of a body: some (Thol., al.), because the body is the *organ of practical activity*, which practical activity is to be dedicated to God: better with Olsh. and De Wette,—as an indication that the sanctification of Christian life is to extend to that part of man’s nature which is most completely under the bondage of sin.

θυσίαν] Chrys. strikingly says, *πῶς ἐν γίνονται τὸ σῶμα, φησί, θυσία; μηδὲν ὁ ὀφθαλμὸς βλέπειτω πονηρὸν, καὶ γίγινε θυσία; μηδὲν ἡ γλῶττα λαλεῖτω αἰσχρὸν, καὶ γίγινε προσφορά; μηδὲν ἡ χεὶρ πραττέτω παράνομον, καὶ γίγινε δλοκαύτωμα. μάλλον δὲ οὐκ ἀρκεῖ ταῦτα, ἀλλὰ καὶ τῆς τῶν ἀγαθῶν ἡμῖν ἐργασίας δεῖ, ἵνα ἡ μὲν χεὶρ ἐλεημοσύνην ποιῇ, τὸ δὲ στόμα ἐδωλγὴ τοῦς ἐκκληζέοντας, ἡ δὲ ἀκοὴ θείας σχολάζῃ διηλεκτικῶς ἀκροάσειν. ἡ γὰρ θυσία οὐδὲν ἔχει ἀκάθαρτον, ἡ θυσία ἀπαρχὴ τῶν ἄλλων ἐστί. καὶ ἡμεῖς τοῖνυν καὶ χειρῶν καὶ ποδῶν καὶ στόματος καὶ τῶν ἄλλων ἀπάντων ἀπαρχώμεθα τῷ θεῷ* Hom. xxi. 656 e. *ζῶσαν*] In

u ch. ix. 4 reff. ^u λατρείαν ὑμῶν, ² καὶ μὴ ^v συσχηματίζεσθαι τῇ ^v αἰῶνι ABDE
 v 1 Pet. i. 14 only t. ^w τούτῳ, ἀλλὰ ^z μεταμορφοῦσθαι τῇ ^v ἀνακαινώσει τοῦ FGJK
 w 1 Cor. i. 20. H. 6 al 7. L. P. only. ^{yy} νοός, ^z εἰς τὸ ^z δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ τὸ
 x Matt. xvii. 2. Mark ix. 2. 2 Cor. iii. 18 only t. ^z ἀγαθὸν καὶ ^z εὐάρεστον καὶ ^z τέλειον. ³ λέγω γὰρ ^c διὰ
 y Tit. iii. 5 only t. ^z τῆς ^{cc} χάριτος τῆς ^{cc} δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν,
 yy = Col. ii. 18. z Acts iii. 19. ^z μὴ ^d υπερφρονεῖν ^c παρ' ὃ δεῖ ^f φρονεῖν, ἀλλὰ ^f φρονεῖν ^c εἰς
 i. 11, 20 al. τὸ ^z σωφρονεῖν, ^h ἐκάστῳ ὡς ὁ θεὸς ^h ἐμέρισεν ⁱ μέτρον
 a Luke xiv. 19. 1 Cor. iii. 13. Eph. v. 10. Phil. i. 10. Prov. xvii. 3. b = Matt. v. 48. xix. 21. Phil. iii. 15 al.
 Gen. vi. 9. c = Gal. i. 15. iii. 18. iv. 23. Philom. 22. oc 1 Cor. i. 4 reff. ch. i. 6. xv. 15.
 Eph. iii. 7. d here only t. ^z πλοῦτος ^z υπερφρονέουσαι, Herod. i. 199. (See 3 Mac. ix. 12.) constr.
 Matt. v. 89. Acts xv. 24. e = ch. i. 25. xiv. 6. Luke xiii. 2. f = Acts xviii. 22 al.
 3 Mac. xiv. 26. g Mark v. 15. Luke viii. 35. 2 Cor. v. 13. Tit. ii. 6. 1 Pet. iv. 7 only t.
 h and constr. 1 Cor. vii. 17. (iii. 6.) ^z μερίζω = Mark vi. 41. Luke xii. 18. 2 Cor. x. 18. Heb. vii. 3. Prov.
 xlix. 24. 1 2 Cor. x. 13. Eph. iv. 7, 13, 16. — Paul only.

Cyp: al-latt quote only to θεω.—*υμων* om Syr Did: *ημων* 69. 73.—2. *και* om 47¹. 67²
 goth guelfh.—*μη* om 106.—*υμας* *τι* om 18¹: aft *υμ.* add *τα διαφερόντα* 120¹ (appy)
 Chr: *τα διαφερόντα και γινωσκειν* Chr-ms Oec (appy): *και* arm.—*rec* -*ζεισθε* and -*σθε*,
 with BJ all vss Clem Thdrt Dam Thl-marg Oec lat-ff: txt AB²DFG 17. 35-7. 73-7. 92.
 109-16-20. 238 all Thl Chr (Mtt's ms₁).—*rec* aft *νοος* add *υμων* (supplementary), with
 XD²(E)?J &c vss (*vestri sensus* g) Chr-text Thdrt al Aug al: txt ABD²FG 47. 67² copt
 Clem Chr-comm. (appy) Cyp:—*ro* (2nd) om FG:—*bef ro ay.* ins *τι* (*quod*) it (not f)
 guelfh goth lat-ff ('Ruf says that the Latins not the Greeks read it:' Grab).—*for ro, και*
 17: *for και bef enap.*, *ro* 17. 37.—3. aft *χαριτ.* ins *του θεου* J 5. 37. 48². 67. 73. 113-
 14-15-20-24 al *eth* arm goth guelfh Thl Aug.—*της δοθ. μοι* om *eth.*—*for onti, πιστευ-*
οντι 43: *πασι τοις ουσι* v d e goth guelfh lat-ff ('not Greeks,' Ruf).—*παρ ο διει φρ.* om
 FG 70 g: *supersapere preceptum* Hil.—*φρονειν το φρονειν* om 80.—*εν εκαστ.* 219.—

opposition to the *Levitical θυσίαι*, which were slain animals. Our great sacrifice, the Lord Jesus, having been slain for us, and by the shedding of His Blood perfect remission having been obtained διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, we are now enabled to be offered to God no longer by the shedding of blood, but as living sacrifices.—This application of the figure of a sacrifice occurs in Philo, who ('quod omnis probus liber,' § 12, p. 876) describes the Essenes as οὐ ζῶα καταθύοντες, ἀλλ' ἱεροπρεπεῖς τὰς ἐλπίδας διανοίας κατασκευάζειν ἀξιούντες. See also Jos. Antt. xviii. 1. 5.—τῷ θεῷ belongs to εὐάρεστον, not to παραστήσαι.

τὴν λογικὴν λατρ. ὑμ.] "This may certainly be in app. with *θυσίαν* (Reiche, Meyer), the acc. denoting the result and intention;—*θυσία* however alone can hardly be called a *λατρεία*, but *παραστήσαι θυσίαν* may: therefore it is preferable to take the acc. as in appos. with the whole sentence, and supply some verb of exhorting: see 1 Tim. ii. 6. 2 Thess. i. 5." Tholuck.

λογικὴν (reff.) is opposed to *σαρκικὴν*, see Heb. vii. 16. So Chrys.,—οὐδὲν ἔχουσιν σωματικόν, οὐδὲν παχὺ, οὐδὲν αἰσθητόν. Theodoret, Grot., al. take it as 'having reason,' 'rational,' opposed to sacrifices of animals which have no reason: Photius, Basil, and Calvin, 'rational,' as opposed to superstitious. But the former meaning is far the best, and

answers to the πνευματικὰς θυσίας of 1 Pet. ii. 5. 2.] συσχηματίζεσθαι is not imperative in sense, but dependent on παρακαλῶ. ὁ ὅλων ὄντων, here, the whole world of the ungodly, as contrasted with the spiritual kingdom of Christ.—The dat. ἀνακαινώσει is not the instrument by which, but the manner in which the metamorphosis takes place: that wherein it consists: comp. περιεμήθητε περιτομῇ ἀχειροποιήτῳ, Col. ii. 11. εἰς τὸ δοκιμάζειν, 'that ye may prove,' viz. in this process, and the active Christian life accompanying it, comp. reff. Eph., Phil.: not 'that ye may be able to prove,' 'acquire the faculty of proving,' as Bucer, Olsh., Rückert: the Ap. is not speaking of acquiring wisdom here, but of practical proof by experience. τὸ ἀγαθ. κ. εὐάρε. κ. τέλ. are not epithets of τὸ θέλημα τ. θεοῦ as in E. V., for in that case they would be superfluous, and in part (τέλειον) inapplicable: but abstract neuters, see ver. 9, 'that ye may prove what is the will of God (viz. that which is good and acceptable (to Him) and perfect.' The non-repetition of the art. shows that the adjectives all apply to the same thing.

3.—21.] Particular exhortations grounded on and expanding the foregoing general ones. This is expressed by the γάρ, which resumes, and binds to what has preceded. And first, an exhortation to humility in

πίστεως. ⁴ καθάπερ γὰρ ἐν ἐνὶ σώματι ¹ μέλη πολλὰ ^{kch. iv. 6 al. b. Paul. Heb. iv. 2 v. 4. 1 ch. vi. 18 ref. m = here only. Sir. xi. 10. Xen. Mem. ii. 1. 6. n ch. v. 15. 1 Cor. x. 17. o Mark xiv. 19. John viii.} ἔχομεν, τὰ δὲ ¹ μέλη πάντα οὐ τὴν αὐτὴν ἔχει ^m πρᾶξιν, ⁵ οὕτως ⁿ οἱ πολλοὶ ἐν σώμα ἔσμεν ἐν χριστῷ, τὸ δὲ ^o καθ' εἰς ἀλλήλων ¹ μέλη. ⁶ ἔχοντες δὲ ^p χαρίσματα κατὰ τὴν ^q χάριν τὴν ^q δοθεῖσαν ἡμῖν ^r διάφορα, ^r εἴτε ^s προφητεῖαν, ^{r = Heb.}

p. Rev. iv. 8. 3 Mac. v. 34. ix. 10 only. Deut. xxi. 9.

p ch. v. 15. vi. 23. xi. 29. 1 Cor. xii. 4. r = 6o 1 Cor. iii. 23 ref.

q ver. 8. s 1 Cor. xii. 10. xiii. 2 al. fr.

for ἐμερίσειν, ἐχαρίσε 4 : ὥρισε Cyr : ἐμετρήσε and add μετρω 73 : ἐμερισ. o θ. A am Syr.—for πιστεύω, χαρίτος 6. 67².—4. for καθάπερ, D¹EFG (al?).—ἐν ἐνὶ σωμ. aft ἔχομεν 109.—πολλ. μελ. BDEFG al v it al Thdrt Thl lat-fr : txt AJ nrly all mas (spp) syrr goth ar-pol Chr Dam Oec.—παντ. μελ. F v Syr al lat ff.—5. οὕτως kai 37. 46. 57. 80. 109-15-16-21-24 al Syr arm Thl.—εσμεν om FG g.—ἐν χριστῳ om 36 lect 13.—rec o δε (alteration to καὶ εἰς), with D²EJ &c Chr Thdrt Thl Oec : txt ABD¹FG 47¹ (al?) Antioch Dam : oi 116.—6. ὑπερέχοντες 1.—δε om 114-21 lect 12 Thdrt : enim

respect of spiritual gifts, vv. 3—8.

3.] λέγω, a mild expr. for 'I command : ' enforced as a command by διὰ τ. χ. . . ' by means of my Apostolic office, ' of the grace conferred on me to guide and exhort the Church : ' reff. παντὶ τῷ θντ. ἐν ἡμ., —a strong bringing out of the individual application of the precept. οὕγι τῷ δεινι καὶ τῷ δεινι μόνον, ἀλλὰ καὶ ἀρχοντι κ. ἀρχομένῳ, κ. δούλῳ κ. ἐλευθέρῳ, κ. ἰδιώτῳ κ. σοφῷ, κ. γυναικὶ κ. ἀνδρὶ, κ. νίῳ κ. γέροντι. Chrys. μὴ ὑπερφρ., κ.τ.λ.] There is a play on the words φρονεῖν, ὑπερφρονεῖν, and σωφρονεῖν, which can only be clumsily conveyed in another language : 'not to be high-minded, above that which he ought to be minded, but to be so minded, as to be sober-minded.' Wetst. quotes from Charondas in Stobæus, Sentent. xlii., προῤῥοισίσθω δὲ ἕκαστος τῶν πολιτῶν, σωφρονεῖν μάλλον ἢ φρονεῖν,—and from Thucyd. ii. 62,—ἵναὶ δὲ τοῖς ἐχθροῖς ὁμοσε, μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι.—But φρονεῖν must not be taken, with Calvin, 'admonet ut ea tantum cogitemus et meditemur, quæ nos sobrios et modestos reddere poterunt : '—the thoughts implied in it being, 'thoughts of one's self.' ἕκαστῳ ὡς = ὡς ἕκαστος (reff.), not (λίγω) ἕκαστος, ὡς . . .

—μίτρον πίστεις is the receptivity of χαρίσματα, itself no inherent congruity, but the gift and apportionment of God. It is in fact the subjective designation of ἡ χάρις ἡ δοθεῖσα ἡμῖν, ver. 6. But we must not say, that (Ewb.) "faith, in this passage, means those gifts or graces which the Christian can only receive through faith : " this is to confound the receptive faculty with the thing received by it, and to pass by the great lesson of our verse, that *this faculty* is nothing to be proud of, but God's gift.

4.] γὰρ, elucidating the fact, that God ap- portions variously to various persons : be-

cause the Christian community is like a body with many members having various duties. See the same idea further worked out, 1 Cor. xii. 12 ff.

5. τὸ δὲ καθ' εἰς] 'But as regards individuals.' A solecism for τὸ δὲ εἰς καθ' ἕνα, as ἐν καθ' ἕν in ref. Rev. Wetst., on ref. Mark, gives many examples of it.—'Members of one another' = fellow members with one another,—members of the body of which we one with another are members.

6.] The δὲ = 'and not only so, but' . . . χάρις, see above ver. 3, on μίτρο. πίστ. These χαρίσματα are called, 1 Cor. xii. 7, ἡ φανέρωσις τοῦ πνεύματος. "These χαρίσματα διάφορα are next specified. The two first accusatives are grammatically dependent on ἔχοντες : by degrees the Ap. loses sight of the construction, and continues with the concrete ο διδάσκων, which still he binds on to the foregoing by εἰς,—but at ο μεταδιδούς, omits this also, and, at ver. 9, introduces the abstract ἡ ἀγάπη."

Thol. εἰτε προφητεῖαν] There is some dispute about the construction of these clauses. The ordinary rendering regards them as elliptical, and supplies before κατὰ and ἐν, χρῆσασθω αὐτῷ or ὥστε εἶναι αὐτὴν or the like. But Reiche, Meyer, De Wette, suppose no ellipsis, joining κατὰ τὴν ἀναλ., &c. to the foregoing substantives, as κατὰ τὴν χάριν to χαρίσματα. This constr. must, however, be dropped at ἐν ἀπλότητι, which is manifestly to be rendered with a verb supplied : and (2) it reduces the four first mentioned gifts to a bare catalogue, and deprives the passage of its aim, which is to keep each member of the body in its true place and work without any member boasting against another. Tholuck quotes a passage of very similar construction from Epictet. Dissert. iii. 23. 5. He is speaking of reading and philosophizing from ostentation, and says that every thing which we do, must have

† here only t.
u ch. xi. 18 rect.
v = Luke iii.
18. Acts ii.
40 al.
w = 2 Cor. viii. v
4. 1 Tim. iv.
13. Heb. xii.
5. xiii. 22.
x ch. i. 11.
Eph. iv. 28. 1 Thess. ii. 8. Luke iii. 11 only. Job xxxi. 17. y 2 Cor. i. 12 (rec.). viii. 2. ix. 11, 13.
xi. 3. Eph. vi. 5. Col. iii. 23 only. P. 1 Chron. xxix. 17. z 1 Thess. v. 12. 1 Tim. iii. 4, 5, 12.
v. 17. Tit. iii. 8, 14 only. P. Prov. xxvi. 17. a = Jude 8. 2 Pet. i. 6. ver. 11. Exod. xii. 11.
b ch. xi. 31 rect.

Ruf.—aft *χαρ.*, add *του θεου* 93.—*υμιν* 44.—7. *ειτε ο διακωνων* 1. 37. 72^a. 109-21 al
lectt Bas Thdrst-ms.—for *ο διδασκων, διδασκαλειαν* A.—8. *ειτε* om D'EFG v it Ruf

its aim, its *αναφορά*;—*λοιπόν, ἡ μὲν τις ἴστι κοινὴ ἀναφορά, ἡ δ' ἰδία. πρῶτον, ἴσ' ὡς ἀνθρωπος. ἐν τούτῳ τί περιέχεται; . . . ἡ δ' ἰδία πρὸς τὸ ἐπιτήδευμα ἐκάστου καὶ τὴν προαίρεσιν ὁ κιθαρωδός, ὡς κιθαρωδός ὁ τέκτων, ὡς τέκτων ὁ φιλόσοφος, ὡς φιλόσοφος ὁ ῥήτωρ, ὡς ῥήτωρ.* See also the same constr. in 1 Pet. iv. 10.

—On *προφητεία*, the gift of the *προφήται*, see note, Acts xi. 27.

κατ. τ. ἀναλ. τ. πίστ. ("let him prophesy" according to the proportion (Thol. cites Justin Mart. Apol. ii. 50: "each will be punished πρὸς ἀναλογίαν ὣν ἔλαβε δυνάμειν παρὰ θεοῦ") of faith." But *what* faith? *Objective* ('fides quæ creditur'), or *subjective* ('fides quâ creditur')? the faith, or his faith? The comparison of *μέτρον πίστεως* above, and the whole context, determine it to be the latter: the measure of *his* faith: 'quisque se intra sortis suæ metas contineat, et revelationis suæ modum teneat, ne unus sibi omnia scire videatur.' To understand *ἀναλογία* *τ. π.* objectively, as 'the rule of faith,' as many R. Cath. expositors, and some Protest., e. g. Calvin, "fidei nomine significat prima religionis axiomata,"—seems to do violence to the context, which aims at showing that the measure of faith, itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their provinces, but humbly exercised within their own limits.

7. *διακονίαν*] any subordinate ministration in the Church. In Acts vi. 1 and 4, we have the word applied both to the lower ministration, that of alms and food, and to the higher, the *διακ. τοῦ λόγου*, which belonged to the Apostles. But here it seems to be used in a more restricted sense, from its position as distinct from prophecy, teaching, exhortation, &c. *ἐν τῇ διακ.*] Let him confine himself humbly and orderly to that kind of ministration to which God's providence has appointed him, as a profitable member of the body.

δ *διδάσκων*] The prophet spoke under immediate inspiration; the *διδάσκαλος* under inspiration working by

the secondary instruments of his will and reason and rhetorical powers. Paul himself seems ordinarily in his personal ministrations, to have used *διδασκαλία*. He is no where called a *prophet*, but appears as distinguished from them in several places: e. g. Acts xi. 27; xxi. 11, and apparently xiii. 1. Of course this does not affect the appearance of *prophecies*, commonly so called, in his writings. The inspired *διδάσκαλος* would speak, though not technically *προφητείας*, yet the mind of the Spirit in all things: not to mention that the Apostolic office was one in dignity and fullness of inspiration far surpassing any of the subordinate ones, and in fact including them all.

ἐν τῇ διδασκαλίᾳ] as before: he is to teach in the sphere, within the bounds, of the teaching allotted to him by God,—or for which God has given him the faculty.

8.] The *παράκαλῶν* was not necessarily distinct from the *προφητεῶν*,—see 1 Cor. xiv. 31.

δ *μεταδιδόντες* appears to be the *giver of the alms to the poor*,—either the deacon himself, or some distributor subordinate to the deacon. This however has been doubted, and not without reason: for a transition certainly seems to be made, by the omission of the *εἰς*, from *public* to *private* gifts. We cannot find any ecclesiastical meaning for *ἐλεῶν* (though indeed Calvin, al., understand by it "viduas et alios ministros qui curandis ægrotis, secundum veterem Ecclesiæ morem, præciebantur"),—and the very fact of the three preceding being all limited to their respective official spheres, whereas these three are connected with qualitative descriptions, speaks strongly for their being *private acts*, to be always performed in the *spirit* described. Add to all, that, as Vitrings remarks, *διαδιδόναι* is more properly to *distribute* (Acts iv. 35), *μεταδιδόναι* to *impart of one's own to another*. I would therefore render it: 'He that bestoweth.'

ἐν ἀπλότῳ] ordinarily, 'with simplicity.' But seeing that *ἀπλότης*, referred to alms-giving, bears another and an objective meaning, this hardly satisfies me, because *σπουδή* and *ἡλαρότης*

ἰλαρότητι. ⁹ ἡ ἀγάπη ^d ἀνυπόκριτος. ^a ἀποστρυγούντες τὸ ^c here only.
 πονηρὸν, ^f κολλώμενοι τῷ ἀγαθῷ. ¹⁰ τῷ ^e φιλαδελφία εἰς ^d Prov. xviii.
 ἀλλήλους ^h φιλόστοργοι· τῷ ⁱ τιμῇ ἀλλήλους ^k προηγού- ² Cor. vi. 6.
 μενοι· ¹¹ τῷ ^l σπουδῇ μὴ ¹ ὀκνηροί· τῷ ^m πνεύματι ⁿ ζέοντες· ¹ Tim. i. 6.
 τῷ κυρίῳ ^o δουλεύοντες· ¹² τῷ ἐλπίδι χιείροντες· τῷ θλίψει ² Tim. i. 6.
 15. Acts viii. 29. 2 Kings xx. 2. ^g 1 Thess. iv. 9. Heb. xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7 only t.
 h here only t. i = John iv. 44. Acts xxviii. 10. ch. ii. 7 al. k here only. Prov. xvii. 14 al.
 — 2 Macc. iv. 40. i = Matt. xxv. 26. (Phil. iii. 1 only.) Prov. vi. 6, 9. m = Acts xvii. 16 reff.
 n Acts xviii. 26 only. Job xxxiii. 19. o = ch. vii. 26 al. See notes. v. 12. James iii. 17 only t. Wisd. 7. 12. Luke xv.

Pelag-expr Sedul Bed (not Aug Ambrst).—9. aft αγαπ., ins εστω, φησιν, 77.—for αποστρυ., μειοῦντες FG.—το αγαθον 4. 114-16 lectt 7. 8. 13.—11. for κυριω, καιρω D¹ FG 5 (al?) d¹ g lat-mss mentd by Jer-Ruf-Bed Nyss, Cyp Ambrst-expr also Mill (not rec): τω κ. δουλ. om 71: txt ABD¹ EJ¹ mss nrlly (appy) gr-mss mentd by Jer-Ambrst-Ruf-Bed vss nrlly Clem Ath Bas Chr Thdrst Euthal Thl Oec al Jer Ruf Pelag Aug Primas Sedul

designate not so much the inward frame of mind, as the outward character of the superintendence and the compassion: as might be expected, when gifts to be exercised for mutual benefit are spoken of. In 2 Cor. viii. 2, ix. 11, 13, the word signifies 'liberality': so ἀπλῶς also, James i. 5. This meaning is not recognized by Wahl Lex., but defended by Tholuck, who connects it with the phrase found in Stobæus Eclog. Phys. i. p. 123, ἀπλῶς τὰς χεῖρας, 'to open the hands wide':—and I would thus render it here. ^δ προϊστάμενος] 'He that presides'—but over what? If over the Church exclusively, we come back to offices again: and it is hardly likely that the rulers of the Church, as such, would be introduced so low down in the list, or by so very general a term, as this. In 1 Tim. iii. 4, 5, 12, we have the verb used of *presiding over a man's own household*: and in its absolute usage here, I do not see why that also should not be included. Meyer would understand it of 'patronage of strangers' (ch. xvi. 2). Stuart in his Excursus on this place, appended to his Comm., takes up and defends the same view. But, not insisting on the general usage of the word being preferable where it occurs *absolutely*, will ἐν σπουδῇ apply to this meaning? Of course so far as σπουδῇ is applicable to every employment, it might, but more than this is required, where words are connected in so marked a manner as here. Giving προϊστάμενος the ordinary meaning, these words fit admirably: implying that he who is by God set over others, be they members of the Church or of his own household, must not allow himself to forget his responsibility, and take his duty indolently and easily, but must προϊστασθαι σπουδαίως, making it a serious matter of continual diligence. ^δ ἑλῶν] See above: 'He that sheweth mercy,' is the very best rendering: and I cannot conceive

that any officer of the Church is intended, but every private Christian who exercises compassion. It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spontaneous effusion of love, that cheerfulness is so peculiarly required, and so frequently wanting. And yet in such an act it is even of more consequence towards the effect,—consoling the compassionated,—than the act itself. κρείσσων λόγος ἢ δόσις, Sir. xviii. 16.

9—21.] Exhortations to various Christian principles and habits. 9.] Olsh., De Wette, al., would understand ἱερῶν,—not ἱστω,—the ellipsis of the Imperative being unusual. But I cannot see how this can be here. Clearly the three preceding clauses are hortative; as clearly, those which follow are so likewise. Why then depart from the prevalent character of the context, and make this descriptive? ἀποστρυ.] This very general exhortation is probably, as Bengel says, an explanation of ἀνυπόκριτος:—our love should arise from a genuine cleaving to that which is good, and aversion from evil: not from any by-ends.

10.] 'in brotherly love (dat. of the respect or regard in which), affectionate.' φιλόστ.] properly of love of near relations; agreeing therefore exactly with φιλαδελφία. προηγούμενοι] "invicem prævenientes," It. Vulg.:—μὴ μίνε φιλεῖσθαι παρ' ἑτέρου, ἀλλ' αὐτὸς ἐπιπηθεῖ τούτῳ καὶ κατάρχῃ, Chrys.: similarly Syr., Theophyl., Erasm., Luther:—or, = ἀλλήλους ἡγούμενοι ἐπερίχοντες ἑαυτῶν, Phil. ii. 3: so Origen, Theodoret, Grot.: or, as in ref. 2 Macc., 'setting an example to,' 'going before,' which however does not seem to apply here, unless we render τῇ τιμῇ, 'in yielding honour:' 'in giving honour, anticipating one another' (so Stuart). 11.] 'in zeal (not 'business,' as E. V., which seems

p = Matt. x. 22.
xxiv. 13 f.
2 Tim. ii. 12.
James v. 11.
2 Pet. ii. 20.
Dan. xii. 12.
q abs., Matt.
xxi. 13 f. Ps.
iv. 1 al.
r = Acts i. 14.
vi. 4 al.
Col. iv. 2.
Luke and
Paul only.
See Mark iii.
9. Num. xiii.
21.
s Acts xx. 34
reff.
t Acts ix. 32 reff.
u = Gal. vi. 6.
w = ch. ix. 30 reff.
x = Matt. v. 44 reff.
y = Matt. v. 11 al. f.
z Matt. v. 44.
2 Cor. xiii. 11.
James i. 9.
Psa. i. 4.
Prov. iii. 7.

ὑπομένοντες· τῇ^q προσευχῇ^r προσκαρτεροῦντες·¹³ ταῖς ABDE
χρεῖαις τῶν ἁγίων^u κοινωνοῦντες· τὴν^v φιλοξενίαν FGJK
διώκοντες.¹⁴ εὐλογεῖτε τοὺς^w διώκοντας ὑμᾶς·^x εὐ-
λογεῖτε, καὶ μὴ^y καταρᾶσθε.¹⁵ χαίρειν μετὰ χαιρόντων,
κλαίειν μετὰ κλαιόντων.¹⁶ τὸ αὐτὸ εἰς ἀλλήλους· φρο-
νοῦντες· μὴ^z τὰ^b ὑψηλὰ^a φρονοῦντες, ἀλλὰ τοῖς^c τα-
πεινοῖς^d συναπαγομένοι. μὴ^e γίνεσθε^f φρόνιμοι παρ’

Bed al.—13. for *χρεῖαις, μνείαις* D¹FG ms, mentd by Thdor-mops d¹ g lat-mss mentd by Ruf Chr, Hil Ambrst Opt Aug, al: txt ABD²EJ mss (appy) vs nrly lat-mss mentd by Ruf (but he says most have *memoriis*) Clem Chr, h l Thdrt Thdor-mops Dam Thl Oec Aug¹ Bed: Sedul and Pel speak of both readings.—14. *υμας* (ημας 48) om B 47. 67² Clem: *τους εχθρους ημων* Orig: *εὐλ. τ. διωκ. ὑμ.* om FG (i. e. as *Tisch*, they did not read *υμας*, and passed over from *διωκοντες* to *διωκοντας*): these words are aft *καταρασαι* in DE de: *εὐλογεῖτε* (2nd) om Ambr.—15. rec bef *κλαειν*, ins *και (supplementary)*, with AD³EJ &c Syr copt al Chr Thdrt al: om BD¹FG 47. 67⁶ v it syr arm goth Tert Aug Ambst Ruf Pel Sedul Bed.—16. *φρονουντες* to *φρονουντες* om clnt 12.—

to refer it to the affairs of this life, whereas it relates, as all these in vv. 11, 12, 13, to Christian duties *as such*: as ‘fergency of spirit,’ ‘acting as God’s servants,’ ‘re-joicing in hope,’ &c.) not remiss.’ ζῶν τῷ πν. is used of Apollos, in ref. The Holy Spirit lights this fire within: see Luke xiii. 49. Matt. iii. 11. τ. κυρίῳ δουλ.] The external authorities, as will be seen in the var. read., are strongly in favour of this reading. The balance of internal probability, though not easy at once to settle, is I am persuaded on the same side. The main objection to *κυρίῳ* has ever been, that thus the Ap. would be inserting here, among particular precepts, one of the most general and comprehensive character. So Hilary (in Wetst.) and al. But this will be removed, if we remember, *of what he is speaking*: and if I mistake not, the other reading has been defended partly owing to forgetfulness of this. The *present* subject is, the *character of our zeal for God*. In it we are not to be *δουλοί*, but fervent in spirit,—and that, as *servants of God*. A very similar reminiscence of this relation to God occurs Col. iii. 23, 24: οἱ δούλοι, πᾶν ὃ τι ἰδὼν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις· ἰδότες ὅτι ἀπὸ κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ κυρίῳ χριστῷ δουλεύετε. The command, τῷ καιρῷ δουλεύειν, would surely come in very inopportunistly in the midst of exhortations to the *zealous service of God*. At the same time, it is not easy to give an account of the origin of the reading. The *ἐξαγοραζόμενοι τὸν καιρὸν* of Eph. v. 16 may have led

to the filling up of the contracted *κυρίῳ* (κῶ) with this word: and the notion that *σκοπῶ* referred to *worldly business*, may have favoured the sense thus given. For examples of the phrase τῷ καιρῷ δουλεύειν and ‘tempori inservire,’ see Wetst. As to its applicability at all to Christians, De Wette well remarks, “The Christian may and should certainly *employ* (Eph. v. 16) τὸν καιρὸν (time and opportunity), but not *serve* it,” Athanas. (in Wetst.) ad Dracont. says, οὐ πρέπει τῷ καιρῷ δουλεύειν, ἀλλὰ κυρίῳ. 13.] The datives here are not parallel. τῇ ἐλπίδι is the *ground of the joy* in χαίροντες,—but τῇ θλίψει the *state in which* the ὑπομονή is found. 13.] The reading *μνείαις* is curious, as being a corruption introduced, hardly accidentally, in favour of the *honour of martyrs by commemoration*.

τ. φιλοξ. διώκ.] οὐκ εἶπεν, ἐργαζόμενοι, ἀλλὰ, διώκοντες, παιδεύων ἡμᾶς μὴ ἀναμίενιν τοὺς δεομένους, πότι πρὸς ἡμᾶς ἔλθουσιν, ἀλλ’ αὐτοὺς ἐπιτρίχειν κ. καταδύκειν. Chrys. Hom. xxii. 676 c.

14.] “The Sermon on the Mount must have been particularly well known; for among the few references in the N. T. Epistles to the direct words of Christ, there occur several to it: e. g. 1 Cor. vii. 10. James iv. 9; v. 12 (we may add iv. 3; i. 2. 22; ii. 5. 13; v. 2. 3. 10). 1 Pet. iii. 9. 14; iv. 14.” Tholuck. 15.] Inf. for imperative: see Phil. iii. 16; and Winer, § 45. 7.

16.] ‘Having (the participial constr. is resumed, as in ver. 9) the same spirit towards one another,’ i. e. actuated by a common and well-understood feeling of mutual allowance and kindness.

ἑαυτοῖς. ¹⁷ μηδενὶ κακὸν ἀντὶ κακοῦ ἡ ἀποδιδόντες· ἡ προ-
 ροούμενοι καλὰ ἡ ἐνώπιον πάντων ἀνθρώπων· ¹⁸ εἰ δυνα-
 τὸν, ἡ τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων ἡ εἰρηνεύοντες·
¹⁹ μὴ ἑαυτοὺς ἡ ἐκδικούντες, ἡ ἀγαπητοί, ἀλλὰ ἡ δότε
 ἡ τόπον τῇ ὀργῇ· γέγραπται γὰρ ὁ Ἐμοὶ ἡ ἐκδικήσεις, ἐγὼ
 ἡ ἀνταποδώσω, λέγει κύριος. ²⁰ εἰν οὖν ἡ πεινᾷ ὁ ἐχθρός
 σου, ἡ ψώμιζε αὐτόν· εἰν διψᾷ, ἡ πότιζε αὐτόν. τοῦτο

¹⁷ 1 Thes. v. 18 only. 18 only. 19 only. 20 only. 21 only. 22 only. 23 only. 24 only. 25 only. 26 only. 27 only. 28 only. 29 only. 30 only. 31 only. 32 only. 33 only. 34 only. 35 only. 36 only. 37 only. 38 only. 39 only. 40 only. 41 only. 42 only. 43 only. 44 only. 45 only. 46 only. 47 only. 48 only. 49 only. 50 only. 51 only. 52 only. 53 only. 54 only. 55 only. 56 only. 57 only. 58 only. 59 only. 60 only. 61 only. 62 only. 63 only. 64 only. 65 only. 66 only. 67 only. 68 only. 69 only. 70 only. 71 only. 72 only. 73 only. 74 only. 75 only. 76 only. 77 only. 78 only. 79 only. 80 only. 81 only. 82 only. 83 only. 84 only. 85 only. 86 only. 87 only. 88 only. 89 only. 90 only. 91 only. 92 only. 93 only. 94 only. 95 only. 96 only. 97 only. 98 only. 99 only. 100 only. 101 only. 102 only. 103 only. 104 only. 105 only. 106 only. 107 only. 108 only. 109 only. 110 only. 111 only. 112 only. 113 only. 114 only. 115 only. 116 only. 117 only. 118 only. 119 only. 120 only. 121 only. 122 only. 123 only. 124 only. 125 only. 126 only. 127 only. 128 only. 129 only. 130 only. 131 only. 132 only. 133 only. 134 only. 135 only. 136 only. 137 only. 138 only. 139 only. 140 only. 141 only. 142 only. 143 only. 144 only. 145 only. 146 only. 147 only. 148 only. 149 only. 150 only. 151 only. 152 only. 153 only. 154 only. 155 only. 156 only. 157 only. 158 only. 159 only. 160 only. 161 only. 162 only. 163 only. 164 only. 165 only. 166 only. 167 only. 168 only. 169 only. 170 only. 171 only. 172 only. 173 only. 174 only. 175 only. 176 only. 177 only. 178 only. 179 only. 180 only. 181 only. 182 only. 183 only. 184 only. 185 only. 186 only. 187 only. 188 only. 189 only. 190 only. 191 only. 192 only. 193 only. 194 only. 195 only. 196 only. 197 only. 198 only. 199 only. 200 only. 201 only. 202 only. 203 only. 204 only. 205 only. 206 only. 207 only. 208 only. 209 only. 210 only. 211 only. 212 only. 213 only. 214 only. 215 only. 216 only. 217 only. 218 only. 219 only. 220 only. 221 only. 222 only. 223 only. 224 only. 225 only. 226 only. 227 only. 228 only. 229 only. 230 only. 231 only. 232 only. 233 only. 234 only. 235 only. 236 only. 237 only. 238 only. 239 only. 240 only. 241 only. 242 only. 243 only. 244 only. 245 only. 246 only. 247 only. 248 only. 249 only. 250 only. 251 only. 252 only. 253 only. 254 only. 255 only. 256 only. 257 only. 258 only. 259 only. 260 only. 261 only. 262 only. 263 only. 264 only. 265 only. 266 only. 267 only. 268 only. 269 only. 270 only. 271 only. 272 only. 273 only. 274 only. 275 only. 276 only. 277 only. 278 only. 279 only. 280 only. 281 only. 282 only. 283 only. 284 only. 285 only. 286 only. 287 only. 288 only. 289 only. 290 only. 291 only. 292 only. 293 only. 294 only. 295 only. 296 only. 297 only. 298 only. 299 only. 300 only. 301 only. 302 only. 303 only. 304 only. 305 only. 306 only. 307 only. 308 only. 309 only. 310 only. 311 only. 312 only. 313 only. 314 only. 315 only. 316 only. 317 only. 318 only. 319 only. 320 only. 321 only. 322 only. 323 only. 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424 only. 425 only. 426 only. 427 only. 428 only. 429 only. 430 only. 431 only. 432 only. 433 only. 434 only. 435 only. 436 only. 437 only. 438 only. 439 only. 440 only. 441 only. 442 only. 443 only. 444 only. 445 only. 446 only. 447 only. 448 only. 449 only. 450 only. 451 only. 452 only. 453 only. 454 only. 455 only. 456 only. 457 only. 458 only. 459 only. 460 only. 461 only. 462 only. 463 only. 464 only. 465 only. 466 only. 467 only. 468 only. 469 only. 470 only. 471 only. 472 only. 473 only. 474 only. 475 only. 476 only. 477 only. 478 only. 479 only. 480 only. 481 only. 482 only. 483 only. 484 only. 485 only. 486 only. 487 only. 488 only. 489 only. 490 only. 491 only. 492 only. 493 only. 494 only. 495 only. 496 only. 497 only. 498 only. 499 only. 500 only. 501 only. 502 only. 503 only. 504 only. 505 only. 506 only. 507 only. 508 only. 509 only. 510 only. 511 only. 512 only. 513 only. 514 only. 515 only. 516 only. 517 only. 518 only. 519 only. 520 only. 521 only. 522 only. 523 only. 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724 only. 725 only. 726 only. 727 only. 728 only. 729 only. 730 only. 731 only. 732 only. 733 only. 734 only. 735 only. 736 only. 737 only. 738 only. 739 only. 740 only. 741 only. 742 only. 743 only. 744 only. 745 only. 746 only. 747 only. 748 only. 749 only. 750 only. 751 only. 752 only. 753 only. 754 only. 755 only. 756 only. 757 only. 758 only. 759 only. 760 only. 761 only. 762 only. 763 only. 764 only. 765 only. 766 only. 767 only. 768 only. 769 only. 770 only. 771 only. 772 only. 773 only. 774 only. 775 only. 776 only. 777 only. 778 only. 779 only. 780 only. 781 only. 782 only. 783 only. 784 only. 785 only. 786 only. 787 only. 788 only. 789 only. 790 only. 791 only. 792 only. 793 only. 794 only. 795 only. 796 only. 797 only. 798 only. 799 only. 800 only. 801 only. 802 only. 803 only. 804 only. 805 only. 806 only. 807 only. 808 only. 809 only. 810 only. 811 only. 812 only. 813 only. 814 only. 815 only. 816 only. 817 only. 818 only. 819 only. 820 only. 821 only. 822 only. 823 only. 824 only. 825 only. 826 only. 827 only. 828 only. 829 only. 830 only. 831 only. 832 only. 833 only. 834 only. 835 only. 836 only. 837 only. 838 only. 839 only. 840 only. 841 only. 842 only. 843 only. 844 only. 845 only. 846 only. 847 only. 848 only. 849 only. 850 only. 851 only. 852 only. 853 only. 854 only. 855 only. 856 only. 857 only. 858 only. 859 only. 860 only. 861 only. 862 only. 863 only. 864 only. 865 only. 866 only. 867 only. 868 only. 869 only. 870 only. 871 only. 872 only. 873 only. 874 only. 875 only. 876 only. 877 only. 878 only. 879 only. 880 only. 881 only. 882 only. 883 only. 884 only. 885 only. 886 only. 887 only. 888 only. 889 only. 890 only. 891 only. 892 only. 893 only. 894 only. 895 only. 896 only. 897 only. 898 only. 899 only. 900 only. 901 only. 902 only. 903 only. 904 only. 905 only. 906 only. 907 only. 908 only. 909 only. 910 only. 911 only. 912 only. 913 only. 914 only. 915 only. 916 only. 917 only. 918 only. 919 only. 920 only. 921 only. 922 only. 923 only. 924 only. 925 only. 926 only. 927 only. 928 only. 929 only. 930 only. 931 only. 932 only. 933 only. 934 only. 935 only. 936 only. 937 only. 938 only. 939 only. 940 only. 941 only. 942 only. 943 only. 944 only. 945 only. 946 only. 947 only. 948 only. 949 only. 950 only. 951 only. 952 only. 953 only. 954 only. 955 only. 956 only. 957 only. 958 only. 959 only. 960 only. 961 only. 962 only. 963 only. 964 only. 965 only. 966 only. 967 only. 968 only. 969 only. 970 only. 971 only. 972 only. 973 only. 974 only. 975 only. 976 only. 977 only. 978 only. 979 only. 980 only. 981 only. 982 only. 983 only. 984 only. 985 only. 986 only. 987 only. 988 only. 989 only. 990 only. 991 only. 992 only. 993 only. 994 only. 995 only. 996 only. 997 only. 998 only. 999 only. 1000 only.

17. ἀποδόντες 238.—aft καλα, ins ἐνώπιον του θεου και Α? (A¹ uncert, but om appy): ου μονον ἐνωπ. τ. θ. αλλα και FG g v arm (not ed-venet) Lucif all: Polycarp alludg: προνοουμ. αει του καλου ἐνωπ. θεου κ. ἀνθρ.—for παντων, των Α² D¹ FG 19. 47. 55 harl tol guelph it Lucif al: txt (A?) BD² EJ all vas Chr (aft ἀνθρ. in ed Montf: before in Mtt's mss) Thdrt (om ἀνθρ.) Dam Thl Oec Ambrst Sedul Bed al: om 44-6. 80 al (Polycarp).—ἀνθρωπων το ανθρωπων om 48.—19. aft οργη add θεου goth (see note).—aft ἐκδικησεις add ινα αποδω goth: και g guelph syr¹ arm Tert Cyp Hil Ruf al.—ανταποδω FG: retribuio goth.—20. αλλα εαν (omg ουν) XAB 5. 37. 57. 67². 73 all v d¹ Bas Dam Ruf Bed: εαν (only) D¹ FG 35. 80. 106-8 al e g guelph goth Cyp al: εαν γαρ vas Did Aug &c: txt D² EJ most mss syr ar-pol and Chr Thdrt Thl Oec.—αυτον το αυτον om (109? Scholz) 178 Sedul: και εαν διψηση ποτιζει αυτ. (109? Scholz): εαν

μη τὰ ἐφ.] It is a question, whether τοῖς ταπεινοῖς is neuter or masc. Certainly not necessarily neuter, as De W.: the Ap.'s antitheses do not require such minute correspondence as this. The sense then must decide. In τὰ ὑψηλά φρονούντες, the ὑψηλά are necessarily subjective, the lofty thoughts of the men. But in τοῖς ταπεινοῖς συναπαγόμενοι the adj. is necessarily objective; some outward objects, with which the persons exhorted are συναπάγεται. And those outward objects are defined if I mistake not by the τὸ αὐτὸ εἰς ἀλλήλους φρονούντες. This spirit towards one another is not to be a spirit of haughtiness, but one of community and sympathy, 'condescending to men of low estate,' as E. V. admirably renders it. For συναπ., see reff. and comp. Zosimus, Hist. v. 6, cited by Tholuck, καὶ αὐτὴ ἡ Σάρτη συναπῆγε τοῦ κοινῆ τῆς Ἑλλάδος ἀλώσει.—The insertion of the seemingly incongruous μὴ γιν. . . ἑαυτοῖς is sufficiently accounted for by reference to ch. xi. 25, where he had stated this frame of mind as one to be avoided by those whose very place in God's church was owing to His free mercy. Being uplifted one against another would be a sign of this fault being present and operative.

17.] The constr. is resumed. The Ap. now proceeds to exhort respecting conduct to those without. προνοουμ. καλὰ . . .] from Prov. iii. 4, which has ἐνώπιον κυρίου και ἀνθρώπων.

18.] The εἰ δυνατόν, as well remarked by Thol. and De Wette, is objective only—not

'if you can,' but 'if it be possible'—if others will allow it. And this is further defined by τὸ ἐξ ὑμῶν; all your part is to be peace: whether you actually live peaceably or not, will depend then solely on how others behave towards you. 19.] So Matt. v. 39, 40.

ἀγαπητοῖς] 'The more difficult this duty, the more affectionately does the Ap. address his readers, with this word.' Thol. δότε τόπον] 'allow space,' i. e. 'interpose delay,' 'to anger.' So Livy, viii. 32, "Legati circumstantes sellam orabant, ut rem in posterum diem differret, et ira sua spatium, et consilio tempus, daret." So that we must not understand τῇ ὀργῇ, 'your anger,' nor 'God's anger,' but 'anger,' generally;—'give wrath room': 'proceed not to execute it hastily, but leave it for its legitimate time, when He whose it is to avenge, will execute it: make not the wrath your own, but leave it for God.' So in the main, but mostly understanding τ. ὁρ. τοῦ θεοῦ, Chrys., Aug., Theodoret, and the great body of Comm.—Some Fathers interpret it, 'yield to the anger (of your adversary)'; but this meaning for δότε τόπον is hardly borne out.—The citation varies from the LXX, which has ἐν ἡμέρᾳ ἐκδικήσεως ανταποδώσω;—and is nearer the Heb.,—עֲנִי עֲנִי ה', "mine is revenge and requital." It is very remarkable, that in Heb. x. 30 the citation is made in the same words. 20.] The οὖν implies 'quod cum ita sit';—carries on the sentence with the assumption of the last thing stated. This has not been understood, and

v here only. Lc. Ps. xviii. 8, 12. w 2 Tim. iii. 6 only. l. c. x ch. ii. 9 ref. y = Matt. xii. 27, 28. Mark xiv. 1 al. z Acts ii. 48. 1st. 23. ch. ii. 9. Gen. xviii. 14. a = 1 Cor. xv. 24. Eph. iii. 10. vi. 12. Tit. iii. 1. b Phil. ii. 8. (11. 8.) iv. 7. — 1 Pet. ii. 18 only. Exod. xxvi. 18. c ch. viii. 7 al. Dan. vi. 13. d Acts xiii. 48. xv. 3. e Acts xviii. 6 ref.

γὰρ ποιῶν ἄνθρακας πυρὸς ὧσπερ εἰς τὴν κεφαλὴν αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἔν τῳ ἀγαθῷ τὸ κακόν.

XIII. 1 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι εἰσιν. 2 ὥστε ὁ ἄντι-

de 46. 63. 116-77 al lectt 13. 14 arm goth.—πυρὸς om 219¹.—εἰσὺ πυρὸς 57. 68: *rastr* *verres* (as if *sarwases*: *Græb* from *Knittel*) goth.—της κεφαλῆς B.—21. μὴ νικῶ A. απο FG.—for ἐν τῳ αγ., a *bono* goth.

CHAP. XIII. 1. for *πᾶσα ψυχὴ . . . υποτασσέσθω, πασαις . . . υποτασσέσθω* D¹FG d¹ g harl Iren Ambrst al: txt (MSS) v e Orig Chr Thdr Thl al Aug Did Jer Ruf Pelag Bed al: *πᾶσα ψ. υπο ταις εξουσαις ουσαι υποτασσέσθω* arm: *υπερεχουσας* om æth.—*εἰσιν εξουσαι* lect 12.—for απο, υπο ABD²E²J all Bas Isid Chr Thdr ms Thl-comm Oec-comm: txt D¹E¹FG all Orig Thdr Dam Thl-Oec-text.—rec aft ουσαι ins εξουσαι, with D²EJ later mss nrly syrr al Chr Thdr Thl Oec: om ABD²FG 67² al lect 12 v it copt æth arm goth Orig Iren, Did Ambrst Aug al.—for υπο, απο lect 12.—rec bef θεου ins rou (*corrpn*, but *unnecessary after a preposn*), with B (e sil) J most mss Orig Thdr Chr (Mt's ms.): om ADEFG 5. 37. 46. 77. 91-3. 109-78-79. 238 al lectt 12. 13 al

hence the alteration or omission of οὐν in the MSS.—*What is meant by ἄνθρακας πυρὸς ὧσπερ εἰς τὴν κεφαλὴν αὐτοῦ*? The expression ἄνθρ. πυρ. occurs repeatedly in Ps. xviii., of the *Divine punitive judgments*. Can those be meant here? Clearly not, in their bare literal sense. For however true it may be that ingratitude will add to the enemy's list of crimes, and so subject him more to God's punitive judgment, it is impossible that to bring this about should be set as a precept, or a desirable thing among Christians. Again, can the expression be meant of the *glow and burn of shame* which would accompany, even in case of a profane person, the receiving of benefits from an enemy? This may be meant; but is not probable, as not sufficing for the majesty of the subject. Merely to *make an enemy ashamed of himself*, can hardly be upheld as a motive for action. I understand the words, '*For in this doing, you will be taking the most effectual vengeance*;' as effectual as if you heaped coals of fire on his head.

21.] If you suffered yourselves to be provoked to revenge, you would be yielding to the enemy,—overcome by that which is evil: do not thus,—but in this, and in all things, *'overcome the evil (in others) by your good.'*

CHAP. XIII. 1—7.] *The duty of cheerful obedience to the powers of the state.* It has been well observed (Calv., Thol., De Wette. See Neander, Pflanzung u. Leitung, &c. 4th ed. p. 460 ff.) that *some special reason* must have given occasion to these exhortations. We can hardly attribute it to the seditious spirit of the *Jews at Rome*,

as their influence in the Christian Church there would not be great; indeed from Acts xxviii. the two seem to have been remarkably distinct. But disobedience to the civil authorities may have arisen from mistaken views among the Christians themselves as to the nature of Christ's kingdom and its relation to existing powers of this world. And such mistakes would naturally be rife there, where the fountain of earthly power was situated: and there also best and most effectually met by these precepts coming from Apostolic authority. The way for them is prepared by ver. 17 ff. of the foregoing chapter. 1 Pet. ii. 12 ff. is parallel: compare notes there.

1.] ὑποτασσέσθω, see 1 Cor. xvi. 16, is reflective, '*subject himself*,' i. e. '*be subject of his own free will and accord.*'—'*For there is no power (in heaven or earth—no power at all) except from God; and (so δέ, 2 Cor. vi. 15, 16. It introduces a second clause as if μὴν had stood in the first) those that are (the existing powers which we see about us), are ordained by God.*' We may observe that the Ap. here pays no regard to the question of the duty of Christians in revolutionary movements. His precepts regard an *established power*, be it what it may. *It*, in all matters lawful, *we are bound to obey.* But even the parental power does not extend to things unlawful. If the civil power command us to violate the law of God, we must obey God before man. If it command us to disobey the common laws of humanity, or the sacred institutions of our country, our obedience is due to the higher and more general law,

τασσόμενος τῇ ἑξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀν-
 ἔστηκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήφονται.
 οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ,
 ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἑξουσίαν;
 τὸ ἀγαθὸν ποιεῖ, καὶ ἐξέεις ἔπαινον ἐξ αὐτῆς· θεοῦ
 γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν
 ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ θεοῦ
 γὰρ διάκονός ἐστιν, ἐκδικος εἰς ὀργὴν τῷ τὸ κακὸν
 πράσσοντι. διὸ ἀνάγκη ὑποτάσσεσθαι οὐ μόνον διὰ
 τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. διὰ τοῦτο γὰρ
 καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς

ii. 18 only. Prov. xxviii. 25. q Matt. xxvi. 52 al. r Matt. xii. 8. John xix. 5. 1 Cor. xv. 49
 (bis). James ii. 8 only. Prov. xvi. 25. a 1 Thess. iv. 6 only f. Sir. xxx. 6. t 1 Thess. v. 9.
 tt = Heb. ix. 16, 26. u ch. ii. 15 reff. διὰ συν., 1 Pet. ii. 19. v Luke xx. 22, xliii. 9 only.
 Judg. i. 28. w = Matt. xvii. 24. x ch. xv. 6. Phil. ii. 26. Heb. i. 7. viii. 2 only. Josh. i. 1
 (alex.). 8 Kings x. 6.

Chr Dam Thl Oec.—2. αντισταμενος 238.—3. rec των αγαθων εργων α. των κακων
 (corrpt to plur to suit the sense), with D³ E J &c syrr al Chr Thdr̄t Thl Oec Ambrst-ed:
 tttABD¹ FG 6. 67² v it copt goth Clem Dam Iren Cyp̄r Tert Aug Ruf Pacian Sedul Bed
 al.—δε om 5.—τῇ ἐξουσία 238.—ποιεῖς 93.—4. σοι om FG 61. 116 (al²) Ambrst (appy)
 (not Iren Tert all).—εις αγαθον B.—την μαχ. του θιου 4.—γαρ om lect 8.—εκδικος
 om 178.—εις οργην om D¹ FG 177 d¹ g: bef εκδικος D³ E 1. 3. 4. 17. 39. 46. 80-7. 108-
 9-13¹-16 al lectt 8. 13 d² ar-pol slav Chr Thdr̄t.—5. for αναγκ. υποτασσεσθαι, υπο-
 τασσεσθε DEFG (al²) it goth Iren Sedul, al: -γκρ lectt 7. 8 (necessitate or -lati v Aug

rather than to the lower and particular. These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs: they are all only subordinate portions of the great duty of obedience to law. To obtain, by lawful means, the removal or alteration of an unjust or unreasonable law, is another part of this duty: for all powers among men must be in accord with the highest power, the moral sense. But even where law is hard and unreasonable, not disobedience, but legitimate protest, is the duty of the Christian. 2.] ἀντιστασ., see above on ὑποτασσ. ἑαυτοῖς κρίμα λ.] 'shall receive for themselves (the dat. incommodi) condemnation,' viz. punishment from God, through His minister, the civil power. 3.] And the tendency of these powers is salutary: to encourage good works, and discourage evil. It is not necessary to set a note of interrogation after ἐξουσίαν: the clause may be treated as hypothetical,—see 1 Cor. vii. 18. Tholuck observes, that this ver. is a token that the Ap. wrote the Ep. before the commencement of the Neronian persecution. Had this been otherwise, the principle stated by him would have been the same: but he could hardly have passed so apparent an exception to it without remark. 4.] τὴν μάχαιραν, perhaps in allusion to the dagger worn by the Cæsars, which was re-

garded as a symbol of the power of life and death: so Tacitus, Hist. iii. 68, of Vitellius, "adscienti Consuli exsolutum a latere pugionem, velut jus necis vitæque civium, reddebat." Dio Cassius also, xlii. 27, mentions the wearing of τὸ ξίφος on all occasions by Antony, as a sign that he τὴν μοναρχίαν ἐνδείκνυτο. In ancient and modern times, the sword has been carried before sovereigns. It betokens the power of capital punishment: and the reference to it here is among the many testimonies borne by Scripture against the attempt to abolish the infliction of the penalty of death for crime in Christian states. εἰς ὀργὴν seems to be inserted for the sake of parallelism with εἰς ἀγαθόν above: it betokens the character of the ἐκδικήσεις,—that it issues in wrath. The ὀργή is referred to in τὴν ὀργὴν, ver. 5. 5.] διὰ, because of the divine appointment and mission of the civil officer. ἀνάγκη—'it follows that we must subject ourselves,'—there is a moral necessity for subjection:—one not only of terror but of conscience: comp. διὰ τὸν κύριον, 1 Pet. ii. 13. 6.] διὰ τοῦτο . . . καὶ is parallel with διὰ, ver. 5,—giving another result of the divine appointment of the civil power;—not dependent on ver. 5. τελεῖτε is indicative, not imperative: the command follows ver. 7.—'For they (the ἄρχοντες) are ministers of God, attending upon this very duty,'

rather than to the lower and particular. These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs: they are all only subordinate portions of the great duty of obedience to law. To obtain, by lawful means, the removal or alteration of an unjust or unreasonable law, is another part of this duty: for all powers among men must be in accord with the highest power, the moral sense. But even where law is hard and unreasonable, not disobedience, but legitimate protest, is the duty of the Christian. 2.] ἀντιστασ., see above on ὑποτασσ. ἑαυτοῖς κρίμα λ.] 'shall receive for themselves (the dat. incommodi) condemnation,' viz. punishment from God, through His minister, the civil power. 3.] And the tendency of these powers is salutary: to encourage good works, and discourage evil. It is not necessary to set a note of interrogation after ἐξουσίαν: the clause may be treated as hypothetical,—see 1 Cor. vii. 18. Tholuck observes, that this ver. is a token that the Ap. wrote the Ep. before the commencement of the Neronian persecution. Had this been otherwise, the principle stated by him would have been the same: but he could hardly have passed so apparent an exception to it without remark. 4.] τὴν μάχαιραν, perhaps in allusion to the dagger worn by the Cæsars, which was re-

y ch. xli. 12
 ref.
 z ch. xli. 17
 ref.
 a Matt. xviii.
 32.
 1 Cor.
 vii. 8 only t.
 as ellips., Phil.
 iii. 18 ref.
 Winer, § 66.
 8. b.
 b = Matt. xvii.
 28. 1 Mac.
 2. 81.
 c ch. ii. 1 ref.
 d = ch. viii.
 4 al.
 e Exod. xx.
 12, &c.
 ee ch. viii. 80.
 1 Tim. i. 10.
 1 Eph. i. 10.
 only t.
 g Gal. v. 14.
 See Mark ix.
 23 ref.
 ch. ii. 10 al.

αὐτὸ τοῦτο ὁ προσκαρτεροῦντες. 7^a ἀπόδοτε πᾶσιν τὰς ABDE
 ὁφειλάς, τῷ^{aa} τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ FGJK
 τέλος, τῷ τὸν φόρον τὸν φόρον, τῷ τὴν τιμὴν τὴν
 τιμὴν. 8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους
 ἀγαπᾶν. ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον^d πεπλήρωκεν.
 9 τὸ γὰρ οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ
 ἐπιθυμήσεις, καὶ^{ee} εἰ τις^{ee} ἑτέρα ἐντολὴ, ἐν τῷ λόγῳ
 τοῦτῳ ἵ ἀνακεφαλαιοῦται, ἐν⁸ τῷ ἡ ἀγαπήσειςⁱ τὸν πλησίον
 σου ὡς σεαυτὸν. 10 ἡ ἀγάπηⁱ τῷ πλησίον κακὸν οὐκ
 ἐργάζεται. 1¹ πλήρωμα οὖν νόμου ἡ ἀγάπη. 11^m καὶ τοῦτο C οὖν
 νόμον--
 ABCD
 EFG
 JK
 h Levit. xix. 18. 1 Matt. v. 48 al. fr. ch. xv. 2. k = Matt. vii. 38. xxvi. 10.
 i = here only. m 1 Cor. vi. 8, 9.

Ambrst-mss Bed, and υποτασσεσθε).—και om FG.—7. rec aft αποδ. ins οὖν (in *for connexion with the preceding*), with D²EFGJ &c vsa Chr Thl Oec Ambrst al: τοῖνυν Thdr: om¹ABD¹ 67² am demid tol copt sah (Orig₂) Dam Cypr Aug Ruf Cassiod.—at end, add και δοτε την δοξαν τω την δοξαν sah.—8. οφειλοντες 4: nil proderit vobis nisi (οφειλται) eth.—rec αγαπ. αλλ. (corrⁿ of order to agree with next clause?), with (E?)J &c syr al Thl Oec: txt ABD(E?)FG 5. 73. 80. 124-77-78-79 all v it Syr arm vsa Orig Cyr Chr Thdr Dam Cypr al.—for ἕτερον, πλησιον v Syr sah Orig Epiph Ambr.—9. for το γαρ, γεγραπται γαρ FGg Ambr: εν τω λεγειν sah.—ου μοιχ. om ar-erp sah: ins aft φονευς., Syr Clem Orig Dial Ruf-comm.—ου φον. om 5.—rec aft κλεψεις, add ου ψευδομαρτυρησεις (corrⁿ to the decalogue), with mas copt al Chr Oec Ruf (var transp al): txt ABDEFGJ 17. 39. 46-7-8. 72-6. 89. 109-15-16-21-24-77-78. 219 all lectt 8. 12. 13 v-mss it tol Syr sah Clem, Orig, al gr-lat-ff: ουκ επιθ. om 54 Clem, Orig, Chr.—εστιν εντολη 17. 93.—rec tout. τω λογ., with AJ &c: txt BDEFG 45 al copt syr Orig.—εν τω om BFG v it lat-ff: ins (MSS) Clem Orig Chr Thdr al: εν om Clem, Orig.—rec εαυτ. with FGJ &c Clem Chr Thl Oec: txt ABDE 5. 44-8. 91²-3. 113 al lect 12 sah Orig, Clem (in Wetst) Dial Thdr Dam.—10. η αγ. to εργαζ. om A.—του πλησ. v g (as a var readg) goth Cyr Ruf al.—ου κατεργαζ. D¹ 17. 72-3. 213-38 (ουκ κατ. 89) al.—for οὖν, δε D²FG it Aug-oft (txt Aug₁): γαρ 115 (al?): quia Syr: om 93 lect 12 æth Oros al.—11. τουτον 66-marg 74,

viz. λειτουργεῖν,—hardly (as Koppe, Olsh., Meyer) φόρους τελεῖν, for in ver. 7 the Ap. has evidently in view the whole official character of these λειτουργοί. Reiche, al., construe, “For those who wait upon this very thing are ministers of God,” which would require οἱ εἰς αὐτ. τ. προσκ.:—Koppe, ‘For λειτουργοί are of God;’—but this again would require οἱ γὰρ λειτουργοί.—Tertulian remarks, Apolog. xlii., that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes. 7.] Before the accusatives supply αἰτροῦντι, as the correlative of ἀπόδοτε. φόρος is ‘tax,’ or ‘tribute,’—direct payment for state purposes: τέλος, ‘custom,’ ‘toll,’ ‘eccitigal. φόβος, to those set over us and having power: τιμή, to those, but likewise to all on whom the state has conferred distinction. 8—10.] Exhortation to universal love of others. 8.] ὀφείλεται is not indic. (as Koppe, Reiche, al.), which would require οὐδενὶ οὐδὲν,—and would be inconsistent with the ὀφείλαι just mentioned,—but imperative: ‘Pay all other

debts: be indebted in the matter of love alone.’ This debt increases the more, the more it is paid: because the practice of love makes the principle of love deeper and more active. Tholuck cites Aug. Ep. 62. ad Coelest.: “Reddittur enim (caritas), cum impenditur, debetur autem etiam si reddita fuerit, quia nullum erat tempus quando impendenda jam non sit, nec cum reddittur amittitur, sed potius reddendo multiplicatur.” πεπλήρωκεν, ‘hath (in the act) fulfilled:’ comp. the perfects, John iii. 18. ch. xiv. 23. νόμον is not the Christian law, but the Mosaic law of the decalogue. “This recommendation of Love has, as also the similar one Gal. v. 23, κατὰ τῶν τοιοῦτων οὐκ ἐστὶ νόμος,—an apologetic reference to the upholders of the law, and depends on this evident axiom,—‘He who practises Love, the higher duty, has, even before he does this, fulfilled the law, the lower.’” De Wette. 9.] ἀνακεφαλ., ‘brought under one head,’—‘united in the one principle from which all flow.’ 10.] All the commandments of the law above cited are negative: the formal fulfil-

εἰδότες τὸν καιρὸν, ὅτι ὥρα ὅδε ἡμᾶς ἐξ ὕπνου
 ἔγερθῆναι νῦν γὰρ ἑγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε
 ἐπιστεύσαμεν. ¹² ἡ νῦν ἡ πρόκοψεν, ἡ δὲ ἡμέρα ἡγγικεν
 ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα

q comp. here only. — Matt. xxiv. 32 al.
 s Luke ii. 52. Gal. i. 14. 2 Tim. ii. 16. iii. 9, 13 only. See Sir. ii. 17.
 u Acts vii. 58 reff. — Col. iii. 8. v See John vi. 28, 29. viii. 30, 41. Gal. v. 19. 1 Thess. i. 3 al.
 r — Acts xix. 2. 1 Cor. iii. 6. xv. 2. Eph. i. 18.
 t — Matt. iii. 2 al.
 v. 6.)

and aft *εἰδότες*, sah.—*ιδοντες* A¹FG².—*οτι ουν* sah.—*rec ημας ηδη* (*corr* for *euphony*), with FGJ mss (nrly) g goth al Clem Chr Thdrt Thl Oec: txt (*υμας* AC 37. 76 Clem: om syr, Ruf) ABCDE 37 v d e al Dam lat-f.—*εγερθηναι νυν* C².—*γαρ* om 48¹. 62-5. 72. 109. 118 al: *autem* g.—*επιστευσαμεν αυτο* sah.—12. *δε* om sah.—for *αποθωμ*, *αποβαλωμεθα* DEFG.—*rec kai ενδυς*. (*corr*, no *contrast seeming to be implied*), with C²D²FGJ &c vss Chr Thdrt al lat-f: txt ABCD¹E copt sah goth Clem Dam.—for *οπλα*,

ment of them is therefore attained, by *working no ill* to one's neighbour. What *greater things* Love works, he does not now say: it *fulfils the law*, by *abstaining from that which the law forbids*.

11—14.] *Enforcement of the foregoing, and occasion taken for fresh exhortations, by the consideration that THE DAY OF THE LORD IS AT HAND.* 11.] *καὶ τοῦτο*,

'and this,' i. e. 'and let us do this,' viz., live in no debt but that of love (see reff.), for other reasons, and especially for this following one. ὥρα ἡδε ἔγερθῆναι]

"The Inf. Aor. here, as after verbs of willing, ordering, &c., betokens the completion of the act in question. See Winer, § 45, 8." De Wette.—*ὑπνος* here = the state of worldly carelessness and indifference to sin, which allows and practises the *ἔργα τοῦ σκότους*. The imagery seems to be taken originally from our Lord's discourse concerning His coming: see Matt. xxiv. 42. Mark xiii. 33, and Luke xxi. 28—36, where several points of similarity to our vv. 11—14 occur. ἑγγύτ. ἡμ. ἡ σωτ., ἡ ὅτε ἐπιστ.] *σωτηρία*, as ἀπολύτρωσις

Luke xxi. 28, and ch. viii. 23, of the *accomplishment of our salvation*. ἡμῶν may be taken with ἑγγύτερον, 'nearer to us,' see ch. x. 8. But ἡγγίζει ἡ ἀπολύτρωσις ἡμῶν, Luke xxi. 28, seems to favour the usual connexion with *σωτηρία*. ἐπιστ.] 'we first believed,'—see reff.—Without denying the legitimacy of an individual application of this truth, and the importance of its consideration for all Christians of all ages, a fair exegesis of this passage can hardly fail to recognize the fact, that the Ap. here as well as elsewhere (1 Thess. iv. 17. 1 Cor. xv. 51), speaks of the coming of the Lord as *rapidly approaching*. Prof. Stuart, Comm. p. 521, is shocked at the idea, as being inconsistent with the inspiration of his writings. How this can be, I am at a loss to imagine. "OF THAT DAY

AND HOUR KNOWETH NO MAN, NO NOT THE ANGELS IN HEAVEN, NOR THE SON: BUT THE FATHER ONLY." Mark xiii. 32.

—And to reason, as Stuart does, that because Paul corrects in the Thessalonians the mistake of imagining it to be *immediately at hand* (or even *actually come* [?], see note on ἐνίστηκεν there), therefore he did not himself expect it soon, is surely quite beside the purpose. The fact, that the nearness or distance of that day was *unknown to the Apostles*, in no way affects the prophetic announcements of God's Spirit by them, concerning its preceding and accompanying circumstances. The 'day and hour' formed no part of their inspiration;—the *details of the event, did*. And this distinction has singularly and providentially turned out to the edification of all subsequent ages. While the prophetic declarations of the events of that time remain to instruct us, the *eager expectation* of the time, which *they expressed in their day*, has also remained, a token of the true frame of mind in which each succeeding age (and each succeeding age a *fortiori*) should contemplate the ever-approaching coming of the Lord. On the *certainty of the event*, our faith is grounded: by the *uncertainty of the time* our hope is stimulated, and our watchfulness aroused.

12.] ἡ νύξ, the *lifetime of the world*,—the *power of darkness*, Eph. vi. 12: ἡ ἡμέρα, the *day of the resurrection*, 1 Thess. v. 4, 5. Rev. xxi. 25: of which resurrection we are *already partakers*, and are to *walk as such*, Col. iii. 1—4. 1 Thess. v. 5—8. 'Therefore,—let us lay aside (as it were a clothing) the *works of darkness* (see Eph. v. 11—14, where a similar strain of exhortation occurs), and put on (δὲ corresponding to an understood μὲν) the *armour of light*' (described Eph. vi. 11 ff.—the *arms belonging to a soldier of light*—one who is of the *viol φωτός* and *viol*

x = 1 Thess. v. 5, 8. 2 Pet. 1. 10.
 y 1 Cor. xiv. 40.
 1 Thess. iv. 13 only t.
 s = 1 Thess. iv. 19 al. fr.
 a (dat., ch. iv. 12.) Gal. v. 21. 1 Pet. iv. 3 only t.
 b Luke xxi. 34. Gal. v. 21 only. Isa. xxviii. 7. Hagg. i. 6.
 c ch. i. 29 al. Josh. xx. 8 alex. c f 2 Cor. xii. 20. Gal. v. 20. h = ver. 3 al. i ch. i. 24 reff.
 d Mark vii. 22. 2 Cor. xii. 21 al. 1 Pet. iv. 3 al. f = Acts xiii. 45 reff. g Acts xxiv. 2 only. h ch. iv. 19 reff. i = Acts xxviii. 3 reff.

δε τὰ ὄπλα τοῦ φωτός. ¹³ ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. ¹⁴ ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιήσθε εἰς ἐπιθυμίας.

XIV. Τὸν δὲ ἀσθενοῦντα τῇ πίστει προελαμβά-

εργα ADE 32. 93 d e Oros.—13. εἰσι κ. ζήλοισ B Ambr.—14. rec all, with CD¹FGJ &c: txt ABD²E &c.—κύριον om B: add ἡμῶν sah.—χρ. ιησ. B Goth: χρ. om al Ambr.—καὶ om D¹FG d g Sedul.—aft. σαρκ. ins ἡμῶν sah.—ἐν ἐπιθυμίας FG v it lat-ff: εἰς ἐπιθυμیان AC(E)? 1 Cyr Ath Thdrt-comm-ms, Dam: ἐν ἐπιθυμία slav Ambr: txt (BD)? Clem Ps-Ign Chr Thdrt Thl Oec.

CHAP. XIV. 1. ἐν τῇ πιστ. sah.—λογισμῶν 37. 47¹. 66². 73. 89. 109-14-79 al Chr-

ἡμέρας, 1 Thess. v. 5,—not, as Grot. 'arma splendentia' ^{13.} κοίταις, in a bad sense: the act itself being a defilement, when unsanctified by God's ordinance of marriage. See reff.—ἀσελγείαις, plural, of various kinds of wantonness: so ὑποκρίσεις, φθόνους, καταλαλίαις, 1 Pet. ii. 1.

^{14.} Chrys. says, on Eph. iv. 24, οὕτω καὶ ἐπὶ φίλων λέγομεν, ὁ δεῖνα τὸν δεῖνα ἐνεδύσατο, τὴν πολλὴν ἀγάπην λέγοντες, κ. τὴν ἀδιάλειπτον συνουσίαν. See examples in Wetst.—The last clause is to be read, τῆς σαρκὸς πρόνοιαν μὴ ποιήσθε | εἰς ἐπιθυμίας,—not τῆς σαρκὸς πρόνοιαν | μὴ ποιήσθε εἰς ἐπιθυμίας;—and rendered, 'Take not (any) forethought for the flesh, to fulfil its lusts,' not, 'Take not (your) forethought for the flesh, so, as to fulfil its lusts' (Bartet δεξ εἰβεξ, doch also, doch er nicht geil werbe, Luth.). This latter would be τὴν πρόνοιαν τ. σαρκ. μὴ π. εἰς ἐπιθ.,—or τῆς σ. πρὸν. ποιήσθε μὴ εἰς ἐπιθ., see constr. of the next verse.

CHAP. XIV. 1.—XV. 13.]

ON THE CONDUCT TO BE PURSUED TOWARDS WEAK AND SCRUPULOUS BRETHREN.—There is some doubt who the ἀσθενοῦντες τῇ πίστει were, of whom the Ap. here treats: whether they were ascetics, or Judaizers. Some habits mentioned, as e. g. the abstinence from all meats, and from wine, seem to indicate the former: whereas the observation of days, and the use of such expressions as κοινόν, and again the argument of ch. xv. 7—13, as plainly point to the latter. The difficulty may be solved by a proper combination of the two views. The over-scrupulous Jew became an ascetic by compulsion. He was afraid of pollution by eating meats sacrificed or wine poured to idols: or even by being brought into contact, in foreign countries, with casual and undiscoverable

uncleanness, which in his own land he knew the articles offered for food would be sure not to have incurred. He therefore abstained from all prepared food, and confined himself to that which he could trace from natural growth to his own use. We have examples of this in Daniel (Dan. i.), Tobit (Tob. i. 12), some Jewish priests mentioned by Josephus, Life, § 3, who having been sent prisoners to Rome, οὐκ ἐξελάθοντο τῆς εἰς τὸ θεῖον εὐσεβείας, διετρέφοντο δὲ σόκοις καὶ καρτοῖς. And Tholuck refers to the Mishna as containing precepts to this effect. All difficulty then is removed, by supposing that of these over-scrupulous Jews some had become converts to the gospel, and with neither the obstinacy of legal Judaizers, nor the pride of ascetics (for these are not hinted at here), but in weakness of faith, and the scruples of an over-tender conscience, retained their habits of abstinence and observation of days. On this account the Ap. characterizes and treats them mildly: not with the severity which he employs towards the Colossian Judaizing ascetics and those mentioned in 1 Tim. iv. 1 ff.—The question treated in 1 Cor. viii. was somewhat different: there it was, concerning meat actually offered to an idol. In 1 Cor. x. 25—27 he touches the same question as here, and decides against the stricter view. See the whole matter discussed in Tholuck's Comm. in loc., De Wette's Handbuch, and Stuart's Intro. to this chap. in his Comm.

1—12.] EXHORTATION TO MUTUAL FORBEARANCES, ENFORCED BY THE AXIOM, THAT EVERY MAN MUST SERVE GOD ACCORDING TO HIS OWN SINCERE PERSUASION. 1.]

The general duty of a reconciling and uncontroversial spirit towards the weak in faith.—The 84 binds this on to the general

νεσθε μὴ ἑῖς διακρίσεις διαλογισμῶν. 2^ο ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἄσθενῶν λάχανα ἐσθίει. 3^ο ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω· ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4^ο σὺ τίς εἶ ὁ κρίνων ἄλλότριον οἰκίην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. σταθήσεται δὲ, *δυν-

m 1 Cor. xii. 10. Heb. v. 14 only. Job xxxvii. 16. n ch. i. 21. l Cor. iii. 20. James ii. 4al. o Matt. xiii. 19 al. ch. ix. 21 al. p = Acts xv. 11 reff. q Matt. xiii. 82 f. Luke xi. 49 only. Gen. ix. 8. r = Luke xviii. 9. ver. 10. 1 Cor. i. 28. vi. 4 al. Prov. i. 7. s = Matt. vii. 1. John vii. 24. Col. ii. 16. James iv. 11. t Luke xvi. 12. Acts vii. 6. Pa. cviii. 11. u Luke xvi. 13. Acts x. 7. 1 Pet. ii. 18 only. Gen. ix. 25, 26. v Mark xi. 25. otherwise, Paul only. 1 Cor. xvi. 13. Gal. v. 1. Phil. i. 27. iv. 1. 1 Thess. iii. 8. 2 Thess. ii. 15. Exod. xiv. 13 alex. w = ch. xi. 22. 1 Cor. x. 12. x 2 Cor. ix. 8. xiii. 3 only t.

comm Thdrt Thl-comm Oec.—2. τα πάντα 109.—ος δε ασθ. FG.—εσθιων D¹FG v (manducet) d² g sah meth slav Ruf-text (not Tert Jer, Aug.) Ambrst Pelag al.—3. for εξουθεν., κρινετω A 68 lect 5.—rec kai o μη, with D²EJ &c vas Thdrt Thl Oec lat-f: o μη copt Chr-comm: ουδε ο μη (omg μη aft) FG g: txt ABCD¹ 5 al d¹ goth Clem., Dam.—ο γαρ θεος 77.—4. rec δυνατος γαρ εστιν (corr'n to more usual expr'n), with J &c Thdrt al: also, omg εστιν, D²E Bas Chr (syrt add εστιν): txt ABCD ('sic' Tisch) FG. —rec for κυριος, θεος (corr'n to suis ver 3: θεος there does not vary), with C²DEFGJ &c v it syr al Chr Thdrt al: txt ABC¹ v-ms copt sah arm goth Aug, Oros Opt and (add

exhortations to mutual charity in ch. xiii: q. d. 'in the particular case of the weak in faith, &c.'

ἄσθ., see reff.: the particular weakness consisted in a want of broad and independent principle, and a consequent bondage to prejudices. πίστις therefore is used in a general sense, to indicate the moral soundness conferred by faith,—the whole character of the Christian's conscience and practice resting on faith. ῥῃ, better 'the faith,' than 'his faith': 'weak in his (subj.) faith' would be opposed to 'strong in his (subj.) faith,' 'his faith' remaining in substance the same: whereas here the (subj.) faith itself is weak, and 'weak in the faith' = holding the faith imperfectly, i. e. not being able to receive the faith in its strength, so as to be above such prejudices.

προσλαμβ.] 'give him your hand,' as Syr. (Thol.): 'count him one of you': opposed to rejecting or discouraging him.

μὴ εἰς] 'but not with a view to': 'do not adopt him as a brother, in order then to begin'... διακρίσ. διαλ.] 'discernments of thoughts,' lit.: i. e. 'disputes in order to settle the points on which he has scruples.' In both the reff., διάκρισις has the meaning of 'discernment of,' 'the power of distinguishing between.' And διαλογισμοί in the N. T. implies (ordinarily in a bad sense) 'thoughts': what kind of thoughts, the context must determine. Here, evidently, those scruples in him, in which his weakness consists,—and those more enlightened views in you, by which you would fain remove his scruples. Do not let your association of him among you be with a view to settle these disputes. The above ordinary meanings of the words seem to satisfy the sense, and to agree better with εἰς than 'ad alterca-

tiones disputationum,' as Beza, or 'ad certamina cogitationum,' as Estius:—and are adopted by most of the Ancient and modern Comm.

2.] The δε μὲν, the strong in faith, so indicated by what follows, is opposed to ὁ δὲ ἀσθενῶν (not to be taken ὁ δὲ, ἀσθενῶν, κ.τ.λ.), by which τὸν ἀσθενῶντα of ver. 1 is resumed. πιστεύει φαγεῖν, either 'believes that he may (ἐξείναι) eat,'—or 'ventures to eat.' The latter is favoured by Acts xv. 11. πιστεύομεν σωθῆναι, 'we trust to be saved': though that also may be expanded into 'we believe that we shall be saved,' as E. V.

λάχ. ἄσθ.] See remarks introductory to this chapter. 3.] There is no need to supply πάντα after ἴσθ. and μὴ ἴσθ. I would rather take ὁ ἴσθ. as 'the eater,' and ὁ μὴ ἴσθ. 'the abstainer.'

ἐξουθ., for his weakness of faith,—κρινέτω, for his laxity of practice.—'For God has accepted (adopted into his family) him' (i. e. the eater, who was judged,—his place in God's family doubted:—not the abstainer, who was only despised, set at nought,—and to whom the words cannot, by the constr., apply.)

4.] 'Who art thou (see ch. ix. 20) that judgest the servant of another (viz. as De W., of Christ,—for ὁ κύριος in this passage is marked, vv. 8, 9, as being Christ,—and the Master is the same throughout. ὁ θεός before is unconnected with this verse.)† to his own master (dat. commodi or incommodi according as σ. or πικτ. befalls: 'it is his own master's matter, and his alone, that') he stands ('remains in the place and estimation of a Christian, from which thou wouldest eject him: not, as Calv., Grot., Estius, Wolf, al., 'stands hereafter in the judgment,' which is not in question here: see 1 Cor. x. 12)

γ—here only?
 See ch. iii. 31.
 α—Acts xiii.
 46 ref.
 α—ch. i. 25.
 Luke xiii. 2.
 b—ch. iv. 21.
 (2 Tim. iv. 6.)
 17. Luke i. 1
 only.) Eccles.
 viii. 11.
 c—See ch. viii. 5
 ref.
 d dat., ch. vi. 2,
 10 al. Winer,
 § 81.3. τῶ
 πατρὶ (for
 τῷ, Dion. Hal. iii. p. 153. θεοῖς τέθηκεν οὗτος, Soph. A. j. 990. e ch. i. 5 ref.

αὐτοῦ) Syr ar-erp.—5. ος μεν γαρ AC 26. 39 al v it goth Ruf Ambrst lat-f (not Aug,
 Jer.)—εκαστ. δε 5. 37 al Syr.—εν om A 38. 54 Chr Thdrt.—6. και ο μη φρ. την ημ. κ.
 ον φρ. om ABC'DEFG 23. 67² (al?) v it copt aeth Aug Jrf Ruf Ambrst Pelag
 al-latt (*passing over from φρονει to φρονει?*) (om from ημεραν to ημεραν 66, from
 ισθιει to ισθιει 71-3 lect 19: from τω θεω to τω θεω J Chr Mt's ms.) ins C'J mss
 nrly syrr art slav Chr (text) Thdrt (text) Bas Dam Thl Oec.—rec bef ο ισθ., om και (for
 uniformity with the former clause), with many mss slav-rec: ins ABCDEFGJ 17. 37-9.
 46-8. 72-3-4. 91. 106-8-9-10-13-78. 219 lect 8 v it Syr art Chr Thdrt Bas Dam Thl Oec
 copt arm slav (exc mod) Ruf Ambrst Pelag al.—for ευχ. γαρ (om 4), και ευχ. 31. 43
 al Syr ar-erp arm slav (exc mod) al latt Clem Isid Dam.—for θεω (1st), κυριω A 52:
 Creatori Ambrst.—7. at beg (but qu? it is not clear from Grsb and Scholz) ins και

or falls (from his place, see above); but he shall stand (notwithstanding thy doubts of the correctness of his practice): for God is able to keep him upright' (in faith and practice. These last words are inapplicable, if standing and falling at the great day are meant).—Notice, this argument is entirely directed to the *weak*, who uncharitably judges the *strong*,—not vice versa. The *weak* imagines that the *strong* cannot be a true servant of God, nor retain his steadfastness amidst such temptation. To this the Ap. answers, (1) that *such judgment belongs only to Christ, Whose servant he is*: (2) that *God's Almighty Power is able to keep him up, and will do so*. 5.] 'One man (the weak) esteems (selects for honour,—*επιτιμει* *αξίαν* *τιμης*) one day above (reff.) another day; another (the strong) esteems *αξίαν* *τιμης*) every day. Let each be fully satisfied in his own mind.'—It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the apostolic times. The Ap. *decides nothing*: leaving every man's own mind to guide him in the point. He classes the observance or non-observance of particular days, with the eating or abstaining from particular meats. In both cases, he is concerned with things which he evidently treats as of *absolute indifference in themselves*. Now the question is, supposing the divine obligation of one day in seven to have been recognized by him in any form, could he have thus spoken? The obvious inference from his strain of arguing is, that he *knew of no such obligation*, but believed *all times and days to be*,

to the Christian strong in faith, *ALIKE*. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been *wholly impossible* for the Ap. to commend or uphold the man who judged all days worthy of equal honour,—who as in ver. 6 paid no regard to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. *I therefore infer, that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times*. It must be carefully remembered, that this inference does not concern the question of the observance of the Lord's Day as an institution of the Christian Church, analogous to the ancient Sabbath, binding on us from considerations of humanity and religious expediency, and by the rules of that branch of the Church in which Providence has placed us, but not in any way inheriting the divinely-appointed obligation of the other, or the strict prohibitions by which its sanctity was defended. 6.] The words in brackets were probably omitted from the similar ending *φρονει* of both clauses having misled some early copyists; but perhaps it may have been intentionally done, after the observation of the Lord's Day came to be regarded as binding. *φρονων*, 'taking account of,' 'regarding.'—*ευχαριστη* ad-duced as a practice of both parties, shows the universality among the early Christians of *thanking God before eating*: see 1 Tim. iv. 3, 4.—The *ευχαριστια* of the *μη ισθιων* was over his 'dinner of herbs.' *κυριω* is

ABCD
 EFG
 JK

οὐδεὶς ^d ἐαυτῷ ἀποθνήσκει· ⁸ ἐάν τε γὰρ ζῶμεν, ^d τῷ ^fγεν., i Cor. iii. 23. κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, ^d τῷ κυρίῳ ἀποθνή- s Mark i. 38. σκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, ⁱ τοῦ Acts ix. 21 al. κυρίου ἐσμέν. ⁹ εἰς τοῦτο γὰρ χριστὸς ἀπέθανεν καὶ 88 ἐξῆλθεν, ἵνα καὶ νεκρῶν καὶ ζώντων ^b κυριεύσῃ. ¹⁰ σὺ δὲ ⁱ ver. 3 reff. τί ^k κρίνεις τὸν ^k ἀδελφόν σου; ἢ καὶ σὺ τί ^l ἐξουθενεῖς ^l ver. 8 reff. τὸν ἀδελφόν σου; πάντες γὰρ ^m παρασπτόμεθα τῷ m = Acts xxvii. ⁿ βήματι τοῦ θεοῦ. ¹¹ γέγραπται γὰρ ^o Ζῶ ἐγὼ, λέγει ⁿ Matt. xxvii. 19 al. Acts xviii. 12. κύριος, ^p ὅτι ἐμοὶ ^q κάμψει πᾶν ^q γόνυ, καὶ πᾶσα γλῶσσα ^p Isa. xlv. 24 al. x. ^q Eph. iii. 14 reff.

o = Num. xiv. 21, 24. Judg. vii. 19. Jer. xxii. 24. Esck. v. 11. Zeph. ii. 9. p Isa. xlv. 24 al. x. constr. of oath, 2 Cor. i. 18. xi. 10. Judith xii. 4. q Eph. iii. 14 reff.

οὐδεὶς αὐτῷ στρατεύεται 17.—*εαυτ.* to *εαυτ.* om 80.—*αὐτ.* ins 89¹.—8. γὰρ om 17.—for ἀποθνήσκωμεν (1st), ἀποθνήσκομεν ADFG 47-8. 73. 80. 113-14-15 al Ephr Dam: ἀποθανῶμεν CJ 3. 17. 68. 70. 87. 122 al lectt 3. 8 (both appear to be corruptions: the former for uniformity, imagining that ζῶμεν, ζῶμεν were both indic: the latter for the sense, as representing the state after death): txt B(E?) all ff.—for 2nd, ἀποθνήσκομεν (as before) ADFG 3. 114-15-16-22 al Thl: ἀποθανῶμεν 108-35. 219 al: txt BC(E?) all ff.—γὰρ (om FG) κυρ. ἀποθνήσκωμεν CJ al Chr₁ (Mtt's mss).—9. γὰρ om 80.—rec aft χριστός (o γὰρ. Cyr-jerus Thl: ἰησοῦς Orig: om 39. 114) ins καὶ, with C²J &c am syr al Chr, Thdrt Thl Oec lat-ff: om ABC¹DEF 5. 17. 73-4-6. 93. 108¹-14-20-35 v g Syr art copt Orig, Cyr Chr, Anast Dam Sedul.—rec απεθ. κ. ανιστη κ. ανεζησιν (see notes), with mss Thdrt, and (but ἐζησεν J) J 5. 129 all Thl Oec &c: ἐζησ. κ. απεθ. κ. ανιστη DE d¹ e Iren Aug, Gaud Ambrst: txt ABC v-mss (ἐζησεν, besides, DEJ mss nrly vas ff) copt syr arm Dion-alex Cyr-oft Cyr-jerus Chr Anast Dam al Ruf Sedul (ἐζησ. κ. απεθ.), also (but ανιστη for ανεζησ.) FG g v Orig, Cyr, Pel Fulg: απεθ. καὶ ανεζησ. is also read: transp al.—κ. ζωντ. κ. νεκρ. 54-5 v-mss d e guelp copt goth al Ephr Iren.—ζώντων κ. νεκρων ομου arm.—κυριεῖται J 17 (al ?)—10. σὺ δὲ τι γὰρ G¹.—aft τον ἀδελφ. σου (1st) add εν τω μη εσθιειν D'EFG 45 al it am² Ambrst: also g am² Ambrst aft ἀδελφ. σου (2nd) add εν τω εσθ.—αδ. σου to αδ. σου om 178. 238.—rec for θεου, χριστου (see note), with C² (appy) J &c vas Orig Chr Thdrt Thdor-mops al Aug, (elw, Domini) Ambrst?: txt ABC¹DEFG 47-marg copt am harl tol al it Dam Ruf-expressly (quod vero in presenti quidem loco tribunal Dei, ad Cor. vero tribunal Christi posuit, ego quidem puto nullam differentiam &c: Tisch) Aug, al.—11. for οτι, ει μη FG (g nisi aut quoniam).—aft γονυ, add επουρανιων κ. επιγειων κ. καταχθονιων 48. 72 al Ephr (cf Phil ii. 10).—εξου. πασ. γλ. BDEFG (al ?) it goth Ruf Ambrst Sedul: txt ACD²J most mss v copt syr al Chr Thdrt Dam Thl Oec Aug al.—for τω θεω, τ. κυριω

CHRIST. 7.] This verse illustrates the κυρίῳ of the former, and at the same time sets in a still plainer light than before, that both parties, the eater and the abstainer, are servants of another, even Christ,—*ἐαυτῷ* and κυρίῳ are datives commodi: ζῆν and ἀποθνήσκειν represent the whole sum of our course on earth. 8.] The inference,—that we are, under all circumstances, living or dying (and a fortiori eating or abstaining, observing days or not observing them), CHRIST'S: His property. 9.] And this lordship over all was the great end of the Death and Resurrection of Christ. By that death and Resurrection, the crowning events of His work of Redemption, He was manifested as the righteous Head over the race of man, which now, and in consequence man's world also, belongs by right to Him alone.—The rec. text here, ἀπὸ θ. κ. ἀνίστη κ. ἀνιζησιν,

may have arisen by the insertion (1) of ἀνιζησιν as clearer than ἐζησιν, and (2) of ἀνίστη from the margin, where it was a gloss (1 Thess. iv. 14) explaining ἀνιζησιν or ἐζησιν. Or, on the other hand, supposing it to have been the original, ἀνιζησιν may have been altered to ἐζησιν and κ. ἀνίστη left out, to conform it to vv. 7 and 8. In such a case of doubt, the weight of early authority must decide. ἐζησιν, 'lived,' viz. after His death: = ἀνιζησιν. The historical socrat points to a stated event as the commencement of the reviviscence, viz. the Resurrection. κ. νεκρ. κ. ζώντων] here, for uniformity with what has gone before: in sense comprehending all created beings. 10.] He returns to the duty of abstaining, the weak, from judging his stronger brother;—the strong, from despising the weaker.—It will be seen that the number

σου ἐκείνον ¹⁶ ἀπόλλυε, ὑπὲρ οὗ χριστὸς ἀπέθανεν. ¹⁷ μὴ ¹⁸ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. οὐ γάρ ¹⁹ ἐστὶν ἡ βασιλεία τοῦ θεοῦ ²⁰ βρώσις καὶ πόσις, ἀλλὰ ²¹ δικαιοσύνη καὶ εἰρήνη καὶ ²² χαρὰ ἐν ²³ πνεύματι ἁγίῳ. ὁ γὰρ ²⁴ ἐν τούτῳ ²⁵ δουλεύων τῷ χριστῷ ²⁶ εὐάρεστος τῷ θεῷ καὶ ²⁷ δόκιμος τοῖς ἀνθρώποις. ²⁸ ἄρα οὖν ²⁹ τὰ τῆς εἰρήνης ³⁰ διώκωμεν καὶ ³¹ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. ³² μὴ ἔνεκεν ³³ βρώματος ³⁴ κατάλυε τὸ ³⁵ ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ ³⁶ διὰ ³⁷ προσκόμματος ἐσθίουσι. ³⁸ καλὸν τὸ μὴ φαγεῖν ³⁹ κρέα

¹⁶ abol., Acts xxiv. 25 reff. ¹⁷ o 1 Thess. i. 6. (Phil. iv. 4.) ¹⁸ p Acts xx. 19 reff. ¹⁹ q ch. xli. 1 reff. ²⁰ r = ch. xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xlii. 7. 3 Tim. ii. 15. James i. 15 only. (1 Chron. xxviii. 18.) ²¹ s ch. v. 13 reff. ²² t ch. ii. 14 reff. See Luke xvi. 28. ²³ u ch. ix. 30 reff. xli. 18. ²⁴ v = ch. xv. 2. ²⁵ 1 Cor. xiv. 3, &c. 2 Cor. x. 8. xlii. 19. xlii. 10. Eph. iv. 29. Paul only. ²⁶ w = Matt. xxiv. 2 reff. ²⁷ x = ch. ii. 27 reff. ²⁸ y ver. 13. ²⁹ z = 1 Tim. ii. 8. ³⁰ ss 1 Cor. viii. 13 only. Gen. ix. 4. ³¹ John vi. 55. ³² Heb. xii. 16 only. Gen. ³³ John vi. 55. ³⁴ Col. ii. 16 only. Dan. ³⁵ i. 16. ³⁶ q ch. xli. 1 reff. ³⁷ r = ch. xv. 2. ³⁸ ss 1 Cor. viii. 13 only. Gen. ix. 4. ³⁹ John vi. 55. ⁴⁰ Heb. xii. 16 only. Gen. ⁴¹ John vi. 55. ⁴² Col. ii. 16 only. Dan. ⁴³ i. 16.

απολλυειν FG.—16. ουν om FG 3 arm goth.—υμων om 109: ημων DEFG v it Syr ar-
erp copt eth goth Clem Ath-lat Dam Ruf Ambrost al.—for το αγαθον, η πιστις 67-marg
73.—17. for του θ., των ουρανων Thdrt.—aft δικαιωσυνη, add και ασκησις 4.—κ. ειρηνη
om 230.—for χαρα, αγαπη 114.—αγ. πν. 219.—18. rec τουτοις (see note), with D²EJ &c
syrnt al Chr Thdrt al Tert: txt ABCD¹ FG 5 (al ?) v it copt sah Orig Chr-in-West Dam
Ruf-expr Aug, Ambrost Pelag Bed.—τω bef χριστ. om AD¹ FG 101: ins B (e sil) CD³E (J ?).
—for χρ., κυριω 47. 109-78: θιω 30. 115.—for θιω, χριστω 30. 115.—και δοκιμοις τοις
ανθρωποις B (Lachm) G¹-gr (Scholz: not noticed by Tisch): και τοις ανθρωποις δοκιμοις
77.—19. for τα της ειρ., την ειρηνην sah.—διωκομεν ABFGJ 238 Chr (Mtt's ms.):
txt CDEK &c vss gr-lat-fl.—at end, add φυλαξωμεν DEFG v (not demid) it lat-fl (not
Aug).—20. κακον τουτο arm.—τω (2nd) om 80.—21. aft κρεα, ins και 5.—πειν D¹:

λύειν—in ruining (causing to act against his conscience, and so to commit sin and be in danger of quenching God's Spirit within him) by a MEAL of thine, a brother, for whom Christ died! “Ne pluri feceris tuum cibum, quam Christus vitam suam.” Bengel. See an exact parallel in 1 Cor. viii. 10. 16.] *Your strength of faith* (Orig., Calv., Beza, Grot., Estius, Bengel, Olsh., al., interpret τὸ ἀγ. ‘your freedom,’ as in 1 Cor. x. 29; but here the contrast is between the *weak* and the *strong*:—so De W.—Chrys. leaves it doubtful: ἡ τὴν πίστιν φησιν, ἡ τὴν μάλ्लουσαν ἐλπίδα τῶν ἐκθλῶν, ἡ τὴν ἀπρητισμένην ἐνδοξίαν) is a good thing: let it not pass into bad repute: use it so that it may be honoured, and encourage others.

17.] For it is not worth while to let it be disgraced and become useless for such a trifle; for no part of the advance of Christ's gospel can be bound up in, or consist in, meat and drink: but in ‘righteousness’ (ὁ ἀνέμερος βίος, Chrys., but of course to be taken in union with the doctrine of the former part of the Epistle—*righteousness by justification*,—*bringing forth the fruits of faith*, which would be hindered by faith itself being disturbed); ‘peace (ἡ πρὸς τὸν ἀδελφὸν εἰρήνη, ὃ ἐναντιοῦται αὐτῇ ἡ φιλονεικία, id.), and joy (ἡ ἐκ τῆς ὁμοιοίας

χαρὰ, ἣν ἀναιρεῖ αὐτῇ ἡ ἐκπληξις, id.) in the Holy Ghost:’—in connexion with, under the indwelling and influence of, as χαίρετε ἐν κυρίῳ (Phil. iv. 4) and the expressions ἐν κυρίῳ, ἐν χριστῷ, generally:—not, as De W., ‘joy which has its ground in the Holy Ghost,’ though this is true. So, on the other hand, a man under the influence of, possessed by an evil spirit, is called ἀνθρώπος ἐν πνεύματι ἀκαθάρτῳ, Mark i. 23.

18.] The reading τούτῳ is too strongly supported to be rejected for the rec. τούτοις, as is done by Thol., and De Wette, because the latter is the easier reading and might refer to δις. εἰρ. and χαρ. I have therefore adopted it. But I do not understand it (as Orig., al.) of πνεύματι ἁγίῳ. It would be unnatural that a subordinate member of the former sentence, belonging only to χαρὰ, should be at once raised to be the emphatic one in this, and the three graces just emphatically mentioned, lost sight of. I believe τούτῳ to express the aggregate of the three, and ἐν τούτῳ to be equivalent to οὕτως, as Baumg.-Crusius.

δοκ. τ. ἀνθρ., as a man of peace and uprightness: οὐ γὰρ οὕτω σε θαυμάσονται τῆς τελειότητος, ὡς τῆς εἰρήνης κ. τῆς ἀπολαύσεως πάντες. τούτου μὲν γὰρ τοῦ καλοῦ πάντες ἀπολαύσονται, ἐκείνου δὲ οὐδὲ εἰς. Chrys. Hom. xxvii. p.

a ch. ii. 1. ¹ Per. 12. ^b ch. ix. 38. ^c Matt. iv. 6. ¹ Per. ii. 8. ^d Prov. iii. 23. ^e = Matt. xv. 12 al. fr. ^f = ch. ii. 2. ch. iv. 19 ref. ^g = Matt. xxi. 21. ^h = ch. x. 20. ⁱ = ch. iv. 20. ^j = ch. i. 6. ^k = ch. ii. 1 ref. (peri, ch. xiii. 8. John iii. 18.) ^l = Luke i. 19. ^m = Gen. xxiv. 51. ⁿ = ch. ii. 27. ^o = James iv. 11, 12. ^p = 1 Cor. xvi. 8. ^q = 2 Cor. viii. 3. ^r = 1 Thess. ii. 4. ^s = Jos. Antt. iii. 4. 1. ^t = Matt. xxi. 21. ^u = ch. x. 20. ^v = ch. iv. 20. ^w = James i. 6. ^x = (Jer. xv. 10.) ^y = ch. ii. 1 ref. (peri, ch. xiii. 8. John iii. 18.) ^z = ch. ii. 1 ref. (peri, ch. xiii. 8. John iii. 18.)

μηδὲ πίνειν οἶνον μηδὲ ἢ ἑ σκανδαλίζεται ἢ ἄ ασθενεῖ. 22 σὺ πίστιν ἔχεις; * κατὰ ἑ σαυτὸν ἔχε ἑνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ ἑ κρίνων ἑαυτὸν ἑ ἑ ἑ δοκιμάζει. 23 ὁ δὲ ἑ διακρινόμενος ἑὰν φάγῃ ἑ κατακέκριται, ὅτι οὐκ ἑ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἑ ἐκ

πίνειν FG Clem.—η σκανδαλιζ. η ασθενει om AC 67^a Syr ar-cep oopt with alav Dam Ruf Aug: ins (MSS? vs?) Chr Thdrt Thl Schol-gr Ambrst Pelag: 76. 115 Chr., σκ. η πρ. η ασθ.—22. bef έχεις ins ἦν (corrη) ABC tol Ruf Aug. Pel.—rec σαυτον, with mss &c: σεαυτω FG: txt ABCDEJ &c.—ἐνώπιον τ. θ. om 20. 42. 91. 123. 238 al Chr.—διακρινει η δοκιμαζει 73: aft ock. add τον πλησιον arm: alium al.—23. for δε, ουν sah.—κατακρινεται 17.—παν to end om 48¹: παντα sah: and & below.—for δε, το D¹ 37. 71.—aft αμαρτια εστιν, many MSS insert ch xvi. 25—27: see varr readd there.

713 B. 19.] Inference from the foregoing two vv.—οἰκοδ. τ. εἰς ἀλλ., 'edification towards one another,' i. e. the work of edification, finding its exercise in our mutual intercourse and allowances. So τῇ ἀγάπῃ εἰς ἀλλ. 1 Thess. iii. 12, 20.] τὸ ἔργον τ. θεοῦ has been variously understood: by Fritz. and Baumg.-Crusius, as = δικαιοσ. εἰρήνη, κ. χαρά: by Meyer and Krehl, as = the Christian status of the offended brother, so as to be parallel to ver. 15: by Theodoret and Reiche, as = the faith of thy fellow Christian: by Morus, Rosenm., al., as = ἡ βασιλεία τοῦ θ., 'the spread of the Gospel.' But I believe the expression οἰκοδομή having just preceded is the clue to the right meaning: and that τὸ ἔργον = τὴν οἰκοδομήν in the Ap.'s mind. He calls Christians in 1 Cor. iii. 9, θεοῦ γεώργιον, θεοῦ οἰκοδομή. Thus it will mean, *thy fellow Christian, as a plant of God's planting, a building of God's raising*. So, nearly, De Wette and Tholuck. 20.] 'All things indeed are pure, but (it is) evil to the man ('there is criminality in the man: Meyer supplies τὸ καθαρὸν, Grot. τὸ βρώμα, Fritz. τὸ πάντα φαγεῖν: but nothing need be supplied, any more than to καλόν) who eats with offence' (i. e. giving offence to his weak brother, as Theodoret, Calv., Beza, Grot., Estius, Bengel, Thol., De Wette, al. That this is the right interpretation is shown by the sentence standing between two others both addressed to the strong who is in danger of offending the weak. But Chrys., Theophyl., Oec., Meyer, al., take the sense of 'receiving offence,' and understand it of the weak). 21.] 'It is good not to eat meats nor to drink wine, nor (to do any thing) in (by) which thy brother stumbles, or is offended (see on ver. 13), or is weak' (Thol. remarks that the three verbs form a climax ad

infra). 22.] 'Hast thou faith (or, 'thou hast faith: but the question is better, as suiting the lively character of the address) I have it to thyself (ref.) before God,'—Chrys., who does not read the last words (ἐν τ. θ.) says, πιστιν ἐνταῦθα οὐ τὴν περὶ δογμάτων, ἀλλὰ τὴν περὶ τῆς προκειμένης ὑποθέσεως λίγει . . . , ἐπειγὼ μὲν γὰρ μὴ ὁμολογουμένη καταστρέφει, αὐτὴ δὲ ὁμολογουμένη ἀκαίρως. Hom. xxvii. 714 c. 'Before God,'—because He is the object of faith: hardly, as Erasmus, "compromiss inane gloriā quæ solet esse comes scientiæ,"—for there is no trace of a depreciation of the strong in faith in the chapter,—only a caution as to their conduct in regard of their weaker brethren. —With μακάριος begins the closing and general sentence of the Ap. with regard to both: it is a blessed thing to have no scruples (the strong in faith is in a situation to be envied) about things in which we allow ourselves (Olsh. refers to the addition in the Codex Bezae at Luke vi. 4,—where our Lord is related to have seen a man tilling his land on the Sabbath, and to have said to him, εἰ οὐδας τί ποιεῖς, μακάριος εἰ, εἰ δὲ μὴ οὐδας, ἐγκαταράτος, καὶ παραβάτης ἐν τῷ νόμῳ): 'but if a man have scruples (if that situation be not his), he incurs condemnation by eating (the case in point particularized), because (he eats) not from faith (i. e. as before,—see Chrys. above,—from a persuasion of rectitude grounded on and consonant with his life of faith. That 'faith in the Son of God' by which the Ap. describes his own life in the flesh as being lived (Gal. ii. 20), informing and penetrating the motives and the conscience, will not include, will not sanction, an act done against the testimony of the conscience): but (introducing an axiom, as Heb. viii. 13) all that is not from (grounded in) and therefore consonant

πίστεως, ἁμαρτία ἐστίν. XV. ¹ ὁφείλομεν δὲ ἡμεῖς οἱ ^m δυνατοὶ τὰ ⁿ ἄσθενήματα τῶν ὀδυνάτων ^p βαστάζειν καὶ μὴ ἑαυτοῖς ^q ἄρῆσκειν. ² ἕκαστος ἡμῶν ^r τῷ πλησίον ^s ἄρεσκέτω ^t εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. ³ καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ ^u ἤρσεν, ἀλλὰ καθὼς γέγραπται ^v Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ^w ἐπέπεσαν ἐπ' ἐμέ. ⁴ ὅσα γὰρ ^x προεγράφη εἰς τὴν ^y ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ^z ὑπομονῆς καὶ διὰ τῆς ^a παρακλήσεως

^t = ch. xiv. 15 reff. ^u constr., see ch. ix. 7. ^v Psa. lxxviii. 9. ^w I Tim. iii. 7. ^x Heb. x. 35. ^y xi. 29. ^z xiii. 13 only. ^a Isa. xliii. 28. ^b Matt. v. 11 al. ^c Prov. xxv. 10. ^d John xiii. 25. ^e Acts xx. 10 al. ^f met., Luke i. 12. ^g Acts xix. 17. ^h Exod. xv. 16. ⁱ y Gal. iii. 1. ^j Eph. iii. 8. ^k Jude 4 only. ^l 1 Mac. x. 86. ^m subjective, here only. ⁿ See ch. xi. 31 reff. ^o a ch. ii. 7 reff. ^p b = Acts ix. 31. ^q xv. 31. ^r 2 Cor. i. 3, &c., al.

CHAP. XV. 1. *δε* om 61-2. 77. 87. 111 al.—*οἱ τοὺς ἀδυνάτων* om 178.—for *ἀδυνάτων* arm.—*βαστάσαι* b.—2. rec aft *ἕκαστος* ins *γὰρ*, with many mss (*δε* mss mentd by Erasmus Syr ar-erp arm slav): txt ABCDEFGJ 17. 47. 73 all v it copt syr slav-mss Bas Chr Thdrt Dam Thl Oec Ruf Ambrst al.—*ὑμῶν* D²FG 37-9. 48. 66². 72-7. 109-20 all lect 8 g v (mss) al Bas Chr Thdrt Dam Thl Ruf Pelag Jer Leo: om Ambrst.—3. *γὰρ* om 238.—d om D¹FG.—rec *ἐπέπεσαν* (corrtn to more usual form), with J al: txt ABCDEFG all Dam.—4. for *προεγρ.*, *προεγρ.* D¹FG: *ἐγράφη* eth lav-ms v it Ruf Ambrst al; and (addg *παντα*) B 37: *προεγρ. παντα* 14: *ἡ γραφή λαλεῖ* Clem: txt ACDEJ &c.—rec (2nd time) *προεγραφή* (corrtn for uniformity), with AJ &c syr al Chr Thdrt Dam Thl (h l) Oec: txt BCDEFG 67². 80 al v it Syr ar-erp copt eth goth Clem Thl¹ Aug, Ambrst al.—rec bef *παρακλ.* om *δια* (as unnecessary f), with DEFG all vsa nry Chr Thdrt, (and elsw-mss.) Thl Oec Aug Ambrst Oros al: ins ABCJ 39. 47-8. 57.

with) faith (the great element in which the Christian lives and moves and desires and hopes), is sin.—Augustine, Thomas Aquinas, al., have taken this text as showing that 'omnis infidelium vita peccatum est.' Whether that be the case or not, cannot be determined from this passage, any more than from Heb. xi. 6, because neither here nor there is the 'infidelis' in question. Here the Ap. has in view two Christians, both living by faith, and by faith doing acts pleasing to God:—and he reminds them that whatever they do out of harmony with this great principle of their spiritual lives, belongs to the category of sin. In Heb. xi. he is speaking of one who had the testimony of having (eminently) pleased God: this, he says, he did by faith; for without faith it is impossible to please Him. The question touching the 'infidelis,' must be settled by another enquiry, can he whom we thus name have faith, —such a faith as may enable him to do acts which are not sinful? a question impossible for us to solve.

CHAP. XV. 1—13.] FURTHER EXHORTATIONS TO FORBEARANCE TOWARDS THE WEAK, FROM THE EXAMPLE OF CHRIST (1—3),—AND UNANIMITY (4—7) AS BETWEEN JEW AND GENTILE, SEEING THAT CHRIST WAS PROPHECETICALLY ANNOUNCED AS THE COMMON SAVIOUR OF BOTH (8—13). 1.] By ἡμεῖς οἱ δυν. the

Ap. includes himself among the strong, as indeed he before indicated, ch. xiv. 14.

τὰ ἀσθ. are general, not merely referring to the scruples before treated. ἀρῆσκειν (reff.), to please or satisfy as a habit or motive of action. Tholuck quotes from the Schol. on Æsch. Prom. 156, *παρ' ἑαυτῷ δίκαιον ἔχων Ζεύς, — πάντα δίκαιως οἰόμενος ποιεῖν, αὐτὸς ἑαυτῷ ἀρῆσκων καὶ δίκαιον νομιζῶν εἶναι ὅπερ ἂν βούληται πράττειν.* 2.] The qualification, *εἰς τὸ ἀγ. πρὸς οἰκ.*, excludes all mere pleasing of men from the Christian's motives of action. The Ap. repudiates it in his own case, Gal. i. 10.—Bengel remarks, 'donum, genus, edificatio, species:'—to a good end, and that good end his edification. 3.]

ἔξην αὐτῷ μὴ ὀνειδισθῆναι, ἔξην μὴ παθεῖν ἅπερ ἐπαθεν, εἴγε ἤθελε τὸ ἑαυτοῦ σκοπεῖν ἀλλ' ὅμως οὐκ ἠθέλησεν, ἀλλὰ τὸ ἡμῖτερον σκοπήσας, τὸ ἑαυτοῦ παθεῖν. Chrys. Hom. xxviii. 721 A.—The citation is made directly, without any thing to introduce the formula citandi, as in ch. ix. 7, where even the formula itself is wanting:—there is no ellipsis.—The words in the Messianic Psalm are addressed to the Father, not to those for whom Christ suffered: but they prove all that is here required, that He did not please Himself; His sufferings were undertaken on account of the Father's good purpose—more work which He gave Him to do. 4.] The

c ch. viii. 6 ref.
xii. 16.
d ch. viii. 27.
e Acts i. 14 al 10.
L. P. Num.
xii. 24 al.
f ch. x. 9 only.
Ps. lxxviii.
1.
g = Matt. ix. 8
al. fr.
h 2 Cor. i. 8.
xi. 31. Eph.
i. 3. Col.
i. 3.
i = Acts xxviii.
2 ref. ch.
xiv. 1.
j ch. xiv. 8, and
ut supra.
k ch. iii. 7 ref.
1 See Matt. xx. 28.
m = Phil. ii. 18.
n ch. viii. 29 ref.

τῶν ^c γραφῶν τὴν ἐλπίδα ἔχωμεν. ^δ ὁ δὲ θεὸς τῆς ^a ὑπο- **ABCD**
μονῆς καὶ τῆς ^b παρακλήσεως δῶν ὑμῖν ^c τὸ αὐτὸ ^c φρονεῖν **EFG**
ἐν ἀλλήλοις ^d κατὰ χριστὸν Ἰησοῦν, ^ε ἵνα ^e ὁμοθυμαδὸν **JK**
ἐν ἐνὶ στόματι ^f δοξάζητε τὸν ^g θεὸν καὶ ^h πατέρα τοῦ
κυρίου ἡμῶν Ἰησοῦ χριστοῦ. ⁷ διὸ ⁱ προσλαμβάνεσθε
ἀλλήλους, καθὼς καὶ ^j ὁ χριστὸς ^j προσέλαβετο ὑμᾶς,
εἰς ^k δόξαν τοῦ θεοῦ. ⁸ λέγω γὰρ χριστὸν ^l διάκονον
γεγενῆσθαι περιτομῆς ^m ὑπὲρ ἀληθείας θεοῦ ⁿ εἰς τὸ

72-7. 106-8-13-21-22-53. 219 al d¹ Thdr̄t.—aft εχωμεν, add της παρακλησεως B.—
δ. θεος δε lect 12.—for υπομονης, ιρηνης 67¹. 115: ελπιδος κ. της υπομ. lect 19 al.—
εν αλληλ. om 109-78.—ιησ. χρ. AC¹F 72. 109 v syrr al Did Thdr̄t Ambrst.—8. δοξαζει
lect 12: δοξαζειν σε 109.—7. και om 44.—rec for υμας, ημας (corr̄n, as more befitting
to include the speaker), with B (e sil) D¹ & d¹ æth slav-ms Thdr̄t al: txt¹ACD¹EFGJ
37-9. 48. 72. 80-7. 93. 108-9-13-78-79. 219 all lectt 8. 12 v e g syrr arr copt arm goth
slav-ed Chr Ruf Ambrst al.—rec bef θ. om του, with J & Chr Thdr̄t al: ins ABCDEFG
37 (al ?).—8. rec for γαρ, δε (see note), with J & syrr al Chr Thdr̄t al: txt ABCDEFG
73 al v it copt goth Cyr Ruf Ambrst (ουν Epiph æth).—rec ιησουν χριστ., with DEFG
& it harl syrr al: χρ. ιησ. J all v al Chr-text Thdr̄t, Thl Oec lat-f: txt¹ABC v-ms Cyr
Ath Epiph Chr-comm Dam Ruf Ambrst.—γενεσθαι (corr̄n ?) BC¹D¹FG Ath: txt

Ap. both justifies the above citation, and prepares the way for the subject to be next introduced, viz. the duty of unanimity, grounded on the testimony of these Scriptures to Christ. The *δσα προσγρ.* applies to the whole ancient Scriptures, not to the prophetic parts only. *ἡμετ.*, viz. of us Christians,—*προεγρ.* implying *πρὸ ἡμῶν*.

[*ἵνα δὲ τ. ὅ. κ.τ.λ.*] *τοῦτίστιν*, ἵνα μὴ ἐκπέσωμεν· ποικίλοι γὰρ οἱ ἀγῶνες ἔσθων, ἔξωθεν· ἵνα νευρούμενοι κ. παρακαλούμενοι κατὰ τῶν γραφῶν, ὑπομονὴν ἐπιδεικνύμεθα· ἵνα ἐν ὑπομονῇ ζῶντες, μένωμεν ἐπὶ τῆς ἐλπίδος. ταῦτα γὰρ ἀλλήλων ἰστί κατασκευαστικά, ἡ ὑπομονὴ τῆς ἐλπίδος, ἡ ἐλπίς τῆς ὑπομονῆς· ἅπερ ἀμφοτέρω ἀπὸ τῶν γραφῶν γίνεται. Chrys. Hom. xxviii. 721 c. As in this comment, ὑπομονῆς, as well as παρακλήσεως, is to be joined with τῶν γραφῶν,—otherwise it stands unconnected with the subject of the sentence. The genitives then mean, ‘patience and comfort arising from the Scriptures,’—produced by their study.’

6, 8.] Further introduction of the subject, by a prayer that God, who has given the Scriptures for these ends, might grant them unanimity, that they might with one accord show forth His glory.—The later form of the opt., *δῶν*, is also found 2 Tim. i. 16. 18; ii. 7. Eph. i. 17; iii. 16 al., in LXX Gen. xxvii. 28; xxviii. 4 al. See Winer, § 14. 1. g. κατ. χρ. Ἰησοῦν, ‘according to (the spirit and precepts of) Christ Jesus,’—see ref. 6. τὸν θεὸν κ. πατ.] De Wetste regards τὸν θεὸν as independent of Ἰησοῦ χρ.,—

‘God, and the Father of our Lord Jesus Christ.’ The usage of the article will not decide the matter, because on either rendering, the accusatives both refer to the same Person: but the ordinary one, ‘the God and Father . . .’ is preferable on account of its simplicity.

7.] ‘Wherefore (on which account, viz. that the wish of the last ver. may be accomplished) receive (see ch. xiv. 1) one another, as also Christ received you,—with a view to God’s glory’ (that this is the meaning of εἰς δόξαν τοῦ θεοῦ, appears by ver. 9, τὰ δὲ ἔθνη ὑπὲρ ἐλπίους δοξάσαι τὸν θεόν).—The Ap. does not expressly name *Jewish and Gentile converts* as those to whom he addresses this exhortation, but it is evident from the next ver. that it is so.

8.] ‘For (reason for the above exhortation. This not having been seen, it has been altered to δι) I say, that Christ was (has come as) a minister (see ref.) of the circumcision (an expression no where else found, and doubtless here used by Paul to humble the pride of the strong, the Gentile Christians, by exalting God’s covenant people to their true dignity) on account of the truth of God (i. e. for the fulfilment of the Divine pledges given under the covenant of circumcision) to confirm the promises of (made to, gen. obj.) the fathers (i. e. Christ came to the Jews in virtue of a long-sealed compact, to the fulfilment of which God’s truth was pledged): but (I say) that the Gentiles glorified God (or ‘should glorify God!’ Winer, § 45. 8, takes it as a perfect, and co-ordinate with γεγεν-

ὁ βεβαιῶσαι τὰς ἑπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη ὑπὲρ ἑλέους ἑδοξάσαι τὸν θεὸν, καθὼς γέγραπται Διὰ τοῦτο ἔξομολογήσομαί σοι ἐν ἔθνεσιν, καὶ τῷ ὀνόματί σου ᾠψαλῶ. ¹⁰ καὶ πάλιν λέγει Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. ¹¹ καὶ πάλιν Αἰνεῖτε πάντα τὰ ἔθνη τὸν κύριον, καὶ ἑπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί. ¹² καὶ πάλιν Ἡσαΐας λέγει Ἔσται ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἑλπιούσιν. ¹³ ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

u Luke xv. 32. Acts ii. 26 al. Deut. xxxii. 43.

only. l. c. (alex.) x plur., Acts iv. 26, 27. Rev. vii. 9. x. xi. xi. 9. xvii. 16. xxi. 8.

s = Acts ii. 30 (var. read). iii. 32, 36 al. Heb. vii. 11, 16. l. c.

v. 10. vi. 17. w. sec., 1 Tim. v. 5. (1 Pet. iii. 6. var. read.) w. ἐν, Matt. xii. 21 var. read. w. εἰς John v. 46.

2 Cor. i. 10. 1 Pet. iii. 6. c here only.

e = Acts xx. 9 reff. f Acts iv. 30 reff. g ch. viii. 29 reff.

u Luke ii. 13 al. Psal. cxvi. 1.

where only. l. c. (alex.) x plur., Acts iv. 26, 27. Rev. vii. 9. x. xi. xi. 9. xvii. 16. xxi. 8.

s = Acts ii. 30 (var. read). iii. 32, 36 al. Heb. vii. 11, 16. l. c.

v. 10. vi. 17. w. sec., 1 Tim. v. 5. (1 Pet. iii. 6. var. read.) w. ἐν, Matt. xii. 21 var. read. w. εἰς John v. 46.

2 Cor. i. 10. 1 Pet. iii. 6. c here only.

e = Acts xx. 9 reff. f Acts iv. 30 reff. g ch. viii. 29 reff.

o 1 Cor. i. 6, 8.

2 Cor. i. 21.

Col. ii. 7.

Heb. ii. 8.

xiii. 9 only.

exc. Mark.

xvii. 20. Ps.

xl. 12.

ch. ix. 4. (19.

18.) Gal. iii.

16.

q = Acts vii.

11, &c. ch.

ix. 5. gen.

obj., Gal. iii.

14.

ch. ix. 23. xi.

81.

ch. xiv. 11

reff. Psal.

xvii. 49.

1 Cor. xiv. 15.

Eph. v. 19.

James v. 13

only. l. c.

tt = Gal. iii. 16.

1 Cor. vi. 16.

ⲬACD²EFJ mass (appy) Epiph Chr Thdrt Dam al.—9. aft εν εθν. (εθνεσι C), add κυρια (from LXX) i. 17. 39. 44-7. 72. 80. 106-8-20². 238 all v-ed tol syr ar-pol copt goth slav Chr Pelag Sedul.—ψαλω το ον. s. DEFG.—11. aft παλιν ins λεγει BDEFG 1 al it syrr ar-arp copt eth goth Jer.—rec τον κυρ. π. τα εθν. (corrtn to LXX, where none read as in txt), with CFGJ &c Syr al Thl Oec: txt ABDE 47 (al²) d e v syr arm goth Chr Thdrt al lat.-ff.—και om 17. 63. 106-8-9-15-20. 238 al Syr Chr.—rec επαινεσατε (corrtn to LXX, vat: but A al Did have txt), with DEFGJ &c Thdrt Chr al: txt ABC 39 al Chr-ms, Dam.—12. aft λεγει ins και 17.—αρχων Syr arm.—at end add και εσται η αναπανσις αυτου τιμη 57 (from Isa xi. 10).—13. for ελπ., ευρηνης i. 121.—πληροφορησαι υμας (ins εν B) παση χαρα κ. ευρηνη BFG: πληρωσαι 109.—ημας 106.—χαρας και om 37.—for επ., ελπισος i. 121: ευφροσυνη 21. 74.—εν τω πιστ. om DEFG al it (not d²) arm Vig.—πιστευειν εις το om 1.—εις το περισσ. om 57: εν τω περισευειν 62.—υμας om 121 syr Chr-text: ημας 109.—εν bef τη ελπ. om D'EFG 31. 44

ἡσθαί: I would regard it as the historic sorist, and understand 'each man at his conversion.' Least of all can it be subordinated to εἰς τὸ, as is done in E. V.) on account of (His) mercy (the emphasis is on ὑπὲρ ἑλέους: the Gentiles have no covenant promise to claim,—they have nothing but the pure mercy of God in grafting them in to allege,—therefore the Jew has an advantage), &c.—The citations are from the Law, the Prophets, and the Psalms. The first, originally spoken by David of his joy after his deliverances and triumphs, is prophetically said of Christ in His own Person. It is adduced to show that among the Gentiles Christ's triumphs were to take place, as well as among the Jews.

10.] καὶ πάλ. λέγει, viz. ἡ γραφή, or even impersonal, 'it says,' i. e. 'it is written.'—The present Heb. text of Deut. xxxii. 43 will not bear this, which is the LXX rendering. But Tholuck remarks, "According to the present text the difficulty arises, that we must either take עֲלֵי of the Jewish tribes, or construe עֲלֵי with an accus., instead of with י (Ges.) : the reading of the LXX may therefore be right." In

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several passages where the Gentiles are spoken of prophetically, the Hebrew text has apparently been tampered with by the Jews. See Kitto's Journal of Sacred Literature for January, 1852, pp. 275 ff.

11, 12.] The universality of the praise to be given to God for His merciful kindness in sending His Son is prophetically indicated by the first citation. In the latter a more direct announcement is given of the share which the Gentiles were to have in the root of Jesse. The version is that of the LXX, which here differs considerably from the Heb. The latter is nearly literally rendered in E. V.: "And in that day there shall be a root (Heb. 'and it shall happen in that day, the branch') of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek."

13.] The hortatory part of the Epistle, as well as the preceding section of it (ver. 5), concludes with a solemn wish for the spiritual welfare of the Roman church.—The words τῆς ἐλπίδος connect with ἐλπιούσιν of the foregoing ver.—χαρᾶς κ. εἰρήνης, as the happy result of faith in God, and unanimity with one another; see ch. xiv. 17.

F f

h constr., ch. viii. 38. 14 ^k Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν ABCD
 l ch. i. 29 reff. ὅτι καὶ αὐτοὶ ^l μεστοὶ ἐστέ ^m ἀγαθωσύνης, ^d πεπληρωμένοι EFG
 m Gal. v. 22. ἐφ. v. 9. ὁ πάσης ^a γνώσεως, δυνάμενοι καὶ ἀλλήλους ^o νοουθετεῖν JK
 2 Thess. i. 11 only. Noh. ix. 35. 15 ^p τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ^a ἀπὸ μέρους,
 n = 1 Cor. i. 5 al. fr. ὡς ^r ἐπαναμνησσκων ὑμᾶς ^b διὰ τὴν ^c χάριν τὴν ^d δοθεῖσάν
 o Acts x. 31 reff. (Paul only.) μοι ὑπὸ τοῦ θεοῦ 16 ^e εἰς τὸ εἶναι με ^f λειτουργὸν χριστοῦ
 p here only t. Polyb. i. 17. 7. τολμηρότερον ἐγχειρεῖν τοῖς
 q ch. xi. 26. 2 Cor. i. 14. ^r here only t. ^s = ch. xiv. 15 reff. ^u = 1 Cor. i. 4 reff.
 t ch. xiii. 6 reff. tt = Col. i. 25. ^v = ch. i. 1. 2 Cor. xi. 7.
 1 Thess. ii. 2, 5, 9. 1 Tim. i. 11. 1 Pet. iv. 17 only. w Acts xxi. 26. xxiv. 17. Eph. v. 2 reff.
 x ver. 81. 2 Cor. vi. 2. viii. 12. 1 Pet. ii. 6 only t.

(al ?) d e g Chr (Mtt's ms.), Vig.—14. ἀδελφ. μου (om μου D¹EFG d¹ g Thdrt Ambrst : *nostrī* æth : *ad. μ.* om Agap Sedul) *ἀφ. περι υμ.* DEFG it Syr æth Thdrt : *ἀφ. εγω arm.* —*υπερ υμ.* B (so Scholz and Lachm, not Tisch).—*καὶ αὐτοὶ* om DEFG it art æth Chrcomm Agap : *add υμεῖς slav.*—for *ἀγαθωσ.*, *ἀγαθος*. DJ : *ἀγαπῆς* FG vit Ambrst Pelag.—*καὶ πεπληρ.* DEFG it Syr æth. —*πασ. τῆς γνώσεως*. B al Clem.—*γνώσεως*, *ἀλλῆλ. δυνάμενοι* D¹D²EFG.—for *ἀλλῆλ.*, *ἀλλους* J very many mss syrr slav Chr Thdrt Thl Oec Ruf.—15. *τολμηρότερος* AB : *τολμηρον* 109.—*ἀδελφοὶ* om ABC copt æth Cyr Chr Aug Ruf : *txt DEFG &c vss* (but *ad.* μου syrr arm ar-pol) Thdrt al Ambrst al : *ἀφ. μέρους* 3. 108 (see below on ver 30).—*ἀναμνησσκων* B.—*ἀπο τοῦ* (om Thdrt) *θεοῦ* BF Dam.—16. from *θεοῦ* to *θεοῦ* om 48¹. 219¹.—for *εἶναι*, *γενεσθαι* D¹FG.—*rec ιησ. χρ.* with DEJ &c Syr copt al Chr Thdrt al : *txt ABCFG vit syr al Orig* (in Wetst) *Cyr Aug al.*—*εἰς τὰ ἔθνη* om B.—*ἵνα γεννηθῇ* B.—*εὐπρόσδ.* om FG g Fulg.—*καὶ ἡγιασμ.* v-ed Syr æth slav-ed harl² Ambrst Pelag Bed.

XV. 14—XVI. 27.] CONCLUSION OF THE EPISTLE. PERSONAL NOTICES,—RESPECTING THE APOSTLE HIMSELF (XV. 14—33),—RESPECTING THOSE GREETED (xvi. 1—16), AND GREETING (xvi. 16—23);—AND CONCLUDING DOXOLOGY (xvi. 24—27). 14—33.]

He first (14—16) *excuses the boldness of his writing*, by the allegation of his office as *Apostle of the Gentiles*. 14.] *αὐτὸς ἐγὼ*, 'I myself,' = 'idem,' Lat.,—'notwithstanding what I have written : ' see ch. vii. 25 note. Meyer understands it, 'without information from others : ' Bengel and Olsh., 'I myself, as well as others : ' Rückert, 'I not only wish it (ver. 13), but am persuaded for myself that it is so.'

καὶ αὐτοί, 'ye also yourselves,' i. e. without exhortation of mine. 15.] *ἀπὸ μέρους* restricts the *τολμηρότερον* to certain parts of the Epistle, e. g. ch. xi. 17, ff. 25. chaps. xiii. and xiv.

ἔγραψα, the *dabam* or *scribebam* of the Latins in epistolary writing. *ὡς ἔπαυ. ὑμ.*, 'as putting you anew in remembrance.'

διὰ τ. χάριν . . . , 'on account of the grace, &c.' i. e. 'my Apostolic office was the ground and reason of my boldness : ' not = *διὰ τῆς χάριτος* ch. xii. 3. 16.] 'That I might be (*εἰς τὸ* gives the *purpose of the grace being given*, not of the *ἔγραψα*) a ministering priest of Christ Jesus for (in reference to) the Gentiles, ministering in the Gospel of God (*ἰεουργοῦντα, προσ-*

φέροντα *θυσίαν*, Hesych. : but the *εὐαγγέλιον*. τ. θεοῦ is not the *θυσία*, but signifies *that wherein*, in behoof of which, the *ἰεουργεῖν* took place : so Josephus, de Macc. § 7, speaking of the martyrs for the law, says, *τοιούτους δὲ εἶναι τοὺς ἰεουργοῦντας τὸν νόμον ἰδίῳ αἵματι, καὶ γενναίῳ ἰδρώτι τοῖς μέχρι θανάτου πάθειν ὑπερασπίζοντας*, that the offering of the Gentiles (gen. of apposition : *the Gentiles themselves are the offering* : so Theophyl. *αὕτη μοι ἱερωσύνη, τὸ καταγγέλλειν εὐαγγέλιον. μάχαιραν ἔχω τὸν λόγον θυσία ἐστὶ ὑμεῖς*) may be acceptable, sanctified by the Holy Ghost.'—The language is evidently figurative, and can by no possibility be taken as a sanction for any view of the Christian minister as a *sacrificing priest*, otherwise than according to that figure—viz. that he offers to God the *acceptable sacrifice of those who by his means believe on Christ*. 'Facit se antistitem vel sacerdotem in Evangelii ministerio, qui populum, quem Deo acquirit, in sacrificium offert, atque hoc modo sacris Evangelii mysteriis operetur. Et sane hoc est Christiani pastoris sacerdotium, homines in Evangelii obedientiam subigendo veluti Deo immolare : non, quod superciliose hactenus Papistæ jactarunt, oblatione homines reconciliare Deo. Neque tamen Ecclesiasticos pastores simpliciter hic vocat Sacerdotes, tanquam perpetuo titulo : sed quæ dignitatem efficaciamque ministerii vellet

ἡγιασμένη ἔν πνεύματι ἁγίῳ. ¹⁷ ἔχω οὖν τὴν ^a καύχησιν (and constr.)
 ἐν χριστῷ Ἰησοῦ ^a τὰ πρὸς τὸν θεόν. ¹⁸ οὐ γὰρ ^b τολμήσω
 τι λαλεῖν ^{bb} ὧν οὐ ^c κατηργάσατο χριστὸς δι' ἐμοῦ ^d εἰς
^d ὑπακοὴν ἐθνῶν, ^e λόγῳ καὶ ^f ἔργῳ, ¹⁹ ἐν δυνάμει ^g ση-
 μείων καὶ ^h τεράτων, ἐν δυνάμει πνεύματος, ὥστε με ἀπὸ
 Ἱερουσαλὴμ καὶ ⁱ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ ⁱ πεπληρω-
 κέναι τὸ εὐαγγέλιον τοῦ χριστοῦ. ²⁰ οὕτω δὲ ^j φιλοτι-
 μούμενον ^k εὐαγγελίζεσθαι, οὐχ ὅπου ^m ὠνομάσθη χριστὸς,

17. 1 John iii. 15. (See 1 Cor. iv. 19, 20. 1 Thess. i. 5.)

Acts ii. 19, 22 ref. b Mark iii. 84. vi. 6, 20.

xxv. 6 al. i—Col. i. 25. See Acts xii. 25.

Luke xx. 1. Acts xiv. 7. 1 Cor. i. 17. ix. 16, 18 only.

f ver. 18. ch. i. 4 ref.

Luke ix. 12. w. gen., Rev. iv. 6. v. 11.

k = 2 Cor. v. 9. 1 Thess. iv. 11.

m = 2 Tim. ii. 19 only. Isa. xxvi. 18.

g John iv. 48.

Col. ii. 1. Gen.

1 absol.

—17. *εχω* 106: add *μεν* 93.—rec bef *καυχ.* om *την* (corrtn, the art not being under-
 stood), with AJ & Chr Thdrt al: ins BCDEFG 37.—rec bef *θεον* om *τον*; but ins
 ABCDEFGJ most mss Cyr Chr Dam Thdrt Oec.—18. *τολμω* B v it Did Dial-w-Maced
 Thdrt, Cyr (in Thdrt) lat-fl.—rec *τι* bef *ων*, with J &c.: txt ABCDEFG 37. 80 v it
 Ath Cyr Did Chr Thdrt Bas Archel al.—*λαλησαι* 76. 115 Chr Thdrt Thl: *ειπειν* DEFG
 Cyr: *λεγειν* Bas Dial-w-Maced Thdrt: *λαβειν* *τι* l: txt ABCJ most mss Ath Did Oec.
 —*κατηγορησατο* (corrtn to more usual form) A (B ?) C &c: txt DEFGJ al.—*ο* *χριστος*
 FG.—aft δι *εμου* add *λογων* (γον Birch) B.—for *υπακο.*, *ακοην* B.—*και λογ.* κ. *ργ.*
 38. 48. 72.: *ργ.* κ. *λογ.* 44.—19. aft *εν δυναμ.*, add *αυτου* D¹D'EFG d¹ g.—rec aft
πνευματος, ins *θειου*, with D²J all Syr al Chr-text Thdrt Thl Oec: *αγιου* ACD¹D'EFG²
(αυτου πν. αγ. G¹) 10. 17. 31-7. 47. 100. (102-3-marg) 120². 77 8-9-83. 239 al v it copt
 arm syr Ath Cyr Bas Chr-comm Dial Ruf comm al latt vss: *θειου αγιου* 90 (*both are thus*
shown to be interpolations): txt B Pelag-comm Vig¹.—*ωστε* *πεπληρωσθαι* (*ut comple-*
retur aut compleverim g) *απο* *ιερ.* *μεχρι* *του* *ιλλ.* *και* *κυκλω* *το* *DEFG* it.—bef *κυκλω*,
 om *και* J² Thdrt: *κυκλω* om 178.—20. *φιλοτιμουμαι* (corrtn of constr) BD¹FG:
-μουμενος 116-20: om v d e Ruf Pel.—*ευαγγελισασθαι* 109.—*οπου ουκ* D'FG g Chr

commendare Paulus, hac metaphora per occasionem est usus. Hic ergo finis sit Evangelii praconibus in suo munere, animas fide purificatas Deo offerre." Calvin.

17—22.] *The Ap. boasts of the extent and result of his Apostolic mission among the Gentiles, and that in places where none had preached before him.*—'I have therefore (consequent on the grace and ministry just mentioned) my boasting (i. e. 'I venture to boast': not = *εχω καύχημα*, 'I have whereof to boast,' as E. V. but, as De W., = *εχω καυχῆσθαι*, 'I can, or dare, boast') in Christ Jesus (there is no stress on *εν χρ.* Ἰησ.,—it merely qualifies *την καύχησιν* as no vain glorying, but grounded in, consistent with, springing from, his relation and subserviency to Christ) of (concerning) matters relating to God' (my above-named sacerdotal office and ministry). 18.] The connexion is:

'I have real ground for glorying (in a legitimate and Christian manner)'; 'for I will not (as some false apostles do, see 2 Cor. x. 12—18) allow myself to speak of any thing which (ὧν for *ἐκείνων*, *α*, attr.) Christ has not done by me (but by some other) in order to the obedience (subjection to the Gospel) of the Gentiles (then, as if the sentence were in the affirmative

form, 'I will only boast of what Christ has veritably done by me towards the ob. of the G.,' he proceeds) in word and deed, in the power of signs and wonders, in the power of the Spirit.'—The signs and wonders (reff.) are not spiritual, but external miraculous acts,—see 2 Cor. xii. 12.

19.] 'So that (result of the *κατηργῆσατο*) from Jerusalem (the eastern boundary of his preaching) and the neighbourhood (κύκλῳ is not to be joined with *μέχρι* *τ.* Ἰλλ. as Calov., al., but refers [reff.] to Jerusalem, meaning perhaps its immediate neighbourhood, perhaps Arabia [?], Gal. i. 17,—but hardly Damascus and Cilicia, as De W. suggests, seeing that they would come into the route afterwards specified, from Jerus. to Illyr.) as far as Illyrioum (Illyr. bordered on Macedonia to the S. It is possible that Paul may literally have advanced to its frontiers during his preaching in Macedonia; but I think it more probable, that he uses it broadly as the 'terminus ad quem,' the next province to that in which he had preached), I have fulfilled (reff. —'executed my office of preaching,' so that *εὐαγγέλιον τοῦ χρ.* = τὸ εὐαγγε-
 λίζεσθαι τὸν χρ.) the Gospel of Christ.

20.] But (limits the foregoing assertion) thus (after the following rule) being

n ch. xiv. 4 ref.
 o = 1 Cor. iii.
 10, 11, 12.
 Heb. vi. 1.
 p = Gal. ii. 18.
 (See 1 Cor.
 iii. 12.)
 q Acts xiv. 27.
 Isa. iii. 15.
 r ch. iii. 11.
 Ps. ii. 10.
 Prov. ii. 6.
 s Acts xxiv. 4
 ref.
 t = here only.
 Xen. Hell.
 vi. 2. 30.
 u constr., Acts
 x. 47 ref.
 v = Acts xxv.
 16. Heb. xii.
 17.
 w 2 Cor. xi. 10.
 Gal. i. 21
 only f. (Judg.
 xx. 1 alex. but f.)
 x here only f.
 a Luke xiii. 8.
 Mark x. 24 alex.
 Luke xviii. 36. Xen. Anab. ii. 2. 11.
 f ver. 10.
 17. (= Polyb. i. 17. 8.)
 Acts vi. 11. xv. 27.
 y constr., Acts xiv. 9 ref.
 b 1 Cor. xi. 34.
 d Acts xv. 8 ref.
 e Matt. ii. 22. John xi. 8. xvi. 2.
 g = here only. Luke i. 63. vi. 25. John vi. 12 only. Job xxii. 18. See Acts xiv.
 h = 2 Tim. i. 18. Philom. 13. Heb. vi. 10. pres. part., Winer, § 46. 5.
 i = Acts ix. 13 ref.
 j Luke viii. 43.
 k Luke x. 22.

Bed.—ο χριστ. D'FG 219 Chr.—επ' αλλοτριω θεμελιω FG.—21. απηγγελη C (238 ?).
 —οφονται bef ος B 37.—for οι, ο 80.—22. ενεκοπην DEFG.—πολλακις BDEFG: τα
 πολλα om 76 arm—edd.—23. for εχων (1st), εχειν 109.—δε om 111.—for εχων (2nd),
 εχω (corr'n of constr) D'FG 37. 115-21 d' g.—κλημασι (-σιν G) AG (C ?)—τον om A.—
 rec for ικαν., πολλων (corr'n to more usual expr'n) with KADEFGJ &c.: txt BC 37-9.
 71 Dam.—24. rec εαν (corr'n) with J &c Chr, Thdr't al: txt ABC (appy) DEFG 39. 73.
 80 al Chr, Dam: add ουν DEFG Slav (sed cum d' g).—πορευομαι DEFG 47. 109 al
 lect 14: —σομαι J 122²: —σμαι Thdr't (proficisci caepero v d e Ambrst): txt AB (e sil) C
 all Chr Thl al.—επι 109-78.—σπανιαν 44-8. 72-4-6. 106-14-15-20-21 al Thdr't-mss Thl.
 —rec aft σπανιαν, ins ελευσομαι προς υμας (to fill up the apostrophe: see note) with J
 mss (nrly) syr ar-pol slav Thdr't Thl Oec: om ABCDEFG 177 v it syr ar-erp copt æth
 arm Chr Dam Ambrst Pel Ruf Sedul Bed: for προς, εις 29.—γαρ om FG v it Syr ar-erp
 copt æth Chr lat-f (videbo vos et a vobis deducar Ambrst): ins ABCDEJ mss (nrly) syr
 ar-pol slav Thdr't Dam Thl Oec: δε 3. 5. 108¹-20 Chr (Mtt's mss), Thdr't.—πορευομενος
 A 62 Dam.—for θασ., ελθειν προς 219.—rec υφ υμ. (corr'n to more usual expr'n), with
 ACJ &c Chr al: txt BDEFG 57. 91. 109-13²-23¹-79. 238 al.—ημων 77.—προπορευ-
 θηναι 14.—25. διακονησαι DEFG v it: —νησων 73: —νουμενος 23: txt ABCJ mss

careful (reff.: the word in the Ap.'s usage
 seems to lose its primary meaning of 'mak-
 ing a point of honour.'—The particip.
 agrees with με, ver. 19) to preach the
 Gospel, not where Christ was (previously)
 named, that I might not build on the
 foundation of another, but as it is written
 (i. e. according to the following rule of
 Scripture: I determined to act in the spirit
 of these words, forming part of a general
 prophecy of the dispersion of that Gospel
 which I was preaching), &c.—The citation
 is from the LXX., περι αβρου referring to
 ο παϊς μου, ver. 13, but being unrep-
 resented in the Heb., which is literally as our
 E.V.: "That which had not been told them,
 shall they see: and that which they had not
 heard, shall they consider." 23.] 816,
 not, because a foundation had been already
 laid at Rome by another: this would refer
 to merely a secondary part of the foregoing
 assertion: διό refers to the primary, viz. his
 having been so earnestly engaged in preach-
 ing elsewhere. τα πολλά, 'these many

times: not, as Meyer, Fritz., 'the greater
 number of times,'—which would suggest the
 idea that there had been other occasions on
 which this hindrance had not been operative.

23.] μηκ. τόπ. εχων, 'I have no more
 occasion,' viz. of Apostolic work.—The par-
 ticipial constr. prevails throughout, the
 participles standing as direct verbs. This
 not having been seen, the words ελευσομαι
 προς υμας have been inserted to fill up
 what seemed an apostrophe. 'Now, how-
 ever, I have no longer any business
 in these parts, but have had for many
 years past a desire to see you, whenever
 (as soon as) I journey into Spain.'—Re-
 specting the question whether this journey
 into Spain was ever taken, the views of
 commentators have differed, according to
 their conclusion respecting the liberation of
 the Ap. from his imprisonment at Rome.
 I reserve the discussion for the Prolegg.
 to the Pastoral Epistles. Meanwhile the
 reader may see, on the side of the comple-
 tion of the journey, Neander, Pfl. u. Leit.,

26^k εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα ¹ κοινωνίαν τινὰ ^k = Lake xii. 32. 1 Cor. i. 21. Gal. i. 16. Ps. lxxv. 16. 1 = 2 Cor. ix. 13. Heb. xiii. 16 only. (See ch. xii. 13.)
 ποιήσασθαι ^m εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ. 27^k εὐδόκησαν γὰρ, καὶ ⁿ ὀφείλεται εἰσὶν αὐτῶν. εἰ γὰρ τοῖς ^o πνευματικοῖς αὐτῶν ^p ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς ^r σαρκικοῖς ^s λειτουργῆσαι αὐτοῖς.
 28 τοῦτο οὖν ἐπιτελέσας καὶ ^t σφραγισάμενος αὐτοῖς τὸν ^v καρπὸν τοῦτον ^w ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν.
 29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν ^x πληρώματι ^y εὐλογίας χριστοῦ ἐλεύσομαι. 30 ^z παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ^a διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ ^b διὰ τῆς ^c ἀγάπης τοῦ ^d πνεύματος, ^e συναγωνίσασθαι μοι ἐν

12. of sacred rites, Heb. ix. 6 reff. n See John iii. 38. v = Gal. v. 22. Eph. v. 9. Heb. xii. 11. James iii. 18. w = Matt. viii. 19. x. 6 al. fr. Isa. xxxvii. 37. y = Eph. iii. 16. y ch. xvi. 18. 1 Cor. x. 16. 2 Cor. ix. 6 al. Ezek. xxxiv. 20. z ch. xii. 1. a here only. See Col. i. 8. b here only t. See Col. iv. 12.

(nrly) &c.—26. εὐδοκῆσε B 62. 120 flor Thdr̄t, (and elsw-ms.) Aug Ruf: txt ACDG v d g &c.—μακαίοντες (so also d¹) καὶ ἀχαιοὶ (but κοι in κοινωνίαν om G) FG g: μακεδονίαν κ. ἀχαιαν 109.—των ἐν ἱερ. ἁγίων DEFG: των ἀπ. γ. om 178.—27. for εὐδοκ. (nr̄d. A Chr-Mtt's-ms.) γὰρ καὶ ὀφείλεται, οφείλ. γὰρ DEFG d² g Ambrst.—rec aut. eis. with FGJ &c: txt ABCDE d e v copt al Ambrst.—αὐτων (2nd) om J.—for λειτουργῆσαι, κοινωνῆσαι 37. 80.—αὐτους 80.—28. τοῦτο οὖν ἀπ. FG.—αὐτοὺς om B 76. 108.—τοῦτον om arm.—δι ὑμᾶς FG.—rec την σπαν. (none om την in ver 24): txt ABDFG 5. 37. 73. 80. 93 al Chr: ἰσπανίαν, &c as above, ver 24.—29. for οἶδα δε, ἐμψωσκω γὰρ FG (γὰρ also it harl Syr Ruf Ambrst lat-f: μιν 178).—ἐρχόμενος om FG g.—πληροφορία D¹(E)FG al abundantia (-am d) v d g.—rec bef χριστου, ins του εὐαγγελίου του (prob a gloss), with J &c syrr v al Chr Thdr̄t al: om ABCDEFG 67². 179 am harl demid it copt æth arm (om χρ. also) Clem lat-f.—30. ἀδελφοί om B 76 æth Chr (and Mtt's mss): add μου syrr copt al: bef παρακ. ὑμ. lectt (and C³-marg) ar-pol: bef ὑμ. demid (the variations in poem are suspicious: but may not the word, characteristic as it is here, have been first rejected as unnecessary, and then noted in the margin, and variously inserted? Lachm retains it).—ονοματος του κυρ. J 74. 120 lectt.—ἡμων om 17.—πν. αγίου 46 v (not tol) copt æth arm Ambrst Pelag Vig, al.—συναγωνισασθε 5.—προσευχ. ὑμων DEFG 30-marg v (not am demid harl² al) it al Pelag: πρ. μου Vig, —ὑπερ μου om FG d¹ g v-ms Ruf Bed: περι 77.

ed. 4, pp. 527—552,—and on the other side, Dr. Davidson, Intro. to N. T. vol. II. pp. 96—102, and Wieseler, Chron. der Apost. Zeitalt., Excursus I., where a copious list of books on both sides is given.

24.] ἄνδ μέρους is an affectionate limitation of ἐμπλησθῶ, implying that he would wish to remain much longer than he anticipated being able to do,—and also, as Chrys., οὐδεὶς γὰρ με χρόνος ἐμπληῆσαι δύναται, οὐδὲ ἐμποῖσθαι μοι κόρον τῆς συνουσίας ὑμῶν. 25.] See Acts xix. 21; xxiv. 17. 2 Cor. viii. ix. διακονῶν, not the future, because he treats the whole action as already begun: see reff.

26.] See 2 Cor. ix. 1, 2, &c. κοινοῦ.] See reff.—Olsk. remarks, on τοὺς πτωχοὺς τ. ἁγίων, that this shows the community of goods in the church at Jerusalem not to have lasted long. 27.] The fact is re-stated, with a view to an inference from it, viz. that the εὐδόκησαν was not merely a matter of benevolence,

but of repayment: the Gentiles being debtors to the Jews for spiritual blessings. This general principle is very similarly enounced in 1 Cor. ix. 11. It is suggested by Grot., al., that by this Paul wished to hint to the Romans the duty of a similar contribution. 28.] καρπὸν, hardly, as Calv., al., "proventum quem ex Evangelii satione ad Judæos redire nuper dixit:" more probably said generally,—fruit of the faith and love of the Gentiles. σφραγισ., ὡς εἰς βασιλικὰ ταμεία ἀποδόμενος ὡς ἐν δούλῳ κ. ἀσφαλεῖ χωρίῳ. Chrys. 8¹ ὑμῶν.

29.] The 'fullness of the blessing of Christ' imports that richness of apostolic grace which he was persuaded he should impart to them. So he calls his presence in the churches a χάρις, 2 Cor. i. 15. See also ch. i. 11. 30—32.] τ. ἀγάπ. τ. πνεύμ., the love shed abroad in the heart by the Holy Ghost;—a love which teaches us to look not only on our own things but on the

27.] The fact is re-stated, with a view to an inference from it, viz. that the εὐδόκησαν was not merely a matter of benevolence,

c = ch. vii. 34
 d = Acts xiv.
 2. xvi. 5 al.
 e = Acts i. 17.
 vi. 1. xii. 25.
 fellips., ch. v.
 8 al. fr.
 g ver. 16 reff.
 h = Acts ix. 18
 reff.
 i = 1 Cor. ii. 8
 al.
 k 1 Cor. i. 1.
 2 Cor. i. 1.
 viii. 6. Eph.
 i. 1. Col. i. 1.
 2 Tim. i. 1
 only.
 l here only.
 (See 1 Cor.
 xvi. 18. 2 Cor.
 vii. 18.)
 20. (2 Thess. iii. 16.)
 1 Tim. iii. 8, 12.
 Phil. i. 27. Col. i. 10. 1 Thess. ii. 12. 2 John 6 only †.

ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν, ³¹ ἵνα ὁ ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ ἑυπρόσδεκτος γένηται τοῖς ἁγίοις, ³² ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς ἡ διὰ θελήματος θεοῦ [καὶ συναναπαύσωμαι ὑμῖν]. ³³ ὁ δὲ θεὸς τῆς ἐιρήνης ἡμετὰ πάντων ὑμῶν. ἀμήν.

XVI. ¹ Συνίστημι δὲ ὑμῖν Φοῖβην τὴν ἀδελφὴν ἡμῶν, οὗσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, ἵνα ἡ προσδέξισθε αὐτὴν ἐν κυρίῳ ἁξίως τῶν ἁγίων καὶ

ABCD
 EFG
 JK

170: aft θεον 93.—31. και om lect 14.—rec aft και ins ινα (supplementary), with D²EJ &c: txt ABCD¹FG 67². 80 (al ?) v it Syr copt arm Dam Ruf Pelag Ambrst Dam lat ff.—for διακονια, δωροφορια BD¹FG (correctn to avoid harshness of διακον. εις ιερ.: see below) d e (remuneratio) Ambrst (munerum meorum ministratio): txt ACD²EJ mss (appy) vss g (administratio), v Sedul Bed (obsequii oblatio), d² Ruf (ministerium) Chr Thdrst Dam Thl Oec al.—for η (om J 37. 73. 93. 122 al Thdrst, Chr-mss) εις, η εν BD¹FG 213 (and omg η 66 Chr latt?): txt ACD²EJ mss (nrly) Thdrst² Chr (Mtt's ms,) Thl al.—τοις αγ. γενηται (corrpn of order, to connect ενπροδ. r. αγιοις) ABC (Syr) Dam (γενησεται lectt 8. 37 Dam); txt DEFGJ mss (appy) vss (nrly) gr-lat.-ff.—33. for θεου, κυριου ιησου B: χριστου ιησου D¹EFG (ιησ. χρ. Ambrst): txt ACD²J mss (appy) vss nrly Chr Thdrst Dam Thl Oec lat.-ff. (ιθων (omg και &c) AC 67². 71 Ruf.—και συναναπαυσωμαι υμιν om B (-παυσωμαι J 48 al., -παυσω 23¹: αναψυξω DE: αναψυχω FG: υμας 23¹. 48: μεθ υμων DEFG): ins AC (om και) MSS Chr Thdrst Dam Thl Oec: refrigerem or -rer vobiscum v it lat.-ff.—33. om 48.—ητω μερα DEFG v it syr.—αμην om AFG 80. 109-78 al g: ins B (e sil) CDEJ mss (nrly) vss (exc g) Chr Thdrst Dam Thl Oec lat.-ff.

CHAP. XVI. 1. δε om D¹FG d¹ g æth Sedul.—for ημ., υμων AFG 2. 73 al g Thl: om æth Chr.—ουσαν και BC¹ 47.—εν κενχρο. A: κενχρο. D¹FG: κενχρεαις 47¹. 109 al.—3. rec avr. προσδ., with AJ &c v Syr al Chr Thdrst al Ambrst al: txt BCDEFG 57 al it harl

things of others. συναγων. "Ipse orat oportet, qui alios vult orare secum. Orare, agon est, præsertim ubi homines resistunt." Bengel.

31.] Compare Acts xx. 22; xxi. 10—14.—The exceeding hatred in which the Ap. was held by the Jews, and their want of fellow-feeling with the Gentile churches, made him fear lest even the ministration with which he was charged might not prove acceptable to them.

32.] διὰ θελ. θεοῦ = ἐάν ὁ κύριος θελήσῃ, 1 Cor. iv. 19: otherwise in reff. κ. συναγ. ἡμ., 'and may refresh myself together with you';—i. e. 'that we may mutually refresh ourselves, I after my dangers and deliverance, you after your anxieties for me.' But the text is in some confusion.

CHAP. XVI. 1—16.] RECOMMENDATION OF PHOEBE: GREETINGS. 1, 2.] In all probability Phoebe was the bearer of the Epistle, as stated in the subscription.

διάκονον] 'Deaconess.' See 1 Tim. iii. 11. Pliny in his celebrated letter to Trajan says, "ne-

cessarium credidi, ex duabus ancillis quæ ministræ dicebantur, quid esset veri et per tormenta quærere." A minute discussion of their office, &c. in later times, may be found in Suicer, Thesaurus, sub voce; and in Bingham, book II. chap. 22, § 8. Neander, Pf. u. Leit., ed. 4, pp. 265—267, shows that the deaconesses must not be confounded with the χήραι of 1 Tim. v. 3—16, as has sometimes been done.—ΚΕΝΧΡΕΑ, the port of Corinth (τῶν Κορινθίων ἐκίνησιον, Philo in Flacc. § 19: κόμη τις τῆς Κορινθοῦ μεγίστη, Theodoret, h. l.) on the Saronic gulf of the Ægean, for commerce with the east (Acts xviii. 18): seventy stadia from Corinth, Strabo viii. 360. Pausan. ii. 2, 3. Livy xxxii. 17. Plin. iv. 4. The Apostolical constitutions (vii. 46) make the first bishop of the Cenchrean church to have been Lucius, consecrated by Paul himself (Winer, RWB.). The western port, on the Sinus Corinthiacus, was Leche (Paus.), Lecheum (Plin.), or Lecheum (Strab., Ptol.). 2.] &c

ἵ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν ἡ χρῆσις πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἰμοῦ.
 ὁ Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν χριστῷ Ἰησοῦ, οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησῖαι τῶν ἐθνῶν, καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητὸν μου, ὅς ἐστιν ἀπαρχὴ τῆς

1 Tim. iv. 17 only.
 Matt. vi. 33.
 xli. 30. 2 Cor. iii. 1 only.
 Judg. xi. 7.
 here only t.
 1 Chron. xxvii. 31.
 1 Cor. iii. 9.
 al⁶ Paul.
 3 John 8.†
 x = Acts x. 41.
 47. xlii. 33.
 43 al.
 Acts xv. 26 ref.
 s here only.
 c Acts xv. 26 ref.
 a to man, here only.
 ch. i. 8 ref.
 d ch. viii. 26 ref.
 ha ver. 16 ref.
 b 1 Cor. xvi. 19.
 Acts ii. 46 ref.

copt syr al.—εν το γαρ om 48.—πραγματι om 115 it Ambrst Ruf: bef v. 76 v arm: bef χρῆσις Chr Thl.—rec αυτη: txt (ipsa) 56. 113 v it.—και μου και αλλων (add πολλων D³) προστατις (παραστατις FG, προστατης J 71. 109-22¹ al Chr-Mtt's mss) εγενετο DEFG d¹ g.—και μου αυτου (corr, as is shown by the var in A) BC 3. 37. 73. 80. 93. 106-8-9-15. 219 al Chr (Mtt's mss) Thdrt Dam Thl: μου τε αυτου A: μου Ambrst: txt J (mss ?).—3. rec πρισκιλλαν (corr to Acts xviii. 2, &c), with mss syrr al mss mentd by Thdrt (την γαρ Πρισκιλλαν ἡ Πρίσκαν, ἀμφότερα γὰρ ἔστιν εὑρεῖν ἐν τοῖς βιβλίοις) Chr Ambrst: txt ABCDEFGJ most mss vss gr-lat-fl.—for συνεργ-, συλλειτουργους Chr (text and comm).—μοι 106-8.—at end, instead of in ver 5, ins και τ. καρ. οικ. αυτ. εκκλ. DEFG it.—4. απεθηκαν 48¹.—5. rec for ασιας, αχαϊας, with D³ &c syrr al Chr Thdrt Thl Oec: txt ABCD¹ EFG 6. 67¹ (al ?) v (not harl¹) it copt aeth arm Dam Orig-int Jer Ambrst Ruf-expr Pelag Jer Sedul Bed. (*The rec has prob been an error of the scribe, who had απαρχη της αχαϊας, 1 Cor xvi. 15, in his mind. To suppose, with De Wette, that he altered αχ. here to ασ. to avoid the inconsistency of two persons being the first fruits of Achaia, is surely too far-fetched.*)—εν χριστω DEFG 35. 46. 73. 122 al v it.—

κωλύ, in a Christian manner,—as mindful of your common Lord: ἀξίως τ. ἁγίων, 'in a manner worthy of saints'; i. e. 'as saints ought to do,'—refers to προσδέξασθε, and therefore to their conduct to her;—not, 'as saints ought to be received.'
 παραστήτε] Her business at Rome may have been such as to require the help of those resident there. προστάτις πολλῶν] This may refer to a part of the deaconess's office, the attending on the poor and sick of her own sex. κ. αὐτοῦ ἰμοῦ] when and where, we know not. It is not improbable that she may have been, like Lydia, one whose heart the Lord opened at the first preaching of Paul, and whose house was his lodging. 3, 4.] The form Prisca is also found 2 Tim. iv. 19. On P. and A. see note, Acts xviii. 1. They must have returned to Rome from Ephesus since the sending of 1 Cor.:—see 1 Cor. xvi. 19: and we find them again at Ephesus (?), 2 Tim. iv. 19.—Their endangering of their lives for Paul may have taken place at Corinth (Acts xviii. 6 ff.) or at Ephesus (Acts xix.). See Neander, Pfl. u. Leit., p. 441. "ὁποτιθῆναι est pignori opponere. Demosth. in Aphobum: ἀπέριστα τὴν λειτουργίαν, ὑποθέτις τὴν οἰκίαν καὶ τὰ μαντοῦ πάντα. Æschines: ὑπέθησαν αὐτῷ τοῦ ταλάντου τὰς δημοσίας προσόδους." Wetst.—The 'churches of the Gentiles' had reason to be thankful to

them, for having rescued the Apostle of the Gentiles from danger.—It seems to have been the practice of Aq. and Pr. (1 Cor. xvi. 19) and some other Christians (Col. iv. 15. Philem. 2) to hold assemblies for worship in their houses, which were saluted and sent salutations as one body in the Lord. Some light is thrown on the expression by the following passage from the Acts Martyrii S. Justin, in Ruinart, cited by Neander, Church Hist. I. 330, Rose's transl. "The answer of Justin Martyr to the question of the præfect (Rusticus) 'Where do you assemble?' exactly corresponds to the genuine Christian spirit on this point. The answer was; 'Where each one can meet. You believe, no doubt, that we all meet together in one place; but it is not so, for the God of the Christians is not shut up in a room, but, being invisible, He fills both heaven and earth, and is honoured every where by the faithful.' Justin adds, that when he came to Rome, he was accustomed to dwell in one particular spot, and that those Christians who were instructed by him, and wished to hear his discourse, assembled at his house. (This assembly would accordingly be ἡ κατ' οἶκον τοῦ Ἰουστίνου ἐκκλησία.) He had not visited any other congregations of the Church." 5.] Epænetus is not elsewhere named. ἀπαρχή, the same metaphor being in the Ap.'s

e See ch. xv. 26.
 f Acts x. 41, 47.
 g Matt. vi. 28.
 h Luke i. 36.
 i Phil. 28.
 j Matt. xxvii.
 k = Acts xiv.
 l 1 Cor. i. 30.
 m ver. 8 ref.
 n = ch. xiv. 18 ref.
 'Ασίας εἰς χριστόν. ⁶ ἀσπάσασθε Μαριάμ, ἥτις πολλὰ ^{ABCD}
 ἐκοπίασεν εἰς ἡμᾶς. ⁷ ἀσπάσασθε Ἀνδρόνικον καὶ ^{EFG}
 Ἰουνίαν τοὺς ^h συγγενεῖς μου καὶ ⁱ συναιχμαλώτους μου, ^{JK}
 οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ
 ἐμοῦ γέγοναν ἐν χριστῷ. ⁸ ἀσπάσασθε Ἀμπλίαν τὸν
 ἀγαπητόν μου ἐν κυρίῳ. ⁹ ἀσπάσασθε Οὐρβανὸν τὸν
 συνεργὸν ἡμῶν ἐν χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν
 μου. ¹⁰ ἀσπάσασθε Ἀπελλῆν τὸν δοκιμον ἐν χριστῷ.
 ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου. ¹¹ ἀσπάσασθε
 Ἡροδίωναν τὸν συγγενὴ μου. ἀσπάσασθε τοὺς ἐκ τῶν

6. *marian* ABC 57. 113² al Syr copt al: txt DEFGJ most mas Chr Thdrt Thl al.—for
 εἰς ἡμ., εἰς υμᾶς AC¹ 18². 39. 47. 54. 66². 70. 87. 109 al Syr copt arr aeth Chr-text
 (and Mtt's ms.): εν υμιν DEFG v it Ambrst al: txt B (e sil) C¹J most mas syr Slav
 (Arm?) Chr-comm (and Mtt's ms.), Thdrt Dam Thl Oec Ruf-ms.—7. *ιουνιαν* om Chron:
 ουλιαν flor mar copt Ruf Ambrst Jer Bed.—τους συναιχμ. B: μου om 80.—for οι κ.
 προ εμ. γεγ., τοις προ εμου DEFG.—γεγοναν om 2. 30: rec γενονασιν, with CJ &c:
 txt AB.—aft χριστω, add ιησου DEFG d¹ g Ruf-ed Pelag Ambrst Jer.—8. *αμπλιατον*
 AFG 67² v it copt aeth Euthal lat-ff: απλιαν 23: μαπλιαν syr: txt BC (appy) DEJ
 nrly all mas Syrr Arr al Chr Thdrt Chron Dam Thl Oec.—την αγαπητην i.—μου om
 BF.—for ημων, μου 32 d arm Chr Ambrst Aug.—9. εν κυριω DEFG 37. 57. 71. 114
 al it arm Chr-ms.: εν χρ. ιησου v (not am demid): εἰς χριστον 74. 120.—10. και
 απελλ. 17.—ασπ. to αρστοβ. om 48.—11. συγγενην AD.—12. AFG om from εν

mind as in ch. xv. 16,—the first believer.—

On 'Ασίας see varr. readd. εἰς χρ.,
 ellipt.: the full constr. would be τῆς προσφο-
 ρᾶς εἰς χρ. 6.] None of the names oc-
 ccurring from ver. 5—15 are mentioned
 elsewhere. De Wette remarks, that εἰς
 ἡμᾶς is the more likely reading, (1) because
 the Ap. would hardly mention a service
 done to themselves as a ground of salutation
 from him, and (2) because κοπιᾶν without
 being expressly followed by λόγῳ (Phil. ii.
 16. Col. i. 29. 1 Tim. v. 17), said of
 women, most likely implies acts of kind-
 ness peculiar to the sex. 7.] Ἰουνίαν

may be fem., from Ἰουνία (Junia), in which
 case she is prob. the wife of Andronicus,—
 or masc. from Ἰουνίας (Junianus, contr.
 Junias). It is uncertain also whether
 συγγενεῖς means fellow countrymen, or
 relations. Aquila and Priscilla were Jews:
 so would Mariam be, and probably Epæne-
 tus, being an early believer. If so, the
 word may have its strict meaning of 'rela-
 tions.' But it seems to occur vv. 11. 21
 in a wider sense. συναιχμ.] When
 and where, uncertain. ἐπίσημοι ἐν τ.

ἀποστ.] Two renderings are given: (1)
 'of note among the Ap.,' so that they
 themselves are counted among the App.:
 thus the Greek ff. (τὸ ἀποστόλους εἶναι,
 μέγα τὸ δὲ καὶ ἐν τούτοις ἐπισήμους
 εἶναι, ἐννόησον ἡλίκον ἐγκύμιον, Chrys.),
 Calv., Est., Wolf., Thol., Kölln., Olsh., al.:

or (2) 'noted among the App.,' i.e. well
 known and spoken of by the App. Thus
 Beza, Grot., Koppe, Reiche, Meyer, Fritz.,
 De W.—But, as Thol. remarks, had this
 latter been the meaning, we should have
 expected some expr. like διὰ πασῶν τῶν
 ἐκκλησιῶν (2 Cor. viii. 18). I may be-
 sides remark, that for Paul to speak of any
 persons as celebrated among the App. in
 sense (2), would imply that he had more
 frequent intercourse with the other App.,
 than we know that he had; and would
 besides be improbable on any supposition.
 The whole question seems to have sprung
 up in modern times from the idea that οἱ
 ἀπόστολοι must mean the twelve only.
 If the wider sense found in Acts xiv. 4. 14.
 2 Cor. viii. 23. 1 Thess. ii. 6 (comp. i. 1) be
 taken, there need be no doubt concerning
 the meaning. of καὶ . . .] refers to
 Andr. and Jun., not to the Apostles.

8 ff.] *Amplias* = *Ampliatius*: see v. r.
 &γ. ἐν κυρ., 'beloved in the bonds of
 Christian fellowship.' συναγ. ἐν χρ.,
 'fellow workman in (the work of) Christ.'
 δοκιμ. ἐν χρ., 'approved (by trial) in
 (the work of) Christ.'—It does not follow
 that either Aristobulus or Narcissus were
 themselves Christians. Only those of their
 familiae (τοὺς ἐκ τῶν) are here saluted who
 were ἐν κυρίῳ: for we must understand
 this also aft. Ἀριστοβούλου. συγγ.,
 see above.—Grot., Neander, al., have taken

Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. ¹² ἀσπάσασθε Τρύφαι-
 ναν καὶ Τρυφῶσαν τὰς ^o κοπιώσας ἐν κυρίῳ. ἀσπάσασθε ^{o ch. viii. 38}
 Περσίδα τὴν ^o ἀγαπητὴν, ἣτις πολλὰ ^o ἐκοπίασεν ἐν κυρίῳ. ^{o ch. i. 7 reff.}
¹³ ἀσπάσασθε Ῥούφον τὸν ^o ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴν ^{o Luke vii. 45.}
 μητέρα αὐτοῦ καὶ ἐμοῦ. ^{xxii. 48.} ¹⁴ ἀσπάσασθε Ἀσύγκριτον, Φλέ-
 γοντα, Ἐρμῆν, Πατρόβαν, Ἐρμᾶν, καὶ τοὺς σὺν αὐτοῖς ^{o Cor. xvi. 20.}
 ἀδελφούς. ¹⁵ ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα ^{o Cor. xiii.}
 καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν ^{o 1 Thess.}
 αὐτοῖς πάντας ^{o 1 Pet.} ἁγίους. ¹⁶ ἀσπάσασθε ἀλλήλους ^{o plur., Acta xv.}
 φιλήματι ἀγίῳ. ἀσπάζονται ὑμᾶς αἱ ^{o 41. xvi. 6.} ἐκκλησίαι ^{o ver. 4, &c.} πᾶσαι ^{o ch. xii. 1}
 τοῦ χριστοῦ. ^{o 17.}

¹⁷ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ^o σκοπεῖν τοὺς τὰς ^{o 1 Cor. iii. 8}
 διχοστασίας καὶ τὰ ^o σκάνδαλα ^o παρὰ τὴν ^o διδαχὴν ἣν ^{o Gal. v. 20}

κυρίῳ to εν κυρίῳ.—13. at beg., ins ασπασασθε δοκιμον εν χριστῳ ⁴² (error from ver 10).—14. φλεγγοντα arm: φλεγμοντα 73.—14. rec ερμαν, π., ερμην, with D³EJ &c v Syr al Chr Thdrt Chron al Ambrst al: txt⁴ABCD¹FG al (και ερμαν 109. 219) am harl flor mar it Copt syr æth Euthal Ruf Bed al.—αυτω 115.—15. φιλογονον 70: φιλοστοργον 69.—ιουλιον Chr (Mtt's mss): ιουνιαν C¹FG 11: om Chron.—νηρεαν AFG 55. 71 al: νυρεα 67². 109: ηρεα 73.—bef ολυμπ., om και 3. 120 Ambrst.—ολυμπειδα (Olympiadem v it Ruf Ambrst) FG: ολυμπιαν DE.—αγιους om 52-6. 116 al.—16. ασπαζοντ. . . . χριστου om DEFG it, but aft συγγ. μου ver 21 read και αι εκκλ. πασαι του χρ.—rec om πασαι (see note), with mss Chr Thl Oec: ins⁴ABC(DEFG, see above) J 39. 67². 73. 80. 122. 213 al v Syr art copt æth arm Cyr Thdrt (Chr-comm ?) Ruf Ambrst Pelag Bed.—for χριστου, θεου 69. 106-20-77 al Chr-ms.—17. for παρακαλω, ερωτω (rogo v it) DE.—for σκοπειν, ασφαλως σκοπειτε DEFG Sing-cleric.—τας om 57 al.—for παρα, περι D¹.—bef ποιουντ., ins λεγοντας η DEFG it Sing-cleric.—και om

Narcissus for the well known freedman of Claudius. But this can hardly be, for he was executed (Tac. Ann. xiii. 1) in the very beginning of Nero's reign, i. e. cir. 55 A.D., whereas (see Prolegg. § iv. 4 and Chronol. Table) this Ep. cannot have well been written before 58 A.D. Perhaps, as Winer (RWB.) suggests, the family of this Narcissus may have continued to be thus known after his death (?).

13.] Rufus may have been the son of Simon of Cyrene mentioned Mark xv. 21: but the name was very common. ἐκλεκτόν—not to be softened, as De W., al., to merely 'eximium,' a sense unknown to our Ap.;—'elect,' i. e. one of the elect of the Lord.—καὶ ἐμοῦ the Ap. adds from affectionate regard towards the mother of Rufus: 'my mother,' in my reverence and affection for her.

14.] These Christians of whom we have only the names, seem to be persons of less repute than the former. Hermas (= Hermodorus, Grot.) is thought by Origen (in loc. "Puto, quod Hermas iste sit scriptor libelli istius qui Pastor appellatur"), Eus. H. E. iii. 3, and Jerome, catal. script. eccl., to be the author of the 'Shepherd.' But this latter is generally supposed to have been the brother of Pius, bishop of

Rome, about 150 A.D. The σὺν αὐτοῖς ἀγιοι of ver. 14, and σὺν αὐτοῖς πάντες ἀγιοι of ver 15, have been taken by De W. and Reiche to point to some separate associations of Christians, perhaps (De W.) assemblies as in ver. 5: or (Reiche) unions for missionary purposes.

16.] The meaning of this injunction seems to be, that the Roman Christians should take occasion, on the receipt of the Ap.'s greetings to them, to testify their mutual love, in this, the ordinary method of salutation, but having among Christians a Christian and holy meaning, see reff. It became soon a custom in the churches at the celebration of the Lord's Supper. See Suicer under ἀσπασμός and φίλημα, and Bingham, xv. 3. 3. ἀσπάζ. ὑμ. αἱ ἐκκλ. π.] This assurance is stated evidently on the Apostle's authority, speaking for the churches; not implying as Bengel, "quibuscum fui, c. xv. 26. His significarat, se Romam scribere," but vouching for the brotherly regard in which the Roman church was held by all churches of Christ. The above misunderstanding has led to the exclusion of πᾶσαι.

17—20.] WARNING AGAINST THOSE WHO MADE DIVISIONS AMONG THEM.—To what persons the Ap. refers, is

γ — 1 Pet. iii. 11 (ch. ii. 12 only). Ps. xxxvi. 27.
 x Acts xx. 19. Gal. iv. 8 al. Ps. ii. 11.
 a — Phil. iii. 19.
 b here only.
 c — here only.
 Plat. Rep. iii. 400 D.
 d ch. vii. 11 reff.
 e — here only.
 (Heb. vii. 26 only.) Prov. i. 4. viii. 5 al. f ch. i. 6 reff.
 g here only.
 Prov. i. 27. — Sir. xlvii. 16.
 h Matt. x. 16. Phil. ii. 15 only.
 i ch. xv. 38 reff.
 xxviii. 20.

ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἑκκλίναντες ἀπ' αὐτῶν. ¹⁸ οἱ ἄβσδ
 γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν χριστῷ οὐ δουλεύουσιν, ^{εφγ}
 ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ ^{jk}
 εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. ¹⁹ ἡ
 γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν
 χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἅκε-
 ραίους δὲ εἰς τὸ κακόν. ²⁰ ὁ δὲ θεὸς τῆς εἰρήνης συν-
 τρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ
 χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μεθ' ὑμῶν.
²¹ Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ
 Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

46. 115 Thl.—εκκλινετε BC 67¹ Thdrt Dam.—18. rec τῷ κυρ. ημ. ιησοῦ χρ., with J & c
 Syr Copt al Chrys al: κυρ. χρ. ημ. DFG 178 al d² g: txt ABC 37. 80. 109-13-16 lect 13
 syr æth arm Thdrt: χρ. κυρ. E e v lat ff: χρ. κυρ. Aug Leo: Christo Domino Jesu
 Ambrst: κυριω ιησ. χρ. 77. 110-11-23-79. 238 al: κυρ. ημων 23.—δουλευουσιν FG
 80 lect 14.—και ευλογιας (ευλογιας 109; add και καινης απατης 42. 238) om
 DEFG 3. 17. 43. 9. 52-7. 70 al v it Chr (Matt's ms.).—19. υπακοη ημων DEFG (not it):
 ακοη 61.—αφικετο 238.—rec χαρ. ουν το (om D¹FG al) εφ υμιν, with D²E (D¹FG al)
 & c Chr Thdrt al: txt ABCJ 5. 23. 37 al Arm Ruf: υμων 135.—και θελω D¹EPG
 it Syr al: ες om 115 Thl Ambrst Ruf.—rec aft σοφους add μεν, (insd on account of δε
 follg) with AC & c syr Thl Oec Aug: om BDEFGJ 61 al v it copt all Clem Cæs (but om
 also δε follg) Chr Thdrt lat-ff.—20. συντριψει A 67² v g al Thdrt-comm Ambr al.—
 εν ταχει υπ. τ. π. ημων Α.—η χρσ. . . . υμων om DEFG it Sedul: χριστον om B.—
 rec at end add αμην with many mss: but om ABCDEFGJ most mss vss gr-lat-ff.—
 21. rec ασπαζονται (gramm'l correction), with EJ & c Syr al Thdrt Oec: txt ABCD¹FG
 5. 57. 76. 80. 108¹ al v it copt arm syr al Chr Thl Ruf Ambrst.—ο αδελφος κ. ο συν.
 arm.—μου om B 67²—και bef ιασων om B: κ. ιασ. om 47: λουκιασων 71: for λου-
 κιος, Lucas harl² mar.—ο συγγενης μου 108. 178 alav-ms (om μου).—at end DEFG

not plain. Some (Thol., al.) think the
 Judaizers to be meant, not absolutely within
 the Christian pale, but endeavouring to sow
 dissension in it: and so, nearly, Neander,
 Pfl. u. Leit., p. 452. De W. thinks that
 Paul merely gives this warning in case such
 persons came to Rome. Judging by the
 text itself, we infer that these teachers were
 similar to those pointed out in Phil. iii. 2,
 18. 1 Tim. vi. 3 ff. 2 Cor. xi. 20: *unprin-
 cipated and selfish persons, seducing others
 for their own gain*: whether Judaizers or
 not, does not appear: but considering that
 the great opponents of the Ap. were of this
 party, we may perhaps infer that they also
 belonged to it. 17.] σκοπεῖν = βλέ-
 πειν, Phil. iii. 2.—The διδαχὴ here spoken
 of is probably rather ethical than doctrinal;
 comp. Eph. iv. 20—24. 18.] χρη-
 στολογία, κολακεία, Theophyl. Wetstein
 cites from Julius Capitolinus, in Pertinace,
 13, “omnes, qui libere conferebant, male
 Pertinacem loquebantur, *chrestologum* eum
 appellantes, qui bene loqueretur et male
 faceret.” εὐλογίας, ‘fairness of speech:’
 so Plato, Rep. iii. 400 p, εὐλογία ἀρα κ.

εὐαρμοσσία κ. εὐσχημοσύνη κ. εὐρυθμία
 εὐθεΐα ἀκολουθεῖ;—or perhaps ‘eulogies,’
 (flatteries), as Pind. Nem. iv. 8, οὐδὲ θερμὸν
 ὕδωρ τόσον | γε μαλθακὰ τεύχεα | γυΐα,
 τόσον εὐλογία φόρ | μιγγί συνάρορος.
 19.] See ch. i. 8. Their obedience being
 matter of universal notoriety, is the ground
 of his confidence that they will comply with
 his entreaty, ver. 17.—Some slight reproof
 is conveyed in χαίρω· θέλω δὲ κ.τ.λ. They
 were well known for obedience, but had not
 been perhaps cautious enough with regard
 to these designing persons and their pre-
 tended wisdom. See Matt. x. 16, of
 which words of our Lord there seems to
 be here a reminiscence. 20.]
 ἐπειδὴ γὰρ εἶπε τοὺς τὰς διχοστασίας κ.
 τὰ σκάνδαλα ποιοῦντας, εἶπεν εἰρήνης
 θεόν, ἵνα θαρρόησιν περὶ τῆς τούτων
 ἀπαλλαγῆς. Chrys.: and so most comm.
 De W. prefers taking ὁ θε. τῆς εἰρ. more
 generally, as ‘the God of salvation:’ and
 the usage of the expr. (see reff.) seems to
 favour this. συντρ. τ. σατ. is a simi-
 litude from Gen. iii. 15. συντριψέ-
 not, as Stuart, ‘for optative,’ nor does it

22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας ὡς τὴν ἐπιστολὴν ἐν κυρίῳ. 23 ἀσπάζεταιται ὑμᾶς Γάιος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. ἀσπάζεταιται ὑμᾶς Ἑραστός ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός. 24 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

25 Τῷ δὲ δυναμένῳ ὑμᾶς στήριζαι κατὰ τὸ εὐαγγέλιον μου καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ κατὰ ἀποκά-

2 Tim. ii. 8 only. Sec 2 Cor. iv. 8. 1 Thess. ii. 14. a Matt. xii. 41 | L. 1 Cor. i. 21. ii. 4. xv. 14. 2 Tim. iv. 17. Tit. i. 8 only. (3 Chron. xxx. 6. Prov. ix. 8.) v Gal. ii. 2. Eph. iii. 5 only.

add καὶ αἱ ἐκκλ. &c. (see ver 16).—22. for ας. υμ. εγω, ασπάζεταιται υμας 671: aft υμ. ins καὶ τοῖς arm slav: εγω om 37.—τερντιος 7 slav-ms Thl.—ο καὶ γραψας 672.—εν κυρ. om 3. 76 Chr Thl.—23. rec r. εκκλ. ολης (prob corrη), with J &c Chr Thrdt al: ολαι αἱ εκκλησαι FG g: ολη η εκκλησια v (ολης &c am) Copt (eccl. omnia) Sedul Pel: txt ABCD 1. 5. 37. 73. 80. 121 al syrr all: ο της εκκλησιας 231.—ασπάζονται 219.—ραστος 238.—bef ad., om o 238.—24. om ABC 5 am harl' al-latt Copt Eth Ruf: ins (υμων J, om al: ιησ. χρ. om FG g Slav, χρ. om 71: μεθ υμων Chr) DEFGJ most mss v it ar-pol slav Chr Thdrt Thl Oec Sedul Bed al: aft ver 27, 17. 80 Syr (mss) syr-ar-erp Ambrost.—25, 26, 27. These verses are variously placed: (1) in BCDE 16. 66 (but in

express any wish, but a prophetic assurance and encouragement in bearing up against all adversaries, that it would not be long before the great Adversary himself would be bruised under their feet. ἡ χάρις, &c.] It appears as if the Epistle was intended to conclude with this usual benediction, but the Ap. found occasion to add more. This he does also in other Epp.: see 1 Cor. xvi. 23, 24; simply Phil. iv. 20, and

vv. 21—23 after the doxology.—2 Thess. 16, 17, 18:—1 Tim. vi. 16, 17 ff.:—2 Tim. iv. 18, 19 ff. 21.—24.] GREETINGS FROM VARIOUS PERSONS. 21.] Lucius must not be mistaken for Lucas (= Lucanus),—but was probably Lucius of Cyrene, Acts xiii. 1, see note there.—Jason may be the same who is mentioned Acts xvii. 5, as the host of Paul and Silas at Thessalonica.—A 'Sopater (son) of Pyrrhus of Beroa' occurs Acts xx. 4, but it is hardly likely that this Sosipater is the same person.

οἱ συγγενεῖς, see above, ver. 7. These persons may have been Jews; but we cannot tell whether the expr. may not be used in a wider sense. 22.] There is nothing strange (as Olsh. supposes) in this salutation being inserted in the first person. It would be natural enough that Tertius the amanuensis, inserting ἀσπάζεταιται ὑμ. Τίτρι. ὁ γρ. τ. ἐκ. ἐν κυρ., should change the form into the first person, and afterwards proceed from the dictation of the Ap. as before. Bez. and Grot. suppose him to have done this on transcribing the Ep.—Thol. notices this irregularity as a corroboration of the genuineness of the chapter: see Prolegg. 23.] Gaius is mentioned 1 Cor. i. 14, as having been

baptized by Paul. 'The host of the whole church' probably implies that the assemblies of the church were held in his house:—or perhaps, that his hospitality to Christians was universal.—Erastus, holding this office (οἰκονόμος, the public treasurer, ὁ ἐν τῇ δημοσίᾳ τραπέζῃς, arcarius, Wetst., who quotes from inscriptions, Νεῖλω οἰκονόμῳ Ἀσίας,—Secundus, arkarius Reip. Armerinorum), can hardly have been the same who was with the Ap. in Ephesus, Acts xix. 22. It is quite uncertain whether the Erastus of 2 Tim. iv. 20 is identical with this, or with that other.—ὁ ἀδελφός, as in E. V., 'a brother,'—the generic singular. The rest have been specified by their services or offices. 24.] The benediction repeated; see above on ver. 20. The omission (see var. read.) has probably been by the caprice of the copyists.

25—27.] CONCLUDING DOXOLOGY. The genuineness of this doxology, and its position in the Ep., have been much questioned. The external evidence will be found in the var. readings;—from which it is plain, that its genuineness as a part of the Ep. is placed beyond all reasonable doubt. Nor does the variety of position militate here, as in some cases, against this conclusion. For the transference of it to the end of ch. xiv. may be explained, partly from the supposed reference of στήριζαι to the question treated in ch. xiv. (so Chrys., πάλιν γὰρ ἐκείνων ἔχειται τῶν ἀσθενῶν, κ. πρὸς αὐτοὺς τρέπει τὸν λόγον), partly from the supposed inappropriateness of it here after the benediction of ver. 24, in consequence of which that ver. is omitted by MSS which have the doxol. here,—partly from the unusual cha-

w Eph. i. 9 refl. λυψιν ὡς μυστηρίου ἡ χρόνους ἡ αἰωνίους ἡ σεσιγημένους ²⁶ ἡ φα- ABCD
 x 2 Tim. i. 9. νερωθέντος δὲ νῦν διὰ τε γραφῶν ἡ προφητικῶν κατ' ἐπι- EFG
 Tit. i. 2 only. dat. of dura- tion, Luke JK
 viii. 29. Acts ταγὴν τοῦ αἰωνίου τοῦ θεοῦ εἰς ὅσα πακοὴν ἡ πίστειως εἰς
 viii. 11.
 y = here only. Ps. xxxi. 8. u ch. i. 19. iii. 21 al. fr. a 2 Pet. i. 19 only. b 1 Cor. vii. 6.
 26. 2 Cor. viii. 2. 1 Tim. i. 1. Tit. i. 8. ii. 15 only. f. Wisd. xiv. 16. c here only. d ch. i. 5 refl.

marg says they are found εν τοις παλ. αντιγραφοις aft ch xiv) 80. 137-76 al they stand here and here only, as also in mss mentd by Ruf (who says 'nonnulli' have them elsw) d e v (am demid harl tol &c f) Syr copt æth ar-erp Ruf Ambrst Pelag Bed al : (II) they stand aft ch xiv. 23 in J and about 217 mss (Scholz), i. e. very nearly all : the gr lectt, syr ar pol slav goth (appy) arm (ed Zohrab) mss mentd by Ruf Chr Thdr Dam Thl Oec Theodul (Tert?) : (III) they are omd altogether in (D³) F (a space is left aft xvi. 24) G (d^o aft xiv. 23) mss mentd by Erasmus? Marcion (*penitus abtulit* accg to Ruf [and Orig? see Orig vol vii. p 453 ed Lommatzsch] as also chaps xv. xvi) some mss in Jer (appy) Tert-mss? : (IV) they occur in both places in A 5. 17. 109 lat. (That this is their original place there can be little doubt, and that their unusual character has given rise to the variations. See notes.)—25. ημας 37. 73 al.—χριστ. ησ. B.—for αιωνιους, αλαλητοις 121.—for σεσιγ., επηγημενου 46.—26. for τι, των 87 : om DE 34 (not expressed in vss nor lat.-fr, but Syr al have και κατ' aft) Chr.—aft προφητ. add και της επιφανειας (adventum) του κυριου ημων ησ. χριστου Orig, mss in Jer : add et Syr

racter of the position and diction of the doxol. itself.

This latter has been used as an internal argument against the genuineness of the portion. Paul never elsewhere ends with such a doxology. His doxologies, when he does use such, are simple, and perspicuous in constr., whereas this is involved, and rhetorical. This objection however is completely answered by the supposition (Fritz.) that the doxology was the effusion of the fervent mind of the Ap. on taking a general survey of the Ep. We find in its diction striking similarities to that of the pastoral Epp. :—a phenomenon occurring in several places where Paul writes in a fervid and impassioned manner,—also where he writes *with his own hand* :—the inferences from which I hope to treat in the Prolegg. to those Epistles. That the doxol. is made up of unusual expressions taken from Paul's other writings, that it is difficult and involved, are facts, which if rightly argued from, would substantiate, *not its interpolation, but its genuineness* : seeing that an interpolator would have taken care to conform it to the character of the Ep. in which it stands, and to have left in it no irregularity which would bring it into question.

The constr. is exceedingly difficult. Viewed superficially, it presents only another instance added to many in which the Ap. begins a sentence with one constr., proceeds onward through various dependent clauses till he loses sight of the original form, and ends with a constr. presupposing another kind of beginning. And such no doubt it is : but it is not easy to say what he had in his mind when commencing the sentence. Certainly, ὃ ἡ δόξα εἰς τ. αἰῶνας forbids us from supposing that δόξα was in-

tended to follow the datives,—for thus this latter clause would be merely a repetition. We might imagine that he had ended the sentence as if it had begun ὃ δὲ δυνάμενος, κ.τ.λ. and expressed a wish that He who was able to confirm them, *might confirm them* : but this is prevented by its being evident, from the μόνῃ σοφῷ θεῷ, that the datives are still in his mind. This latter fact will guide us to the solution. The dative form is still in his mind, but not the reference in which he had used it. Hence, when the sentence would naturally have concluded μόνῃ σοφῷ θεῷ, διὰ ἡσοῦ χριστοῦ, ἡ δόξα εἰς τ. αἰῶνας,—a break is made, as if the sense were complete at χριστοῦ, and the relative ὃ refers back to the subject of the sentence preceding, thus imagined complete,—viz. to ὃ δυνάμενος—μόνος σοφός θεός. The analogy of the similar passage Acts xx. 32 would tempt us to supply with the datives παρὰ θεοῖς ὑμᾶς, or the like, as suggested by Olsh. :—but as De W. remarks, the form of a doxology is too evident to allow of this. After all, perhaps, the datives may be understood as conveying a general ascription of praise for the mercies of Redemption detailed in the Ep., and then ὃς ἡ δ. as superadded, q. d., "To Him Who is able &c. . . . be all the praise : to Whom be glory for ever."

25.] κατὰ, 'in reference to,' i. e. 'in subordination to,' and according to the requirements of. κήρυγμα ἡσοῦ χρ. can hardly mean, as De W. and Meyer, 'the preaching which Jesus Christ hath accomplished by me' (ch. xv. 18),—nor again, as Chrys. δ αὐτὸς ἐκήρυξεν,—but 'the preaching of Christ,' i. e. making known of Christ, as the verb is used 1 Cor. i. 23; xv. 12 al. fr.

πάντα τὰ ἔθνη ἡ γνωρισθέντος, ἡ μόνῃ σοφῇ θεῷ, 27 εἰ διὰ
 Ἰησοῦ χριστοῦ, ᾧ ἡ δόξα ἡ εἰς τοὺς αἰῶνας. ἀμήν.

read.

g See ch. ii. 16.

^a John xv. 15
 read.
^f 1 Tim. i. 17
 var. read.
 Jude 25 var.
 h ch. i. 26 reff.

ar-erp æth.—for αἰων., επουρανιου 69.—υποταγην 46.—27. χριστ. ιησ. B.—θεω σοφω DE d e.—φῶ om B: φῶ εἰη 43², 55: αυτω η 31. 54 copt Chr (Mtt's mss): om 33. 72 f Ruf: cuius d e.—τιμη κ. η δοξ. v-ed arm Pelag.—aft αἰωνας add των αιωνωνηα (here, but not xiv. 23) DE 80 d e v Syr copt æth slav Dam Ruf.—αμην om al am.

Subscription: πρ. ρ. AB¹CD¹, and FG addg ετελεσθη: B²D-corr add εγραφη απο κορινθου. This is also added in all (not J) d² syrr copt ar-pol goth Thdrt (not ms₁) Oec. J has του αγ. κ. πανευφημου ακ. π., επισ. πρ. ρ. εγραφη απο κορινθου δια φοιβης της διακονου (δια φ. τ. δ. syrr also): rec πρ. ρ. εγραφη απο κορινθου δια φοιβης της διακονου της εν εκκλησιαις εκκλησιας, with most mss copt ar-pol Oec: alii aliter.

So Calv., and most comm. κατὰ ἀποκ.] This second κατὰ is best taken, not as co-ordinate to the former one and following στήριζαι, nor as belonging to δυναμένῳ, which would be an unusual limitation of the Divine power,—but as subordinate to κήρυγμα—‘the preaching of Jesus Christ according to, &c.’ The omission of τό before κατὰ ἀποκ. is no objection to this.

μυστ.] The *mystery* (see ch. xi. 25, note), of the gospel is often said to have been thus hidden from eternity in the counsels of God—see Eph. iii. 9. Col. i. 26. 2 Tim. i. 9. Tit. i. 2. 1 Pet. i. 20. Rev. xiii. 8.

28.] See ch. i. 2. The prophetic writings were the store-house out of which the preachers of the gospel took their demonstrations that Jesus was the Christ: see Acts xviii. 28;—more especially, it is true, to the Jews, who however are here included among πάντα τὰ ἔθνη. κατ’ ἐπιταγ.] may refer either to the prophetic writings being drawn up by the com-

mand of God,—or to the *manifestation of the mystery by the preachers of the gospel* thus taking place. The latter seems best to suit the sense. αἰωνίου refers back to χρ. αἰωνίους.—The first εἰς indicates the aim—in order to their becoming obedient to the faith:—the second, the local extent of the manifestation. 27.] διὰ Ἰησ. χρ. must by the requirements of the constr. be applied to μόνῃ σοφ. θεῷ, and not (as Aug.) to δόξα, from which it is separated by the relative φῶ. The quantity of intervening matter, esp. the datives μόνῃ σοφ. θεῷ, prevent it from being referred (as Oec., Theophyl.) to στήριζαι. It must then be rendered ‘to the only wise God through Jesus Christ,’ i. e. Him who is revealed to us by Christ as such.—On the constr. of φῶ see above. It cannot without great harshness be referred to *Christ*, seeing that the words μόνῃ σοφ. θεῷ resume the chief subject of the sentence, and to them the relative must apply.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

a Rom. i. 1, 6. 7. Jude i. al.
b Rom. xv. 39
ref.
bb ch. x. 32.
xi. 16, 32.
xv. 9. 2 Cor.
i. i. Gal. i. 13.
1 Thess. ii. 14.
2 Thess. i. 4.
1 Tim. iii. 6, 16.
16. 2 Cor. i. 1. Phil. i. 1.
c Rom. xv. 16 ref.
d Acts ix. 13 ref.
e Acts xxiii.

I. 1 Παῦλος ^a[κλητὸς] ἀπόστολος χριστοῦ Ἰησοῦ ^bδιὰ
 θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, ²τῇ ^{bb}ἐκκλησίᾳ
 τοῦ θεοῦ, ^cἡγιασμένοις ἐν χριστῷ Ἰησοῦ, τῇ οὐσῃ ἐν Κο-
 ρίνθῳ, ^dκλητοῖς ^eἀγίοις, ^fσὺν πᾶσιν τοῖς ^fἐπικαλουμέ-

ABD
EFG
JK

Title. *προς κορινθίους α* or *πρωτη Α* (appy: the title is nearly gone) BCD 108-9-10 al: *πρ. κορ. αρχεται α* FG (om *α*): *πρ. κορ. επ. πρωτ.* 3. 219: *πρ. κορ. επ. πρ. τ. αγιου απ. παυλου* 44 al: *του αγιου και πανευφημου αποστολου παυλου επιστολη πρ. κορ. πρωτη* J & c.

CHAP. I. 1. κλητος om ADE d e Cyr₁ (perhaps because it does not occur elsew in the openings of *ep̄p̄ ex̄c Rom* i. 1: but it may have been insd from there, so I have left it doubtful); ins B (C Tisch: but C is deficient) FGJ mss (appy) vss (nrly) (ελη. και Syr; απ. κλ. copt) Chr Cyr¹ Thdr₁ (expr) Thl (expr) Oec (expr) Aug Ambrst Bed —rec *ιησ. χρ.*, with AJ & c vss Thdr₁ Thl Oec Aug al: txt BDEFG al it am demid tol al Chr Hil: *ιησ. om* 109.—2. τη (1st) om B.—rec *τη ουσ. εν κορ. ηγιασμ.*, εν χρ. κλητ. αγ. (omg *τη ουση*) 77: ηγ. to *ιησ.* om 119¹ Or-int₁: txt BDEFG it.—*συμπασιν* 46. 52. 109 al.—*ημων* (1st) om A 77. 109

2/

I. 1—3.] ADDRESS AND GREETING.

1.] It is doubtful whether κλητός is not spurious: see varr. readd.—The words *διὰ θελ. θεοῦ* point probably to the depreciation of Paul's apostolic authority at Corinth. In Gal. i. 1 we have this much more strongly asserted. But they have a reference to Paul himself also: "ratio auctoritatis, ad ecclesias: humilis et promti animi, penes ipsum Paulum." Bengel. Chrysostom, referring it to κλητός, says, *ἐπειδὴ αὐτῷ ἔδοξεν, ἐκλήθημεν, οὐκ ἐπειδὴ ἀξιοί ἦμεν*.

Σωσθένης can hardly be assumed to be identical with the ruler of the synagogue in Acts xviii. 17: see note there. He must have been some Christian well known to the church at Corinth. Thus Paul associates with himself Silvanus and Timotheus in the Epistles to the Thessalonians; and Timotheus in 2 Cor. Chrysostom attributes it to modesty: *μετριάζει, συντάττων ἑαυτῷ τὸν ἐλάττωνα πολλῶν*. Some have supposed Sosthenes to be the writer of the Epistle, see ch. xvi. 22. Possibly he may have been one τῶν Χλόης

(ver. 11) by whom the intelligence had been received, and the Ap. may have associated him with himself as approving the appeal to apostolic authority. Perhaps some slight may have been put upon him by the parties at Corinth, and for that reason Paul puts him forward. *ὁ ἀδελφός*, as 2 Cor. i. 1, of Timothy, 'a brother,'—one of οἱ ἀδελφοί.

2.] The remarks of Calvin on τῇ ἐκκλ. τ. θεοῦ, ε.τ.λ. are admirable: "Mirum forsan videri queat, cur eam hominum multitudinem vocet Ecclesiam Dei, in qua tot morbi invaluerant, ut Satan illic potius regnum occuparet quam Deus. Certum est autem, eum noluisse blandiri Corinthiis: loquitur enim ex Dei Spiritu, qui adulari non solet. Atqui inter tot iniquamenta qualis amplius eminet Ecclesiae facies? Respondeo, . . . utcunque multa vitia obrepissent, et variae corruptelae tam doctrinae quam morum, extitisse tamen adhuc quaedam verae Ecclesiae signa. Locus diligenter observandus, ne requiramus in hoc mundo Ecclesiam omni ruga et macula carentem: aut protinus abdicemus hoc titulo

C χα-
ρις...
ABCD
EFG
JK

νοῖς τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντί ^{ff See Rom. xvi. 18 and ch. xvi. 18.}
τόπῳ ^{g Rom. i. 8 ref. Phil. i. 6 al.} αὐτῶν τε καὶ ^{h Acts xi. 23 ref.} ἡμῶν. ^{k Rom. xii. 8, 6. xv. 15. Gal. ii. 9. Eph. iv. 3. 1v. 7. 2 Tim. i. 9. James iv. 6.} ³ χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
⁴ Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ^{ἐπὶ τῇ}
¹ χάριτι τοῦ θεοῦ τῇ ^k δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ, ^δ ὅτι

Orig Tert Ambros Pel: *υμων* 44.—*χριστου* om A.—*τε* om (A¹?) BD¹ FG 46. 109 al.—*ημ. τε κ. αυτ.* 45. 76. 115-19 Chr¹ Thl Orig int: for *ημ.*, *υμων* 123².—3. *aft ειρ. ins εδοθη* lect 12.—4. *μου* om B.—from *παντοτε* to *παντι* om lect 12.—*του θεου* om A¹ 39. 87 Cyr².—5. *εν παντι* om 73: *omnes* Victorin: *in omnibus* d g Hil.—ins *en bef*

quemvis coetum in quo non omnia votis nostris respondeant. Est enim hæc periculosa tentatio, nullam Ecclesiam putare ubi non appareat perfecta puritas. Nam quicumque hac occupatus fuerit, necesse tandem erit, ut discessionem ab omnibus aliis facta, solus sibi sanctus videatur in mundo, aut peculiarem sectam cum paucis hypocritis instituat. Quid ergo causæ habuit Paulus, cur Ecclesiam Corinthi agnosceret? nempe quia Evangelii doctrinam, Baptismum, Coenam Domini, quibus symbolis censi debet Ecclesia, apud eos cernebat." On τοῦ θεοῦ, Chrys. remarks, οὐ τοῦδε καὶ τοῦδε, ἀλλὰ τοῦ θεοῦ.—and simply Theophyl., taking the expr. as addressed to the Cor. to remind them of their position as a congregation belonging to God, and *not to any head of a party*. Perhaps this is too refined, the words ἡ ἐκκλ. τ. θεοῦ being so usual,—see ref. The harshness of the position of ἡγιασμένοις ἐν χρ. Ἰησ. is in favour of its being the original one:—'hallowed (i. e. dedicated) to God in (in union with and by means of) Jesus Christ.' τῇ οὐσῃ—'which exists,' 'is found, at Corinth.' So ἐν Ἀντιοχ. κατὰ τὴν οὐσαν ἐκκλησίαν, Acts xiii. 1. κλητοῖς ἁγίοις] See Rom. i. 7, note.

ὅν πᾶσιν, κ. τ. λ.] These words do not belong to the designations just preceding, = 'as are all,' &c., but form part of the *address* of the Epistle, so that these πάντες οἱ ἐκκαλ. are partakers with the Cor. in it. They form a weighty and precious addition,—made here doubtless to shew the Corinthians, that membership of God's Holy Catholic Church consisted not in being planted, or presided over by Paul, Apollos, or Cephas (or their successors), but in *calling on the name of our Lord Jesus Christ*. The Church of England has adopted from this verse her solemn explanation of the term, in the 'prayer for all sorts and conditions of men': "More especially, we pray for the good estate of *the Catholic Church*: that it may be so guided and governed by thy good Spirit, that *all who profess and call themselves Christians* may

be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

ἐπι-καλ.] not 'calling themselves by' (though in sense equivalent to this, for they who *call upon Christ, call themselves by His Name*): the phrase, ἐπικαλεῖσθαι τὸ ὄνομα τοῦ κυρίου was one adopted from the LXX, as in ref.; the adjunct ἡμῶν Ἰησοῦ χρ. defines that Lord (Jehovah) on whom the Christians called, to be Jesus Christ,—and is a direct testimony to the Divine worship of Jesus Christ, as universal in the church. The ὄνομα ἐπικληθὲν ἐφ' ὑμᾶς (James ii. 7) is not to the point, the constr. being different. ἐν παντί τόπ. αὐτ. τε κ. ἡμ.] 'In every place, whether theirs (in their country, wherever that may be) or ours.' This connexion is far better than to join αὐτ. τ. κ. ἡμ. with κυρίῳ, thereby making the first ἡμῶν superfluous.

αὐτῶν refers to the πάντες οἱ ἐκκαλ., ἡμῶν to Paul, and Sosthenes, and those whom he is addressing. Eichhorn fancied τόπος to mean 'a place of assembly': Hug., 'a party or division': Beza, al., would limit the persons spoken of to Achaia: others, to Corinth and Ephesus:—but the *simple meaning and universal reference* are far more agreeable to the spirit of the passage. I may as well once for all premise, that many of the German expositors have been constantly misled in their interpretations by what I believe to be a mistaken view of ver. 12, and the supposed Corinthian parties. See note there.

8.] See Rom. i. 7, note. Olsh. remarks, that εἰρήνη has peculiar weight here on account of the dissensions in the Cor. church.

4—9.] THANKSGIVING, AND EXPRESSION OF HOPE, ON ACCOUNT OF THE SPIRITUAL STATE OF THE COR. CHURCH. There was much in the Corinthian believers for which to be thankful, and on account of which to hope. These things he puts in the foreground, not only to encourage them, but (as Olsh.) to appeal to their better selves, and to bring out the following contrast more plainly.

4. τ. θεῷ μου]

12 Cor. vi. 10. ἐν παντὶ ἑπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ ἰ. 11 only. Gen. xiv. 23. α. m — Acts xx. 19 reff. n — Rom. xv. 14 al. fr. nn — 2 Thess. i. 10. o Rom. xv. 8 reff. p Luke xv. 14. Rom. iii. 25. Phil. iv. 12. Heb. xi. 37 al. Ps. xxii. 1. q Rom. xi. 29. xii. 6 al. ch. xii. 4. r Rom. viii. 19. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. s — Rom. ii. 5. 1 Thess. i. 7 al. t 2 Cor. i. 13 only. μέχρ. τ., Heb. iii. 6 var. read. ἄχρ. τ., Rev. ii. 26. u Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7 only. 3 Macc. v. 31. ellips., Matt. xii. 18. v — ch. iii. 18. iv. 8. v. 5. 2 Cor. i. 14. vi. 2. Eph. iv. 30. Phil. i. 6, 10, 11, 16. w — ch. x. 13. 2 Cor. i. 18. 1 Thess. v. 24. 2 Thess. iii. 8. 2 Tim. ii. 13 al. ww — 2 Cor. i. 11. x — Gal. ii. 9. ch. x. 16. 2 Cor. xiii. 13.

ABCD
EFG
JK

πάση 17 al v al Orig₁ (om₂).—for γνωσ., σοφία Orig₁.—8. for μαρτ., κηρυγμα 12. 67²-marg (so Chr-comm).—for χριστου, θεου FG 46-7. 72. 109-20 lectt 8. 12 g arm. —en om 52. 109-23.—7. υμας om 109¹.—8. om 179 lect 12.—at beg ins πιστος ο θεος 48.—και om 108.—for εως, αχρ DEFG.—for ημερα, παρουσία DEFG it Ambrst Cassiod; die adventus v Pel Bed: in adventum d.—χριστου om B.—9. ο om C¹.—υφ ου D¹FG.—for κοιν., διακονιαν 178.—χρ. ιησ. (ιησ. χρ. FG d g) του (om F) κυρ. ημ. DEFG it: του κυρ. ημ. ιησ. χρ. 48. 72 Syr arm Ambret.—

so Rom. i. 8. Phil. i. 3. πάντοτε] expanded in Phil. i. 4 into πάντοτε ἐν πάσῃ δεήσει μου.—The ἡ χάρις ἡ δοθεῖσα = τὰ χαρίσματα τὰ δοθέντα (see below on ver. 7) —a metonymy which has passed so completely into our common parlance, as to be almost lost sight of as such. 'Grace' is properly in God: the gifts of grace in us, given by that grace. ἐν] not, as Chrys., Theophyl., Oecum., for διὰ, but as usually in this connexion, 'in Christ,'—i. e. to you as members of Christ. So also below. 5.] ἐν παντί] general: particularized by ἐν παντί λόγῳ κ. πάσῃ γνώσει, 'in all doctrine and all knowledge.' λόγος (obj.), the truth preached; γνώσις (subj.), the truth apprehended. They were rich in the preaching of the word, had among them able preachers,—and rich in the apprehension of the word, were themselves intelligent hearers. See 2 Cor. viii. 7, where to these are added πιστις, σπουδή, and ἀγάπη. 6. τὸ μαρτ. τ. χριστοῦ] the witness concerning Christ delivered by me. καθώς, 'as indeed,' 'siquidem,' ἰβεβ., 'was confirmed,'—took deep root, among you: i. e. 'as was to have been expected, from the impression made among you by my preaching of Christ.' This confirmation was internal, by faith and permanence in the truth, not external by miracles. 7.] 'So that ye are behind (others) in no gift of grace;—not, lack no gift of grace, which would be genitive. χάρισμα here has its widest sense, of that which is the effect of χάρις,—not meaning 'spiritual gifts' in the narrower sense, as in ch. xii. 4.

This is plain from the whole strain of the passage, which dwells not on outward gifts, but on the inward graces of the Christian life. ἀπεκδεχ[.] which is the greatest proof of maturity and richness of the spiritual life; implying the coexistence and co-operation of faith, whereby they believed the promise of Christ,—hope, whereby they looked on to its fulfilment,—and love, whereby that anticipation was lit up with earnest desire;—compare πᾶσιν τοῖς ἡγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ, 2 Tim. iv. 8.—ἀπεκδ., κ.τ.λ. is taken by Chrys.,—who understands χαρίσματα of miraculous powers,—as implying that besides them they needed patience to wait till the coming of Christ; and by Calv.,—"ideo addit expectantes revelationem, quo significat, non talem se affluentiam illis affingere in qua nihil desideretur; sed tantum quæ sufficere usquequod ad perfectionem perventum fuerit." But I much prefer taking ἀπεκδεχομένους as parallel with and giving the result of μὴ ὑστ., κ.τ.λ. 8. 5s] viz. θεός, ver. 4, not Ἰησοῦς χριστός, in which case we should have ἐν τῇ ἡμέρᾳ αὐτοῦ. The καὶ besides shows this. 9s τὸ. ἀνεγκ.] i. e. εἰς τὸ εἶναι ὑμᾶς ἀνεγκ.;—so ἀποκατεστάθη ὑγίης, Matt. xii. 13. 'To the end,' see reff.—i. e. to the συντέλεια τ. αἰῶνος,—not merely 'to the end of your lives.' 9.] See Phil. i. 6. 1 Thess. v. 24. The κοιν. τοῦ υἱ. αὐτ., as Meyer well remarks, is the δόξα τῶν υἱῶν τοῦ θεοῦ, Rom. viii. 21: for they will be συγκληρονόμοι τοῦ χριστοῦ, and συνδοξασθῆντες with Him,—see Rom. viii. 17. 23. 2 Thess. ii. 14. The

n var. 4.

ὄνομα Παύλου ἐβαπτίσθητε; ¹⁴ εὐχαριστῶ τῷ θεῷ ὅτι ABCD
οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον, ¹⁵ ἵνα EFGJ

Thdrt.—14. τω θεω om^{AB} (67³): add μου A 17. 57. 219² al v-Sixt demid-harl³ Syr syr¹ copt arm Thdrt. Orig-int Pel Sedul Bed (see ver 4): txt CDEFGJ most mss v (am flor harl tol) it seth al Chr Thl Oec Orig-int, Tert Ambrst¹⁴ for ἐβαπτισα (2nd), ἐβαπτισθητε ABC¹ 5. 6. 17. 37. 67². 71-3. 80 al v e copt sah syr-marg arm Chr Dam Ambrst-mss Pel Prim Bed: ἐβαπτισθη 10. 31: οτι εις το ον. παυλου ἐβαπτισθη 46: txt C²DEFGJ &c it f all Thdrt al Tert al (the reading βαπτισθητε is *certainly* a *corr.*,—perhaps to agree with the passive form before, but more prob., as Meyer, to avoid the appearance of οτι being the introd of an oratio directa, as 40 makes it by

be made the basis of any hypothesis respecting definite parties at Corinth, do nevertheless hint at matters of fact, and are not merely 'exempli gratia': (4) that this view of the verse, which was taken by Chrys., Theodoret, Theophylact, Calv., is borne out, and indeed necessitated, by ch. iv. 6 (see there). *ἔγω . . . Παύλου*] This profession, of being guided especially by the words and acts of Paul, would probably belong to those who were the first fruits of, or directly converted under, his ministry. Such persons would contend for his apostolic authority, and maintain doctrinally his teaching, so far being right; but, as usual with partisans, would magnify into importance practices and sayings of his which were in themselves indifferent, and forget that theirs was a service of perfect freedom under one Master, even Christ. With these he does not deal doctrinally in the Epistle, as there was no need for it; but involves them in the same censure as the rest, and shows them in ch. ii., iii., iv. that he had no such purpose of gaining personal honour among them, but only of building them up in Christ. *ἔγω Ἀπολλῶ*] Apollos (Acts xviii. 24 ff.) had come to Corinth after the departure of Paul, and being eloquent, might attract some, to whom the bodily presence of Paul seemed weak and his speech contemptible. It would certainly appear that some occasion had been taken by this difference, to set too high a value on external and rhetorical form of putting forth the gospel of Christ. This the Ap. seems to be blaming (in part) in the conclusion of this, and the next chapter. And from ch. xvi. 12, it would seem likely that Apollos himself had been aware of the abuse of his manner of teaching which had taken place, and was unwilling, by repeating his visit just then, to sanction or increase it. *ἔγω Κηφᾶ*] All we can say in possible explanation of this, is, that as Peter was the *Apostle of the circumcision*,—as we know from Gal. ii. 11 ff. that his course of action on one occasion was reprehended by Paul, and as that course of action no doubt had influence and

found followers, it is very conceivable that some of those who in Corinth lightly esteemed Paul, might take advantage of this honoured name, and cite against the Christian liberty taught by their own spiritual founder, the stricter practice of Peter. If so, these persons would be mainly found among the Jewish converts or Judaizers; and the matters treated in ch. vii.—ix. may have been subjects of doubt mainly with these persons. *ἔγω δὲ χριστοῦ*] A rendering has been proposed (Estius, al.) which need only be mentioned to be rejected: viz. that Paul having mentioned the three parties, then breaks off, and adds, of his own, *ἔγω δὲ* (Παῦλος), *χριστοῦ* (εἰμι). Beza represents this as Chrysostom's view, but it is not: οὐ τοῦτο ἐπεκάλει, ὅτι τὸν χριστὸν αὐτοῖς ἐπέφημιζον, ἀλλ' ὅτι μὴ πάντες μόνον. εἶμαι δὲ αὐτὸν καὶ ὁκοθεν αὐτὸ προσεθεῖναι βουλούμενον βαρύτερον τὸ ἐγκλημα ποιῆσαι, καὶ διῆξαι οὕτω καὶ τὸν χριστὸν εἰς μέρος δοθῆναι ἔν, εἰ καὶ μὴ οὕτως ἐποίησεν τοῦτο ἑαυτοῖς:—meaning by ὁκοθεν, not, as his own sentiment, but of his own invention, to show them the inconsistency of their conduct. The words seem to apply to those who made a merit of not being attached to any human teacher,—who therefore alighted the apostleship of Paul. To them frequent allusion seems to be made in this and in the second Epistle, and more especially in 2 Cor. x. 7—11.—For a more detailed discussion of the whole subject, see Prolegg. and Dr. Davidson's *Introd.* to the N. T. II. 222 ff. 13.] Some (Lachmann has so printed it) take *μεμίσταται ὁ χρ.* as an assertion,—'Christ has been divided (by you)',—or, as Chrys. mentions, *διενείματο πρὸς ἀνθρώπους κ. ἐμπίσατο τὴν ἐκκλησίαν*. But it is far better to take it, as commonly, interrogatively: 'Is Christ (the Person of Christ, as the centre and bond of Christian unity)—not, the gospel of Christ (Grot., al.)—nor the Church of Christ (Estius, Olsh.): nor the power of Christ (Theodoret), i. e. his right over all:) divided (not [Meyer, ed. 1], against Himself, as Mark iii. 26,

μή τις εἶπῃ ὅτι ^m εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. ¹⁶ ἐβά-
πτισα δὲ καὶ τὸν Στεφάνῳ οἶκον· ^o λοιπὸν οὐκ οἶδα εἴ τινα
ἄλλον ἐβάπτισα. ¹⁷ οὐ γὰρ ἀπέστειλέν με χριστὸς
βαπτίζειν, ἀλλὰ ^p εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου,
ἵνα μὴ ^q κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ. ¹⁸ ὁ ^r λόγος
o ch. iv. 9.
2 Cor. xiii. 11.
1 Thess. iv. 1.
p absol. Rom.
xv. 20 reff.
q Rom. iv. 14.
ch. ix. 15.
2 Cor. ix. 8.
(Phil. ii. 1.)
only Jcr. xiv.
2. xv. 9.)

r = Gal. v. 11. vi. 12, 14. Phil. iii. 18.

s = Acts xiii. 26 reff.

ready βαπτισθῇ).—18. for βαπτ. (1st), βαπτιστικα D¹FG.—το λοιπον FG: *celerorum*
Ambrst: om 108 al.—αλλον om FG it: αλλων Thdr̄t.—17. απεσταλκεν A.—ο χριστ.
BFG Thdr̄t: txt ACDEJ mss (appy) Chr Thl Oec.—rec αλλ, with CFGJ al: txt
A (appy) BDE al.—ευαγγελισσθαι B: txt A (C uncert) DEFGJ ff.—λογων arm.—

where *ἐφ' ἐαυτὴν* follows, but 'into various parts,' one under one leader, another under another)? The question applies to *all addressed*, not to the *ἐγὼ χριστοῦ* only, as Meyer, ed. 1. In that case *μεμίρισται ὁ χρ.* would mean 'Has Christ become the property of one part only?' as indeed Dr. Burton renders it.—Meyer urges against the interrogative rendering, that the questions begin immediately after, with *μή*. But we may fairly set against this argument, that the *μή* introduces a new form of interrogation respecting a new individual, viz. Paul: and that it was natural, for solemnity's sake, to express the other question differently. In *μεμίρισται ὁ χριστός*, the Majesty of Christ's Person is set against the unworthy insinuation conveyed by *μεμίρισται*,—in *μή Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν*, the meanness of the individual, Paul, is set against the triumph of Divine Love implied in *ιστ. ὑπ. ὑμῶν*. Two such contrasts could hardly but be differently expressed.

μή Π. ἰστ. κ.ρ.λ.] By repudiating all possibility of *himself* being the Head and *ἐπώνυμος* of their church, he does so *a fortiori* for Cephas and Apollos: for *he founded* the church at Corinth. On *εἰς τὸ ὄν. ἐβαπτ.* see Matt. xxviii. 19.

14.] Olsh. characterizes it as surprising that Paul should not have referred to the *import of baptism itself* as a reason to substantiate his argument. He does not this, but tacitly assumes between ver. 13 and 14 the probability that his having baptized any considerable number among the Corinthians would naturally have led to the abuse against which he is arguing.

14.] 'I am (now) *thankful to God, who so ordered it that I did not*,' &c. Crispus, the former ruler of the synagogue, Acts xviii. 8. Gaius, afterwards the host of the Apostle, and of the church, Rom. xvi. 23.

15.] *ἵνα* represents the purpose, not of the Apostle's conduct at the time, but of the Divine ordering of things: 'God so arranged it, that none might say,' &c.

16.] He subsequently recollects

having baptized Stephanas and his family (see ch. xvi. 16, 17),—perhaps from information derived from *Stephanas himself*, who was with him:—and he leaves an opening for any others whom he may possibly have baptized and have forgotten it. The last clause is important as against those who maintain the *absolute omniscience* of the inspired writers on *every topic which they handle*.

17.] This ver. forms the transition to the description of his preaching among them. His mission was *not to baptize*:—a trace already, of the separation of the offices of baptizing and preaching. *ἀνθρώπων μὲν γὰρ καθηχόμενον λαβόντα καὶ πεπισμένον βαπτίσει, παντὸς οὐτι-
νοσοῦν ἔστιν· ἡ γὰρ προαίρεσις τοῦ προσ-
όντος λοιπὸν ἐργάζεται τὸ πᾶν, καὶ ἡ τοῦ
θεοῦ χάρις· ὅταν δὲ ἀπίστους δεῖ κατ-
ηχῆσαι, πολλοὺ δεῖ πόνον, πολλῆς τῆς
σοφίας· τότε δὲ καὶ τὸ κινδυνεύειν προσήν.* Chrys. Hom. iii. p. 18 s. It is evident that this is said in no *derogation* of Baptism, for he did on occasion baptize,—and it would be impossible that he should speak lightly of the ordinance to which he appeals (Rom. vi. 3) as the seal of our union with Christ.

οὐκ ἐν σοφίᾳ λόγου] It seems evident from this apology, and other hints in the 2 Epp., e. g. 2 Cor. x. 10, that the *plainness and simplicity of Paul's speech* had been *one cause* among the Corinthians of alienation from him. Perhaps, as hinted above, the eloquence of Apollos was extolled to Paul's disadvantage.

ἐν σοφ.] 'in (as the element in which: better than *'with'*) wisdom of speech (i. e. the speculations of philosophy: that these are meant, and not mere eloquence or rhetorical form, appears by what follows, which treats of the *subject*, and not merely of the *manner* of the preaching), in order that the Cross of Christ (the great central point of his preaching; exhibiting man's guilt and God's love in their highest degrees and closest connexion) might not be deprived of its effect.' This would come to pass rather by *philosophical speculation*, than by *elo-*

22 Ἐπειδὴ καὶ Ἰουδαῖοι ὁ σημεῖα ὁ αἰτοῦσιν καὶ Ἕλληνας σοφίαν ῥητοῦσιν, 23 ἡμεῖς δὲ κηρύσσομεν χριστὸν ἑσταυρωμένον, Ἰουδαίοις μὲν ὁ σκάνδαλον, ἔθνεσιν δὲ ὁ μωρίαν, 24 αὐτοῖς δὲ τοῖς ῥητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, χριστὸν θεοῦ ὁ δύναμιν καὶ θεοῦ ὁ σοφίαν. 25 ὅτι τὸ ὁ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ὁ ἀνθρώπων ἐστίν, καὶ τὸ ὁ ἄσθενες τοῦ θεοῦ ὁ ἰσχυρότερον τῶν ἀνθρώπων ἐστίν.

iv. 10 al. Deut. xxxii. 6.

an constr., Matt. v. 20. John v. 26.

1 John ii. 2.

v Matt. iii. 11 al.

Clem Orig all.—for ο θεος, τω θεω FG.—πιστευσαντας J.—22. for ἐπειδ. καὶ, ἐπει FG al.: καὶ om g Syr mth.—οι ιουδ. 179.—rec σημειον (Meyer and De W think σημεια a corrpn, because only the sing could present any difficulty: but Tisch refers to such passages as Matt xii. 39, xvi. 4 al as having suggested the sing, which considg the immense weight of MSS authority, seems, I own, more likely), with J al vss Thl and Oec (text): τὸ ABCDEFG 46. 52. 63. 80 al v it syrr copt al Clem, ff-gr-latt.—ἐπιζητοῦσιν A.—23. rec ἁλλήσιν (marginal gloss on ἐθν., eventually substd for it in the text), with C³ al a few ff: τὸ ABC'D'EFGJ all vss ff-gr-latt.—24. τοῖς om FG.—τε om DEFG.—χριστὸν 109.—25. ἐστὶν τῶν ἀνθρ. (both times) DEFG v it arm lat-ff.—ἐστὶν (2nd) om B 67² Tert? (om 1st also 17 Chr Tert): for ἐστὶν (1st), ἐσται 67²: txt A² (A¹ also apply) CDEFGJ mss (urly) vss Orig, all lat-ff.—ἐστὶν τοῖς ἐστὶν om 48.—26. for γαρ, οὖν

God saw fit by the foolishness of preaching (gen. of apposition,—by that preaching which is reputed folly by the world) to save believers.—Rom. i. 16 throws light on this last expression as connected with δύναμις θεοῦ in our ver. 18, and with what follows here. There the two are joined: δύναμις γὰρ θεοῦ ἐστὶν (τὸ εὐαγ. τ. χρ.) παντὶ τῷ πιστεύοντι Ἰουδαίῳ τε πρῶτον κ. Ἑλλήνι. 22.] ἐπειδὴ, not as in ver. 21, but = 'siquidem,'—and explains τ. μωρίας τ. κηρ. καὶ—καὶ see Mark ix. 13, unite (De W.) things resembling each other in this particular, but else unlike. Jews and Gentiles both made false requirements, but of different kinds.

σημεῖα αλτ.] see Matt. xii. 38; xvi. 1. Luke xi. 16. John ii. 18; vi. 30. The correction σημειον has probably been made from remembering the σημειον of these passages. The sign required was not, as I have observed on Matt. xii. 38, a mere miracle, but some token from Heaven, substantiating the word preached.

23.] Still the expansion of ὁ μωρ. τ. κηρύγ. Now, σκάνδ. as regards the Jews, and μωρία as regards the Gentiles, correspond to the general term μωρία before. The δὲ after ἡμεῖς is that so often found in clauses following the temporal conjunctions ἐπει, ὅτε, ὅρα, &c., in Homer, and ὅς, ὅς, ὅς, ὅς, περ, εἰ, &c., in Attic writers: e.g. Od. ξ. 178, τὸν ἐπει θρήνην θεοὶ, φρονέοντες, τοῦ δὲ τὴν ἀθανάτων βλάβη φρονέας ἔδον ἔσας,—and Xen. Cyr. viii. 5. 12, ὅτε περ οἱ ἀπλῆται, οὕτω δὲ καὶ οἱ πλεταστοὶ κ. οἱ φοροῖται. See many other exx. in Hartung, Partikellehre, i. 184 f. It serves to give a slight prominence to the consequent clause,

as compared with the antecedent one.

24.] This verse plainly is a continuation of the opposition to ver. 22 before begun, but itself springs by way of opposition out of Ἰουδ. μὲν σκάνδ., ἐθν. δὲ μωρίαν,—and carries the thought back to vv. 18 and 21.

αὐτοῖς δὲ τ. κληροῖς.] Not, 'but to the elect themselves,' which would be either αὐτοῖς δὲ κληροῖς, or τοῖς δὲ κληροῖς αὐτοῖς;—but 'to these, viz. the elect,'—the αὐτοῖς serving to identify them with the σωζόμενοι of ver. 18. There it was ἡμῖν,—here αὐτοῖς, because by the mention of preaching joined with ἡμεῖς, he has now separated off the hearers. δύνανται, as fulfilling the requirement of the seekers after a sign:—σοφίαν,—of those who sought wisdom. The repetition of χριστὸν gives solemnity, at the same time that it concentrates the δύναμις and σοφία in the Person of Christ; q. d. 'Christ, even in His humiliation unto death, the power of God and wisdom of God.'—The use of δύνανται and σοφία here as applied to Him who was the greatest example of both, would not justify the absolute use of σοφία in this sense in ver. 21.

25.] 'Because (reason why Christ [crucified] is the power and wisdom of God) the foolishness of God (that act of God which men think foolish) is wiser than men (surpasses in wisdom, not only all which they call by that name, but men, all possible wisdom of mankind); and the weakness of God (that act of God which men think weak) is stronger than men' (not only surpasses in might all which they think powerful, but men themselves,—all human might whatever. For the constr. of the genn. see reff.).

26 ^α βλέπετε γὰρ τὴν ^α κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ ^α πολλοὶ σοφοί, ^α κατὰ σάρκα, οὐ πολλοὶ ^α δυνατοί, οὐ πολλοὶ ^α εὐγενεῖς, ^α 27 ἀλλὰ ^α τὰ μωρὰ τοῦ κόσμου ^α ἐξελέξατο ^α ὁ θεὸς ἵνα ^α κατασχῇ τοὺς σοφούς, καὶ τὰ ^α ἀσθενῆ τοῦ κόσμου ^α ἐξελέξατο ὁ θεὸς ἵνα ^α κατασχῇ τὰ ^α ἰσχυρὰ, ^α 28 καὶ τὰ ^α ἀγενῆ τοῦ κόσμου καὶ τὰ ^α ἐξουθενήμενα ^α ἐξελέξατο ὁ θεός, τὰ ^α μὴ ὄντα, ἵνα τὰ ὄντα ^α καταργήσῃ,

w ch. x. 18. Phil. iii. 2. x ch. vii. 20. Eph. i. 18. iv. 1, 4 al. 2 Pet. i. 10. See 1 Thess. i. 4. y Rom. i. 8 ref. 5 Acts xiv. 9. a Luke xix. 12. Acts xvii. 11 only. Job i. 8. b Acts i. 2, 24 al. c = ch. xi. 4. 6, 22. d here only t. e = Rom. xiv. 8 ref. f So Euz. Troad. 608. 'Ορὸν τὰ τῶν θεῶν, ἐπὶ τὰ μὲν παροῦσιν ἔσται g Rom. iii. 8, 31. ch. ii. 6. xiii. 8. Ezra iv. 21.

DEFG 21 g aeth arm Pamp (om 4. 14. 80 al Orig¹ de Orig, but txt Orig, also).—^α ἡμῶν 53.—^α οὐ πολλὰ. ^α δυν. om FG g copt: ins aft ^α εὐγενεῖς 74.—^α οὐδε D¹ (and next also Syr aeth).—27. from ^α να to ^α να (in next ver) om AFG 37. 73-7¹. 89¹. 100 to 11-16-23-79. 238 all g: from ^α να to ^α ισχυρὰ 46.—^α rec τους σοφ. κατ., with ^α mss: txt (see above) BCDEJ (-^ανυ both times) 14. 17. 62. 109-15-19-21 al v d e copt syr aeth ^α vas (appy) Orig, Eus ff gr and latt (as it is diff to say, whether ^α rec was a corr^α to ^α εἰς τὰ ὄντα καταργῇ, or ^α εἰς, to ^α εἰς καταργῇ. τὰ ισχ., MS authority must prevail).—^α ἀγενῆ 44.—^α του κόσμου om Orig.,—^α ἐξελ. o θ. κ. τ. εἰς οὐθ. 109: κ. τ. εἰς οὐθ. om 48.—28. ^α rec ins καὶ bef τὰ μ. οὐτ. (a mistaken supplement of the sense: see note), with BC²D²J all v all Orig (somet) Chr Thdr¹ al: txt AC¹D¹(E?)FG 17 al it aeth Iren Tert Ambrst Ruf Tich.

The latter clause introduces a fresh thought, the way for which however has been prepared by ^α δύναμις, vv. 18. 24. The Jews required a proof of *Divine might*: we give them *Christ crucified*, which is to them a thing *ἀσθενής*: but this *ἀσθενής* τοῦ θεοῦ is stronger than *men*. 28.] ^α βλέπετε, imperative, as in ref. If taken indicatively, it loses the emphasis which its place in the sentence requires. It would thus be τὴν γὰρ κλῆσιν ὑμῶν βλέπετε. γὰρ seems best to apply to what has immediately gone before. As a proof that the foolishness of God is wiser than men and the weakness of God stronger than men, he calls attention to the fact that the Christian church, so full of Divine wisdom and strength by the indwelling Spirit of God, consisted for the most part, not of the wise or mighty among men, but of those whom the world despised. κλήσιν, as in ref. the calling ἐν ᾧ ἐκλήθημεν—'the vocation' and standing of Christian men. ὅτι οὐ πολλοί . . . 'that not many of you are wise according to the flesh ('significari vult sapientiam, quæ studio humano absque doctrina Spiritus Sancti potest acquiri,' Estius), not many mighty (no need to supply κατὰ σάρκα, which is understood as a matter of course)—not many noble.' This is far better than to supply (as E. V., and most comm.) ἐκλήθησαν after εὐγενεῖς; and thus Vulg., Chrys., Bez., Meyer, De Wette, al. Olsh. observes: "The ancient Christians were for the most part slaves and men of low station; the whole history of the expansion of the church is in reality a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown

before the cross of Christ." 27, 28.] τὰ μωρὰ, neut. for more generalization, but = τοὺς μωρούς. This is shown by τοὺς σοφούς following, in that case it being necessary to use the masculine. τοῦ κόσμου, 'of (belonging to) the world: 'not in the eyes of the world, as Theodoret, Luth., Grot., Est., al.,—which would not fit τὰ ἀγενῆ τ. κόσμου, nor the sense: for they were not only *seemingly* but *really* foolish, when God chose them. κατασχῇ, by showing to the wise and the strong, the foolish and the weak entering the kingdom of heaven before them. τὰ ἀγενῆ, matter of *fact*—'the low-born: τὰ ἐξουθενήμενα, matter of *estimation*, 'the despised.'—Without the καὶ, which is certainly the true reading, τὰ μὴ ὄντα may belong to all four, the μωρὰ, ἀσθενῆ, ἀγενῆ, and ἐξουθεν.,—but more probably it has reference only to the last two. Nothing (as e. g. μέγα τ) must be supplied after μὴ ὄντα: it means 'as good as having no existence: μὴ being subjective, and implying that the non-existence is not *absolute* but *estimative*. Were it *absolute* matter of *fact*, it would be expressed by τὰ οὐκ ὄντα, as in 1 Pet. ii. 10, οἱ οὐκ ἡλεθμένοι, οὐκ δὲ ἡλεθμένοι. See Hartung, Partikellehre, ii. p. 131; Winer, § 69. 3; and Phil. iii. 3; Eph. v. 3. Olshausen refines on the expression too much, when he explains it of those who have lost their old carnal life and have not yet acquired their new spiritual one: it more probably means, things (persons) of absolutely *no account* in the world, unassignable among men, which the ἀγενῆ and ἐξουθενήμενα are.—Meyer remarks, that the threefold repetition of ἐξελ. ο θ. εὐς,

29 ὅπως μὴ ^h καυχῆσθαι ¹ πᾶσα σὰρξ ^k ἐνώπιον τοῦ θεοῦ. ^h absol., ch. iv. 7. 2 Cor. xi. 30 ¹ ἐξ αὐτοῦ δὲ ὑμεῖς ἐστέ ^m ἐν χριστῷ Ἰησοῦ, ὃς ⁿ ἐγενήθη σοφία ἡμῖν ^o ἀπὸ θεοῦ, ^p δικαιοσύνη τε καὶ ^q ἁγιασμός καὶ ἀπολύτρωσις, ³¹ ἵνα καθὼς γέγραπται Ὁ ^r καυχώμενος ἐν κυρίῳ ^s καυχάσθω.

II. ¹ Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ ^t καθ' ὑπεροχὴν λόγου ἢ σοφίας ^v καταγγέλλων ὑμῖν τὸ ^w μαρ-

l. 5 al. o — Rom. xiii. 1. ch. iv. 5. vi. 19 al. p Rom. iii. 21, 25. q Rom. vi. 10 reff. r Rom. iii. 24. Eph. i. 7 reff. s Jas. ix. 24. constr. elipt., ch. ii. 9. Rom. xv. 8. t — Phil. ii. 8. iii. 6. u 1 Tim. ii. 9 only t. 2 Mac. xiii. 6. v — Acts iv. 2. xiii. 5 al. fr. part. pres., Acts xv. 27. w — Acts iv. 88.

—καταγγησει 48.—29. καυχῆσθαι FG.—rec for του θεου, αυτου (corr'n to avoid repetition, not obsequy the emphasis), with C¹ al v syrr al Orig, Dial Thdr̄t Oec Ambrst al: txt ABC²DEFGJ most mss it copt sēth al Orig, (once omg του) Eus Eph Bas Chr Dam Thl Aug Tich.; Domini Iren.—30. aft ιησ. add τω κυρ. ημων 53.—rec ημων σοφ. (transposn, see note), with (v. al) J all syrr copt al Orig, Mac, Chr Thdr̄t al Ambr, Aug al: txt AB (σ. ημων) CDEFG (η σοφ. FG) 37. 46. 71. 93 al it am demid harl² al-latt Orig (oft) Eus Did Cyr Jer, Ambrst Ambrl: εν υμιν σοφια lect 18.—απο θεου om v-mss Aug.—και δικ. D² (D'E? δικ.: D² δικ. τε) FG Orig, Cyr Chr.

CHAΡ. II. 1. καγω δε 14.—καιπερ ηλθον πρ. υμ. αδ. ου καθ υπεροχην arm: αδ. μου sah.—λογων σοφιας arm. for μαρτ., μυστηριον (appy a gloss from ver 7) AC 71-7. 80-1 al Syr copt Aug Ambrst Ambrl: ευαγγελιον ar-arp Thdr̄t: txt BDEFGJ most mss v it sah syr sēth al Chr Thl Oec Jer Bed al.—for θεου, χριστου v arm (not ed Zohrab)

with the three contrasts to σοφοί, δυνατοί, and εὐγενεῖς, announces the fact with a triumphant emphasis. καταγγ.] 'reduce to the state of οὐκ ὄντα.' All the ὄντα, the realities, of the world, are of absolutely no account, unassignable, in God's spiritual kingdom.

29.] 'That all flesh may have no ground of boasting before God.' The negative in these clauses goes with the verb, not with the adjective; so that each word retains its proper meaning.

30.] 'But (contrast to the boasting just spoken of) of Him are ye (from Him ye, who once were as οὐκ ὄντα,—ιστί.—He is the Author of your spiritual life) in (in union with) Christ Jesus, Who was (not, 'is made': see reff.) to us from God Wisdom (standing us in stead of all earthly wisdom and raising us above it by being ἀπὸ θεοῦ;—Wisdom—in His incarnation, in His life of obedience, in His teaching, in His death of atonement, in His glorification and sending of the Spirit: and not only Wisdom, but all that we can want to purify us from guilt, to give us righteousness before God, to sanctify us after His likeness), and righteousness (the source of our justification before God), and sanctification (by His Spirit),—and redemption' (by satisfaction made for our sin, reff.: or perhaps deliverance, from all evil, and esp. from eternal death, as Rom. viii. 23: but I prefer the other). The foregoing constr. of the sentence is justified, (1) as regards ἀπὸ θεοῦ belonging to ἐγενήθη, and not to σοφία, by the position of ἡμῖν, which has been

altered in rec. to connect σοφία with ἀπὸ θ., (2) as regards the whole four subst. being co-ordinate, and not the last three merely explicative of σοφία, by the usage of τε καὶ —καί, e. g. Herod. i. 23, διθύραμβον πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν ποιήσαντά τε καὶ ὀνομάσαντα καὶ διδάξαντα,—and Hom. Od. o. 78, ἀμφοτέρων, εὐδὸς τε καὶ ἀλγῆ καὶ δνειαρ,—so that (see Hartung, Partikellehre, i. 103), the words coupled by τε καὶ rank as but one with regard to those coupled to them by καί, comp. ἀμφοτέρων above. Hence these three cannot be under one category, as explicative of σοφία, but must be thus ranged: σοφία, δικαιοσύνη τε καὶ ἁγιασμός, καὶ ἀπολύτρωσις.

31.] The constr. is an anacoluthon, the citation being retained in the original imperative, though the ἵνα required a subjunctive. It is freely made from the LXX. This ver. declaring, in opposition to ver. 29, the only true ground of boasting, viz. in God and His mercies to us in Christ, closes the description of God's dealing in this matter. He now reverts to the subject of his own preaching.

II. 1.—5.] ACCORDINGLY, PAUL DID NOT USE AMONG THEM WORDS OF WORLDLY WISDOM, BUT PREACHED CHRIST CRUCIFIED ONLY, IN THE POWER OF THE SPIRIT.

1.] 'I also (as one of the ἡμεῖς of i. 23, and also with ref. to the preceding verse, ὁ καυχ. ἐν κυρ. καυχάσθω) when I came to you, brethren, came, not with excellency of speech or wisdom announcing (pres. part., not fut.,—as in ref., and in Xen. Hell. ii.

x — Acts xv.

19 ref.

y Rom. xiii. 11.

ch. vi. 6, 8 al.

z — Rom. xv.

32 al.

a — Rom. vi. 19.

2 Cor. xi. 30.

xii. 10 al.

Heb. v. 2.

vii. 28.

b 2 Cor. vii. 15.

Eph. vi. 5.

Phil. ii. 12 only.

d Rom. xvi. 26 ref.

τύριον τοῦ θεοῦ. ² οὐ γὰρ ἔκρινά τι εἶδέναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν χριστὸν, καὶ τοῦτον ἑσταυρωμένον. καὶ ἐγὼ ἐν ἁσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμφῳ πολλῶν ἐγενόμην πρὸς ὑμᾶς, καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν παθειοῖς σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει

ABCD
EFGJ

c — Matt. xiii. 56. xxvi. 56 al. John i. 1, 2. ch. xvi. 10.
d Luke iv. 32. e here only †. See Acts ii. 22. xxv. 7.

Ambrst (ms) al.—2. rec aft *εκρινα* ins *του*, with J al Chr Thdrt Thl Oec: om ABCDEFG 5. 10. 37. 46. 71-3-4. 93. 177 to 9 al (Orig) Ath Cyr Chr, Antioch Dam.—rec *ειδ. τι*, with AFG(J) al vss ff-gr-lat: txt BCD¹ (D¹, D³, and E have *τι εν υμ. ειδ.*) E 37. 73-4. 177 9 al Cyr Bas Isid Chr, Hil Victorin Aug¹: *τι* om 17 Ath: *εγω δε εκρινα μηδεν ειδ.* Orig² (*the poem of τι, and harshness of τι ειδεναι seems to have occasioned the transposition, and you would be supplied from elsewhere, see Acts xvii. 1, 1 Cor vii. 37.*)—*χρ. ιησ.* FG 109 am harl Hil, Aug, all.—3. *καγω* ABC 37-9. 46. 71-3-4. 113-20 al Orig Bas Antioch Dam (*καγω is almost universal in ver 1*): txt DEFGJ most mss Chr Thdrt Thl Oec.—*εν* bef *φοβ.* om FG 49 (al?) v g copt sah lat.-ff.—*εν* bef *τρομ.* om DEFG 49. 119 (al?) v it copt sah lat.-ff.—for *εγεν.*, *ηλθον.* sah.—4. for *ουκ, ου γεγωνε* sah Eus.—*πειθοι* 1. 18². 48. 72 106-8-53 al am it Syr sah arm Orig, Eus Ath Glossar Ambrst Ambr, Sedul Leo; and add *λογων* Syr arm Orig, *των λογων* Orig¹, *λογου* am d e sah; om *λογ.* altogether 18¹ g Orig, Ath Ambrst-comm Sedul Eus? Glossar?: txt (πειθοις AD¹, *πειθανοις* Mac) AB (e sil) CDE(FG)J most mss v syr (copt *αθη* al) Orig, Ath, Cyr-jerus, Chr Thdrt Thl Oec Jer, Amb, Vig Bed, but *λογοις* om FG 74 (al?) ar-erp; *και λογοις 77* (*the varr appear to have been ancient conjectures by way of elucidation*).—rec ins *ανθρωπινης* bef *σοφιας* (*explanatory gloss*), with ACJ all v copt syr al Orig, Ath Mac Cyr-jerus, Thl Oec Ambrst (comm) Sedul Bed: *ανθρωπινης* 93: but om ABDEFG 17. 46. 71 (al?) am tol (al-latt) it Syr sah eth arm Orig, Nyss Cyr Chr Cyr-jerus, Epiph Thdrt (ms), al Jer al.—*και λογοις 77.*—*αλλα* B.—for *αποδ.*, *αποκαλυψει* D¹D³E.—*κ. δυν.* om *αθη*: *και*

1. 29, *ἐς τὰς Ἀθήνας ἐπλευσεν, ἀγγέλουσα τὰ γεγονότα*. The time taken in the voyage is overlooked, and the announcement regarded as beginning when the voyage begun) to you the testimony of (concerning) God. 2.] For I did not resolve to know any thing (hardly = *ἐκριναι εἰδέναι οὐδέν*, as E. V., but meaning, “the only thing that I made it definitely my business to know, was”) among you, except Jesus Christ (His Person) and Him (as) crucified (His Office). It would seem that the historical facts of redemption, and especially the crucifixion of Christ, as a matter of offence, had been kept in the back ground by these professors of human wisdom. “We must not overlook, that Paul does not say ‘to know any thing of or concerning Christ,’ but to know HIM HIMSELF, to preach HIM HIMSELF. The historical Christ is also the living Christ, who is with His own till the end of time; He works personally in every believer, and forms Himself in each one. Therefore it is universally CHRIST HIMSELF, the Crucified and the Risen One, who is the subject of preaching, and is also Wisdom itself; for His history evermore lives and repeats itself in the whole church and in every member of it: it never waxes old, any more than does God Himself;—it retains at this day that fulness of power, in which it was re-

vealed at the first foundation of the church.” Olshausen. 3.] *καὶ ἐγὼ*, ‘and I,’ coupled to *ἦλθον* in ver. 1, and *ἐγὼ* repeated for emphasis, the *nature of his own preaching* being the leading subject matter here.—The ‘weakness and fear and much trembling’ must not be exclusively understood of his manner of speech as contrasted with the rhetorical preachers, for *ὁ λόγος μου κ. τὸ κήρυγμά μου* follow in the next ver.,—but partly of this, and principally of his internal deep and humble persuasion of his own weakness and the mightiness of the work which was entrusted to him. So in Phil. ii. 12, 13, he commands the Philippians, *μετὰ φόβου κ. τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθαι*, ὁ θεὸς γὰρ ἔστιν ὁ ἐνεργῶν ἐν ὑμῖν. The *ἀσθενία* may have reference to the *παρουσία σώματος ἀσθενῆς* of 2 Cor. x. 10. Chrys., al., understand it of *persecutions*: but in the places to which he refers, it has a far wider meaning,—viz. *infirmities*, including those resulting from persecution. 4.] ‘And (not adversative, as Olsh., but following naturally on the weakness, &c. just mentioned—‘as corresponding to it’) my discourse and my preaching (λόγος of the course of argument and inculcation of doctrine, κήρυγμα, of the announcement of facts. This (De W.) is better than with Olsh. to understand λ. as his private, κ. his

ἡ πνεύματος καὶ δυνάμεως, ὅτι ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει θεοῦ.

Ἡ σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος.

om 48: κ. δυν. θεου Did Ambrst.—δ. ημων 38. 48. 72. 120 (al?) copt Clem Orig.—
 ἡ om FG.—for ἐν σοφία, ἐκ σοφίας sah.—αλλα B.—δ. om 238.—from αἰων. τουτ. to
 αἰων. τουτ. om FG 114 lect 7 al g eth.—των καταργ. om lect 7 eth.—την -νην 89.

public discourse: see Luke iv. 32, and ὁ λόγος τ. σταυροῦ, ch. i. 18) was not in (did not consist of, was not set forth in, see ref.) persuasive (πιστός = πιθανός, πιστήριος, πιστικός in Greek. The varr. readings have been endeavours to avoid the unusual word, which however is analogically formed from πείθω, as φειδός from φείδομαι, as Meyer) words of wisdom (ἀνθρωπίνης, a gloss, but a correct one), but in demonstration of the Spirit and of power: i. e. either, taking the genitives as objective, demonstration having for its object, *demonstrating, the presence or working of the Spirit and Power of God* (so Estius, Billroth, al., and the gloss ἀποκαλύψει):—or, taking them subjectively, demonstration (of the truth) *springing from the Spirit and Power of God* (so most comm.). I prefer the latter. It can hardly be understood of the miracles done by the Spirit through him, which accompanied his preaching (Chrys., al., Olsh.), for he is here simply speaking of the preaching itself.

5.] ἡ ἐν, 'may be grounded on,'—owe its origin and stability to. "The Spirit is the original Creator of Faith, which cannot be begotten of human caprice, though man has the capability of hindering its production: and it depends for its continuance on the same mighty Spirit, who is almost without intermission begetting it anew." Olshausen.

6-18.] YET THE APOSTLES SPOKE WISDOM AMONG THE PERFECT, BUT OF A KIND HIGHER THAN THE WISDOM OF THIS WORLD; a wisdom revealed from God by the Spirit, only intelligible by the spiritual man, and not by the unspiritual (ψυχικός). The Ap. rejects the imputation, that the Gospel and its preaching is inconsistent with wisdom, rightly understood: nay, shows that the wisdom of the Gospel is of a far higher order than that of the wise in this world, and far above their comprehension.

6.] δι contrasts with the foregoing. λαλ. viz. 'we Apostles;' not 'I Paul,'—though he often uses the plur. with this meaning:—for, ch. iii. 1, he resumes καὶ, ἀδελφοί. ἐν τ. τελείοις] 'among the perfect,'—when discoursing to those who are not babes in Christ, but

of sufficient maturity to have their senses exercised (Heb. v. 14) so as to discern good and evil. That this is the right interp., the whole following context shows, and especially ch. iii. 1, 2, where a difference is laid down between the milk administered to babes, and the strong meat to men. The difference is in the matter of the teaching itself; there is a lower, and there is a higher teaching. So Erasm., Estius, Bengel, Rückert, Meyer, De Wette, al. On the other hand, Chrys., Theodoret, Theophyl., Calv., Grot., Olsh., al., understand the difference to be merely in the estimate formed of the same teaching according as men were spiritual or unspiritual, interpreting ἐν τ. τελείοις, 'in the estimation of the perfect,' which is philologically allowable, but plainly irreconcilable with the whole apologetic course of the chapter, and most of all with the οὐκ ἠδυνήθη, κ.τ.λ. of ch. iii. 1, where he asserts that he did not speak this wisdom to the Corinthians.—We are then brought to the inquiry, *what was this σοφία?* "Meyer limits it too narrowly to consideration of the future kingdom of Christ. Rückert adds to this, the higher views of the Divine ordering of the world with respect to the unfolding of God's kingdom,—of the meaning of the preparatory dispensations before Christ, e.g. the law,—of the manner in which the death and resurrection of Christ promoted the salvation of mankind. According to ver. 12, the knowledge of the blessings of salvation, of the glory which accompanies the kingdom of God, belongs to this higher species of teaching. Examples of it are found in the Ep. to the Romans, in the setting forth of the doctrine of justification,—of the contrast between Christ and Adam,—of predestination (comp. μυστήριον, Rom. xi. 25),—and in the Ep. to the Eph. and Col. (where μυστήρ. often occurs) in the declarations respecting the Divine plan of redemption and the Person of Christ: nay, in our Ep., ch. xv. Of the same kind are the considerations treated Heb. vii.—x. See ch. iv. 11 ff." De Wette.—But wisdom not of this world,—not, as E. V., 'not the wisdom of this world,' which loses the peculiar force of the negative:—so in Rom.

1 — ch. i. 28 ^{ref.} τοῦτου τῶν ¹καταργουμένων, ⁷ἀλλὰ λαλοῦμεν θεοῦ ^{ABCD} ^{KFGJ}
 m = ver. 12. ch. ^{ref.} σοφίαν ^m ἐν ⁿ μυστηρίῳ τὴν ^o ἀποκεκρυμμένην, ἣν ^p προ-
 n = Rom. xi. ²⁶ ὥρισεν ὁ θεὸς ^q πρὸ τῶν ^r αἰώνων εἰς δόξαν ἡμῶν, ⁸ ἣν
 26. xvi. 26. ^{ch. iv. 1. Col.} οὐδεὶς τῶν ^k ἀρχόντων τοῦ ^l αἰῶνος τοῦτου ἔγνωκεν· εἰ
 l. 26 al. ^o Matt. xi. 25 ^{l. xxv. 18.}
 Eph. iii. 9. ^{Col. i. 26} γὰρ ἔγνωσαν, οὐκ ἂν τὸν ^u κύριον τῆς ^v δόξης ἐσταύρω-
 only. 4 Kings ^{san} ⁹ ἀλλὰ ^t καθὼς γέγραπται ^u Ὁ φθαλμὸς οὐκ εἶδεν
 iv. 37. ^p Acts iv. 26. Rom. viii. 30 al. ^q here only. See Eph. Col. ut supr. ^s See Acts vii. 2. Eph. i. 17.
 James ii. 1. Psa. xxviii. 3. ^t ellipse, ch. i. 81. ^u Isa. lxiv. 4. lxv. 17. See notes.

marg Orig-ms: του -νου sah.—7. rec σοφ. θεου (corrtn, the emphasis not being noticed), with J all: txt ABCDEFG 37. 46. 74. 80. 93. 116-20-77 to 9 all lect 12 v it arm Clem, Orig, Eus gr-lat-fl.—εν μυστ. om lect 12: εν μυστηριος 33-5: εν μυστηριω θεου 115: αποκεκρ. εν μ. arm.—προ των αιων. om 109-78.—8. ουδε εις D'.—aft αρχ. ms τουτου 72.—εγνωσεν FG: εγνωρισεν 73: εγνωκαν 48² :—(2nd time) εγνωκαν lect 12: ηθεσαν Did.—εγνωρισαν και εσταυρωσαν lect 8.—9. αλλα om A Pelag al.—for α, δ (γεωα) v-ed d e Cyprr Hil (some) Ambr Aug Ambrst: α δ 110-11 Thl.—for ειδεν, ιδεν

iii. 22, we have δικαιούνη θεοῦ πεφανί-
 ρωται . . . δικαιούνη δὲ θεοῦ διὰ πίστ.
 Ἰησοῦ χρ. See instances of the usage in
 note there.—The ἀρχοντες are parallel with
 the σοφοί, δυνατοί, εὐγενεῖς, of ch. i. 26,
 and are connected with them expressly by
 the τῶν καταργουμένων, referring to ἵνα
 τὰ πάντα καταργήσῃ, ch. i. 28. They com-
 prehend all in estimation and power, Jewish
 or Gentile. ἀρχοντας δὲ αἰῶνος ἐνταῦθα
 οὐ δαιμονίας τινας λίγει, καθὼς τινες
 ὑποπτεύουσιν· ἀλλὰ τοὺς ἐν ἀξιώμασι,
 τοὺς ἐν δυναστείαις, τοὺς τὸ πρᾶγμα περι-
 μάχητον εἶναι νομιζοντας, φιλοσόφους κ.
 ῥήτορας κ. λογογράφους· καὶ γὰρ αὐτοὶ
 ἐκράτουν, κ. δημαγωγοὶ πολλάκις γίνοντο.
 Chrys. Hom. vii. p. 60 v. τῶν καταργ.]
 'who are (being) brought to nought,'
 viz. by God making choice of the weak and
 despised, and passing over them, ch. i. 28:
 not said of their transitoriness generally,
 as Chrys., Theophyl., Rückert,—nor of
 their power being annihilated at the coming
 of Christ (Grot., Meyer, al.),—nor as Olah.,
 of their having indeed crucified Christ, but
 of their being καταργούμενοι by His Resur-
 rection and the increase of His Church.
 7.] 'But we speak God's wisdom (em-
 phasis on θεοῦ)—the wisdom which God
 possesses and has revealed) in a mystery
 (ἐν μυστ. does not belong to τὴν ἀποκ.,
 as Theodoret and Grot., which must be τὴν
 ἐν μυστ. ἀποκ.,—nor to σοφίαν, as Beza,
 Bengel, which though not absolutely, yet
 certainly here, seeing τὴν ἀποκ. im-
 mediately follows, would require the art., τὴν
 ἐν μυστ.,—but to λαλοῦμεν, 'we speak
 God's wisdom in a mystery,' i. e. as hand-
 ling a mystery, dealing with a mystery. So
 τὴν σύνεσιν μου ἐν τῇ μυστ. τ. χριστοῦ,
 Eph. iii. 4.—Eetius and the Romanists,
 taking the connexion rightly, have wrested
 the meaning to support the disciplina ar-
 cana which they imagine to be here hinted

at, explaining ἐν μυστ., "non propalam et
 passim apud omnes, quia non omnes ea ca-
 piamt, sed . . . secreto et apud pauciores,
 scilicet eos qui spirituales et perfecti sunt,"
 Est.), which has been (hitherto) hidden
 (see Rom. xvi. 25. Col. i. 26):—which
 God foreordained (nothing need be sup-
 plied, as ἀποκαλύπτειν, or the like, after
 προώρισεν) before the ages (of time) to
 (in order to, the purpose of this preordina-
 tion) our glory' (our participation in the
 things which He has prepared for them
 that love Him, ver. 9: δόξα, as contrasted
 with the bringing to nought of the ἀρχον-
 tes). 8.] ἣν is in app. with the
 former ἣν, and does not refer to δόξαν, as
 Tert. contr. Marc. v. 6,—"subijcit de gloria
 nostra, quod eam nemo ex principibus hujus
 sævi scierit . . .," for this would be depart-
 ing from the whole sense of the context,
 which is, that the wisdom of God was
 hidden from men. εἰ γὰρ ἔγν. κ.τ.λ.,
 is a proof from experience, that the rulers
 of this world, of whom the Jewish rulers
 were a representative sample, were ignorant
 of the wisdom of God. Had they known
 it, they would not have put to a disgraceful
 death (ὁ σταυρὸς ἀδοξίας εἶναι δοκεῖ,
 Chrys.) Him who was the Lord of glory
 (reff.),—i. e. who possesses in His own
 right glory eternal, see John xvii. 5. 24.—
 These words are not a parenthesis, but con-
 tinue the sense of the foregoing, completing
 the proof of man's ignorance of God's wis-
 dom;—even this world's rulers know it
 not, as they have shown: how much less
 then the rest. 9, f.] 'But (oppo-
 sition to ver. 8) as it is written, The things
 which eye saw not, and ear heard not,
 and which came not up (reff.) upon heart
 of man, the things which God prepared
 for them that love Him, to us God re-
 vealed through His Spirit.'—There is no
 anacoluthon (as De W.) nor irregularity of

καὶ οὗς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ
 ἠνέβη, ἃ ἥτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν,
 10 ἡμῖν δὲ ἠπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος [αὐτοῦ].
 τὸ γὰρ πνεῦμα πάντα ἔρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ.
 11 τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ

Acts vii. 28
 ref., w. 4v.
 Luke xxi. 8.
 w. Matt. xx.
 23. xxv. 34.
 John xiv. 2,
 3.
 x. Matt. xi.
 25 al. R.
 y. Rom. viii.
 27 ref.
 z plur., Rev. ii. 24. See Rom. xi. 33 ref. Judith vii. 14.
 a See Luke ii. 49. Matt. xvi. 28. vi. 34. James iv. 14.

80 Clem-rom (Smyrn epist): οὐδεν 106 lectt 8. 12 Clem, (ms), Ath₁ (ms).—for ἃ (2nd),
 οσα ABC (appy) Hipp Ath, Bas Mac Cyr: txt DEFGJ mss (appy) Smyrn-epist Constt
 Orig Ath, Chr Thdr^t Thl Oec. (Meyer regards ἃ as a mere mechanical repetition, οσα
 being the origl readg: I shd rather believe ἃ to be genuine, and οσα a corrⁿ for per-
 spicuity.)—10. for δε, γαρ 37-9. 46. 57. 71-3. 93. 116 al copt sah Clem: om lectt 13,
 14.—rec o θε. απεκαλ. (appy, as above, corrⁿ from not noticing the emphasis), with J
 all syr al Chr Thdr^t al: txt ABCDEFG 4. 6. 37. 57. 71-3-4. 93. 116-20-77 to 9 all v it
 Syr Clem Orig gr-lat-f.—add αυτα sah.—αυτου om ABC copt Clem Bas Cyr (per-
 haps on acct of το πν. follg): ins DEFGJ mss (appy) vsa (nrly): Spiritum suum sanc-
 tum (αγιου) tol Vig (also Or-int, Did, omg sumu).—εραυνα AC.—11. in scti, precedes
 ver 10.—εγνωκεν 93. 109.—ανθρωπων om A 17 Orig, Ath Cyr Tert, Vig.—του ανθρ.

constr., as some suppose, supplying after
 ἀλλά, λαλοῦμεν (Estius, &c.), or γίγονεν
 (Theophyl., Grot., al.); the δὲ in the
 consequent clause after ὅς in the antece-
 dent, which has occasioned these supposi-
 tions, is by no means unexampled; so
 Herod. iii. 37,—ὅς δὲ τούτους μὴ δῶκεν,
 ἐγὼ δὲ οὐ σμάνειν,—and Soph. Philoct. 86,
 ἐγὼ μὲν οὗς ἂν τῶν λόγων ἀλγῶ κλύειν,
 Λαερτιάδῃ καὶ, τοὺς δὲ καὶ πράσσειν στυγῶ.
 See Hartung, Partikellehre, i. 184 f.—
 Whence is the citation made? Origen
 says, 'In nullo regulari libro invenitur, nisi
 in secretis Eliæ prophetae,' a lost apocry-
 phal book:—Chrys., Theophyl., give the
 alternative, either that the words are a
 paraphrase of Isa. lii. 15, οὗς οὐκ ἀνη-
 γέλῃ περὶ αὐτοῦ, δόξονται, κ. οἱ οὐκ ἀκη-
 κόασι, συνήσουσι, or that they were con-
 tained in some lost book, of which Chrys.
 argues that there were very many,—καὶ
 γὰρ πολλὰ διεφθάρη βαβυλῖα, καὶ ὀλίγα δι-
 σῶθη. Jerome, ad Pammachium, de optimo
 genere interpretandi, vol. ii. 247 ff., says,
 "Solent in hoc loco apocryphorum quidam
 deliramenta sectare, et dicere quod de Apo-
 calypsei Heliae testimonium sumptum sit:
 cum in Esaiâ juxta Hebraicum ita legatur:
 A seculo non audierunt, nec auribus perce-
 perunt, oculus non vidit, Deus, absque te,
 quæ præparas te expectantibus te. Hoc
 LXX multo aliter transtulerunt: A seculo
 non audivimus, neque oculi nostri viderunt
 Deum absque te: et opera tua vera, et
 facies expectantibus te misericordiam. In-
 telligimus, unde sumptum sit testimonium:
 et tamen Apostolus non verbum expressit e
 verbo, sed παραφραστικῶς eundem sensum
 aliis sermonibus indicavit."—I own that
 probability seems to me to incline to Je-
 rome's view, especially when we remember,

how freely St. Paul is in the habit of citing.
 The words of Isa. lxiv. 4, are quite as near
 to the general sense of the citation as is the
 case in many other instances, and the words
 ἐπὶ καρδίαν οὐκ ἠνέβη may well be a re-
 miniscence from Isa. lxv. 17, not far from
 the other place, οὐ μὴ ἐπιλθῇ αὐτῶν ἐπὶ
 τὴν καρδίαν. Such minglings together of
 clauses from various parts are not unex-
 amples with the Ap., especially when, as
 here, he is not citing as authority, but
 merely illustrating his argument by O. T.
 expressions. 10. τὸ πνεῦμα] the Holy
 Spirit of God—but working in us and with
 our Spirits, Rom. viii. 16. "Sufficit nobis
 Spiritum Dei habere testem: nihil enim
 tam profundum est in Deo quo non pene-
 tret." Calvin. ἱερευς] a word of ac-
 tive research, implying accurate knowledge:
 so Chrys., οὐκ ἀγνοίας, ἀλλ' ἀκριβοῦς
 γνώσεως ἐνταῦθα τὸ ἱερεῦν ἐνδεδεικνόν.

τὰ βάθη] see ref. There is a com-
 parison here between the Spirit of God and
 the spirit of a man, which is further carried
 out in the next ver. And thus, as the spirit
 of a man knows the βάθος of a man, all
 that is in him, so the Spirit of God searches
 and knows τὰ βάθη, the manifold and
 infinite depths, of God—His Essence, His
 Attributes, His Counsels: and being τὸ
 πνεῦμα τὸ ἐν ἡμῖν, besides being τὸ πν.
 τοῦ θεοῦ (De Wette well observes that the
 Apostle purposely avoids using [see varr.
 readd.] the expr. τὸ πνεῦμα τὸ ἐν αὐτῷ
 of the Spirit of God, keeping the way
 open for the expression in ver. 12, τὸ πν.
 τὸ ἐκ τοῦ θεοῦ] teaches us, according to
 our capacity, those depths of God.

11.] 'For who of MEN knoweth the
 things of a MAN (τοῦ ἀνθρώπου, generic,
 see ref.—The emphasis is on ἀνθρώπων

aa gener. art. Matt. xv. 11. b = Acts xvii. 16 reff. c See Rom. viii. 15. d Acts iii. 14. Rom. viii. 32 al.† 2 Mac. iii. 33. e = ver. 7. f John vi. 45 only from Jan. iv. 13. See 1 Thess. iv. 9. g ch. iv. 8. gg Rom. i. 11. ch. xii. 1. xiv. 1 al.†

^b πνεῦμα ^{aa} τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ ^a τὰ τοῦ ^{ABCD} θεοῦ οὐδεὶς ἔγνωκεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. ¹² ἡμεῖς ^{EFGJ} δὲ οὐ τὸ ^c πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ ^d χαρισθέντα ἡμῖν, ¹³ ἃ καὶ λαλοῦμεν οὐκ ^e ἐν ^f διδασκατοῖς ^g ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ^h ἐν ⁱ διδασκατοῖς πνεύματος, ¹⁴ πνευμα-

(2nd) om FG g Orig, Hil Ambr, Vig, —τω ἐν αὐτῷ 224. —το τοῦ θεοῦ D¹: τα ἐν τῷ θεῷ FG g lat.-ff. —rec for ἔγνωκεν, οἶδεν (proba a corrpn to corresp with previous clause), with J all Chr Thdrt al: txt ABCDE(FG ἔγνω) 17. 37-9. 46. 71-4. 80. 120. 213 al v it Orig, Ath, Bas Cyr Cyr-jeruss, Antioch Dam Hil al. —aft θεοῦ, add το ἐν αὐτῷ Tert, Vig al.—12. κοσμου τουτου DEFG vs lat.-ff.—ιδωμεν DEFGJ 89. 224 Orig, (elsw eid.).—13. ἃ om FG Eus.—for λαλομεν, ελαδομεν 49.—ανθρωπινους 39. 71. 80. 224 al.—for διδασκοις (2nd) διδασκω B (Bart): διδαχη 10 v arm it (both times; as also Syr al Ambrst Gaud) Dam Vig, al: διδακτης (twice) 52³: —τικοις 213: al aliter.—rec aft πν.

and ἀνθρώπου, as compared with θεοῦ), except the spirit of a man which is in him! Thus the things of God also none knoweth, except the Spirit of God.—We may remark, (1) that nothing need be supplied (as βάθη) after *τά* in each case, see reff.—(2) that the comparison here must not be urged beyond what is intended by the Ap. He is speaking of the impossibility of any but the *Spirit of God conferring a knowledge of the things of God*. In order to show this, he compares human things with divine, appealing to the fact that none but the spirit of a man knows *his matters*. But further than this he says nothing of the *similarity of relation of God and God's Spirit with man and man's spirit*: and to deduce more than this, will lead into error on one side or the other. In such comparisons as these especially, we must bear in mind the constant habit of our Apostle, to contemplate the thing adduced, *for the time, only with regard to that one point* for which he adduces it, to the disregard of all other considerations.

12.] ἡμεῖς 84 carries on the ἡμῖν δὲ of ver. 10. τὸ πν. τ. κόσμ.] Not merely, the mind and sentiments of unregenerate mankind, 'sapientia mundana et secularis,' as Estius, al., but 'the spirit (personally and objectively taken) of the world,' = τὸ πνεῦμα τὸ νῦν ἐνεργούν ἐν τοῖς νοῖς τῆς ἀπικθείας, Eph. ii. 2, where it is strictly personal. τὸ πν. τὸ ἐκ τ. θ.] Not only, 'the Spirit of God,' but 'the Sp. which is from God,'—to show that we have received it only by the will and imparting of Him whose Spirit it is. And this expr. prepares the way for the *purpose* which God has in imparting to us His Spirit, 'that we may know the things freely given to us by God,' i. e. the treasures of wisdom and of felicity which are

the free gifts of the gospel dispensation, = ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσι αὐτόν, ver. 9. 13.] καί, 'also'; τὰ χαρισθ. ἡμῖν, we not only *know* by the teaching of the Holy Ghost, but also *speak* them, 'not in words (arguments, rhetorical forms, &c.) taught by human wisdom, but in those taught by the Spirit.'—The genitives are governed by διδασκατοῖς in each case: see reff., and cf. Pind. Olymp. ix. 153: τὸ δὲ φυῶν ἐκρίστον ἄπαν. πολλοὶ δὲ διδασκαίς ἀνθρώπων ἀρεταῖς κλειῶς ὤρουσαν λίσσθαι· ἀνευ δὲ θεοῦ, κ.τ.λ.

πνευμ. . . πν. συγκρ.] 'putting together spirituals with spirituals,' i. e. attaching spiritual words to spiritual things,—which we should not do, if we used words of worldly wisdom to expound spiritual things. So, mainly, Erasmus, Beza, Calvin ('spiritualibus spiritualia coaptantes'), al. De Wette, and Meyer; and so certainly the context is best fitted, and the ordinary sense of the word συγκρίνω satisfied. But Chrys., and many after him, understand it of *explaining and proving difficult spiritual truths of the N. T. by O. T. testimonies*: εἰταν πνευματικῶν καὶ ἄπορον ἦ, ἀπὸ τῶν πνευματικῶν τὰς μαρτυρίας ἄγομεν. οἶον, λέγω ὅτι ἀνίστη ὁ χριστός, ὅτι ἀπὸ μαρτύριου ἰγεννήθη. παράγω μαρτυρίας κ. τύπους κ. ἀποδείξεις, τοῦ ἰωάν, . . . κ.τ.λ. or, as Grot.: "exponentes ea, quæ Propheta Spiritus Dei acti dixere, per ea quæ Christus suo Spiritu nobis aperuit." Both these interpretations rest on the supposition that συγκρίνω means to *interpret*: but, as Meyer observes, it never has *barely* this meaning, as would be the case here. The LXX use it, Gen. xl. 8. 16. 22; xli. 12. 15. Dan. v. 12, of *interpreting dreams*, or rather *judging of dreams*, κρινειν τὸ σημαίνόμενον τῶν ὀνειράτων, as Jos. Antt. ii. 2. 2: and Philo uses διακρίνειν for it.—Again, Theophyl. (as an

τικοῖς ⁸⁸ πνευματικὰ ^b συγκρίνοντες. ¹⁴ ⁱ ψυχικός δὲ ἄν- ^h 3 Cor. x. 12
θρωπος οὐ ^k δέχεται ^l τὰ τοῦ πνεύματος τοῦ θεοῦ. ^m μωρία ^{only i. Gen.}
γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι ⁿ πνευμα- ^{xl. 8. Num.}
τικῶς ^o ἀνακρίνεται. ¹⁵ ὁ δὲ ⁿⁿ πνευματικὸς ^o ἀνακρίνει ^{av. 34.}
[μὲν] πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ^o ἀνακρίνεται. ¹⁶ ^p τίς ^{i = ch. xv. 44,}
^{46, James}
^{ill. 16. Jude}
^{19 only t.}
^{— 1 Thess. i.}
^{a. h. 13.}
^{James i. 21.}
^{Luke viii.}
^{18. Acts viii. 14. xl. i. xvii. 11. i ver. 11 reff. m ch. i. 18 reff. n Rev. xi. 8 only t. nn = ch. xiv. 37.}
^{o = ch. iv. 8 al 6. in Paul, this epistle only. Luke xxiii. 14. Acts iv. 9 al 4. i Kings xx. 12. p Isa. xi.}
^{18. Rom. xi. 34 reff.}

ins αγίου (explanatory addn), with D²EJ al syr al Chr Thdrt al: om ABCD'FG 17. 67². 71. 80. 177 to 9 v it Syr ar-erp copt arm Clem Orig^o gr-lat-fl.—πνευματικῶς 17. 213 (and B Lachm).—συγκρίνομεν FG (comparantes vel -ramus g).—14. τοῦ θεοῦ om 2. 61 Syr Clem, Ptol Iren (gr and lat) Epiph Ath Chr Thdot-anc al: ins ABCDEFGJ mss nrlly vs nrlly Clem, Orig Thdrt al Hil, Aug (oft) all.—πνευματικός 62. 77.—15. μὲν om ACD¹FG 17 (al ?) v it Syr copt al Clem Orig Thdrt lat-fl: ins B (e sil) D²EJ al syr al Chr Thdrt (ad loc) al (has μὲν been insd on acct of the δε follg, as Meyer,—or omd on acct of the δε precedg, as De W ?).—βεβ πάντα, ins ra ACD'FG 17. 67. 71. 116 al Nyss Chr: om B (e sil) D²EJ all Clem Orig Mac, Thdrt, (παντας Thdrt ad loc Did Iren,) al (ra was prob a gloss to shew that πάντα was not masc sing acc).—ἐκρίνεται 109.—

alternative), Pelag., al., Thomas Aq., Estius, Le Clerc, Bengel, al., Billroth, and Rückert, take πνευματικός masculine, πνευματικούς ἀνθρώπους τὰ πνευματικὰ συγκρίνοντες κ. διαλύοντας: οὗτοι γὰρ μόνοι δύνανται χωρεῖν ταῦτα:—which lies open to the same objection; see also on ver. 6. Besides, the masc. rendering of πνευματικός is clearly wrong, the two subjects of the sentence being the things revealed (δ), and the words used in speaking them; to which two the two adj. most naturally refer, ἀνθρωπος being a new element, introduced in the next ver. 14.] He now prepares the way for showing them that he could not give out the depths of this spiritual wisdom and eloquence to them, because they were not fitted for it, being carnal (ch. iii. 1—4).

ψυχ. 84 ἄνθ.] The animal man, as distinguished from the spiritual man, is he, whose governing principle and highest reference of all things is the ψυχή, the animal soul, ατρία κινήσις ζωικῆς ζώων, Plato, De finit. p. 411. In him, the πνεῦμα or spirit, being unvivid and uninformed by the Spirit of God, is overborne by the animal soul, with its desires and its judgments,—and is in abeyance, so that he may be said to have it not:—ψυχικοί, πνεῦμα μὴ ἔχοντες, Jude 19. The ψυχή is that side of the human soul, so to speak, which is turned towards the flesh, the world, the devil; so that the ψυχικός is necessarily in a measure σαρκικός (ch. iii. 3), also ἰπικτος, and δαιμονιώδης, as James iii. 15.—This general interpretation of ψυχικός must be adhered to, and we must not make it merely intellectual, as Theodoret,—ὁ μόνοις τοῖς οἰκείοις ἀκούμενος λογισμοῖς,—Grot. “qui humanæ tantum rationis luce ducitur:”—Chrysa.: ὁ τὸ πᾶν τοῖς λογισμοῖς τῆς

ψυχῆς διδοῦς, καὶ μὴ νομίζων ἀνωθίν τινος δέιστος βοηθείας,—nor merely ethical, as Erasmus, Rosenmüller ('qui cupiditatum sub imperio omnem vitam transigunt'), al.,—but embracing both these.—οὐ δέχεται, 'receives not,' i. e. rejects, see reff.,—not, cannot receive, 'non capax est,' understands not, which is against the context,—for we may well understand that which seems folly to us, but we reject it, as unworthy of our consideration:—and it besides would involve a tautology, this point, of inability to comprehend, following by and by:—'and he cannot know them (τὰ τοῦ πνεύματος, the matter of our spiritual teaching, itself furnished by the Spirit) because they are spiritually (by the πνεῦμα of a man exalted by the Spirit of God into its proper paramount office of judging and ruling, and inspired and enabled for that office) judged of.' 15.] 'But (on the contrary) the spiritual man (he, in whom the πνεῦμα rules: and since by man's fall the πνεῦμα is overridden by the animal soul, and in abeyance, this always presupposes the infusion of the Holy Spirit, to quicken and inform the πνεῦμα—so that there is no such thing as an unregenerate πνευματικός) judges of all things (Meyer reading τὰ πάντα, interprets it, 'all spiritual things,' but the ordinary rendering, 'all things,' is better: the Ap. is generalizing, and showing the high position of the spir. man, who alone can judge things by their true standard.—The acceptance of πάντα as masc. sing.,—"convincere potest quemlibet profanum," as Rosenm.,—is against the context, which speaks of things, τὰ τοῦ πν.,—besides that πάντα would not be used absolutely, for 'every man,' but either πάντα ἀνθρώπων, as Col. i. 28, or τὸν πάντα) but himself is

q Acts ix. 22. γὰρ ἔγνω νοῦν κυρίου, ὃς ἰ συμβιβάσει αὐτόν; ἡμεῖς δὲ ABCU
xvi. 10. Eph. EFGJ
iv. 16. Col.
ii. 2, 19 only.
I. c.
r Rom. vii. 14
ref.
s = Matt. xi. 28
xvi. 17. Rom.
ii. 20. Eph.
iv. 14. Heb.
v. 13. Phil.
Fyth. iii. 143.
a Rom. xii. 20 ref.

νοῦν χριστοῦ ἔχομεν.
III. ¹ Καὶ ἐγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς
πνευματικοῖς, ἀλλ' ὡς ἰ σαρκίνους, ὡς ἰ νηπίοις ἐν
χριστῷ. ² γάλα ὑμᾶς ἰ ἐπότισα, οὐ ἰ βρῶμα οὐπω

16. for *ος*, *aut quis* v-me-and-sixt tol demid Pelag: *quis* Ambrost.—for *χριστου*, *κυριου* BD'FG g Thl (text) Aug Ambrost Sedul (*mechanical repetn of νοου κυρ. above*. So Meyer, rightly: *addy*, if any gloss had been written in margin on *κυριου*, it wd not have been *χριστου*, but *θειου*, seeing that the ref of the foregoing *κυρ.* is to God).

CHAP. III. 1. *καγω* ABCDEFG 17. 46. 73. 80. 93. 109-16 al Clem Orig Chr Dam (*correct to suit ch ii. 1: see varr. readd, ch ii. 3*): txt J al Thdrt Thl Oec.—*ἐδυνήθην* C.—*υμ.* λαλ. D² (not D¹ nor D³) J all v al Clem, Orig, Chr Dam lat-ff (not Clem, nor Thdrt nor Jer al).—rec *σαρκινους* (see notes), with D²EFGJ al: txt ABC'D¹ 67². 71 al Clem, (ms) Orig, Nys.—*νηπιους* (joining it with the follg) 76. 89. 106-9-11 al (Clem,) Thl lat-ff (many vss are ambiguous).—2. rec ins *και βεφ ου βρ.* (*supplm*), with DEFGJ al (Orig), Cæs Thl Oec: om ABC 17. 23. 37-9. 46. 73. 80. 114-16-77-78 al v

judged of by none' (who is not also πνευματικός, see ch. xiv. 29. 1 John iv. 1, where such judgment is expressly attributed to Christian believers). *και γαρ ο βλεπων, παντα μεν αυτος καθαρε του μη βλεποντος, τα δε εκεινου τον μη βλεποντων οδοις.* Chrys. 16.] *ΠΡΟΟΦ* or *αὐτὸς δὲ ὅς ἐστι ἀνακρίνεται*. In order for an *unassisted man, not gifted from Christ*, to judge the πνευματικός, he must *know* the νοῦς κυρίου, the intent and disposition of Christ; *yea more*, must be *able to teach*, to instruct, Christ—being not, as the πνευματικός, taught by Him, he must have an *independent wisdom of His own*, which Christ has not:—and *who is there, of whom this can be said?* 'But we (πνευματικοί, among whom he includes himself and the other App.) have (not a wisdom independent of Christ, nor do we know His Mind, nor can we teach Him, but) the mind of Christ;' the same mind, in our degree of apprehensiveness of it, by the imparting of His Spirit, which is in Him, and so can judge all things. The νοῦς κυρίου is the spiritual intent and designs of Christ.—*κυριου* in the prophecy is spoken of JEHOVAH; but in the whole of Isa. xl., the incarnate *Jehovah* is the subject. The meaning of *συμβιβάζω*, to teach, belongs to the LXX: in the N. T. it is to conclude, to prove, to confirm, see ref.

III. 1-4.] HE COULD NOT SPEAK TO THEM IN THE PERFECT SPIRITUAL MANNER ABOVE DESCRIBED, SEEING THAT THEY WERE CARNAL, AND STILL REMAINED SO, AS WAS SHOWN BY THEIR DIVISIONS.

1.] *καὶ ἐγὼ*, 'I also:' i. e. as well as the ψυχικός, was compelled to stand on this lower ground,—he, because *he cannot understand* the things of the

Spirit of God: I, because *you could not receive* them.—*σαρκινους* is certainly the true reading, being, besides its MS. authority, required by the sense. He was compelled to speak to them (this affirm. clause is to be supplied from the former neg. one) 'as to men of flesh:' not ὡς σαρκικοί, for that they *really were*, and he asserts them yet to be, ver. 3. I quite agree with Meyer (against Dr Wette) that the distinction between *σάρκινος* and *σαρκικός* is designed by the Ap., and further regard it as implied in the very form of the sentences. Here, he says that he was compelled to speak to them *as if* they were *only of flesh*,—as if they were *babes*, using in both cases the material comparison, and the particle of comparison ὡς. But in ver. 3 he drops comparison, and asserts matter of fact—'Are ye not still *σαρκικοί* (= ὡς *σάρκινος*), fleshly, carnal, living after the flesh, resisting the Spirit?'—q. d. 'I was obliged to regard you as mere *men of flesh*, without the Spirit: and it is not far different even now; ye are yet *fleshly*—ye retain the same character.'—Both the *σάρκινος*, the mere men of the flesh, and the *σαρκικός*, the carnally disposed, are included under the more general ψυχικός, which therefore, as Meyer observes, is not here used, because this distinction was to be made. *ὡς νηπ.* ἐν χρ.] The opposite term, *τάλειος ἐν χρ.*, is found Col. i. 28 and in connexion with this, Heb. v. 13, 14. Schöttgen (on 1 Pet. ii. 2) and Lightfoot adduce the similar Rabbinical term *תלמיד*, *sugentes*, used of novices in their schools. A recent proselyte also was regarded by them as a newborn infant.—He speaks of his first visit to Corinth, when they were recently admitted into the faith of Christ,—and excuses his merely elemen-

γὰρ ἐδύνασθε. ὡς ἄλλ' οὐδὲ ἔτι νῦν δύνασθε· ὅτι γὰρ
 ἐστε ^{19 al.} σαρκικοί. ὅπου γὰρ ἐν ὑμῖν ^{b Rom. iii. 5. (v. 19.) ch. xv. 32. Gal. i. 11. iii. 15. 1 Pet. iv. 6. c — Rom. viii. 1. Eph. ii. 2 al. fr. d gen., ch. i. 12 reff.} ζῆλος καὶ ^{11.} ἔρις, ^{w — Acts xix. 2. ch. iv. 8 al. x Rom. xv. 27. 2 Cor. i. 12. x. 4 al. y — Heb. ix. 16. x. 18. James iii. 18. 2 Pet. ii. 11. z Acts xiii. 46 reff. a Rom. xiii.}
 οὐχὶ ^{19 al.} σαρκικοί ἐστε καὶ ^{b Rom. iii. 5. (v. 19.) ch. xv. 32. Gal. i. 11. iii. 15. 1 Pet. iv. 6. c — Rom. viii. 1. Eph. ii. 2 al. fr. d gen., ch. i. 12 reff.} κατὰ ἄνθρωπον ^{11.} περιπατεῖτε;
 ὅταν γὰρ λέγῃ ^{19 al.} τις Ἐγὼ μὲν εἰμι ^{b Rom. iii. 5. (v. 19.) ch. xv. 32. Gal. i. 11. iii. 15. 1 Pet. iv. 6. c — Rom. viii. 1. Eph. ii. 2 al. fr. d gen., ch. i. 12 reff.} Παύλου, ^{11.} ἕτερος δὲ ^{w — Acts xix. 2. ch. iv. 8 al. x Rom. xv. 27. 2 Cor. i. 12. x. 4 al. y — Heb. ix. 16. x. 18. James iii. 18. 2 Pet. ii. 11. z Acts xiii. 46 reff. a Rom. xiii.}
 Ἐγὼ ^{19 al.} Ἀπολλῶ, οὐκ ^{b Rom. iii. 5. (v. 19.) ch. xv. 32. Gal. i. 11. iii. 15. 1 Pet. iv. 6. c — Rom. viii. 1. Eph. ii. 2 al. fr. d gen., ch. i. 12 reff.} ἄνθρωποι ἐστε; ^{11.} τίς οὖν ἐστίν
 Ἀπολλῶς; τίς δέ ^{19 al.} [ἐστίν] Παῦλος; ^{b Rom. iii. 5. (v. 19.) ch. xv. 32. Gal. i. 11. iii. 15. 1 Pet. iv. 6. c — Rom. viii. 1. Eph. ii. 2 al. fr. d gen., ch. i. 12 reff.} διάκονοι δι' ὧν

copt syr Clem, Iren (gr and lat) Orig, Eus gr-lat-ff.—rec *πῶνασθε*. (*corr*), with DEJ al Orig, Cæs Dial Thdrt al: txt ABCFG all Clem Orig all: add *βασταλίζεν* Iren-gr: *escam percipere* Iren-int.—rec *οὐτε* (see note), with J al Orig, Oec: txt ABCDEFG 15 Clem Iren Orig, all.—*εἰ* om B.—*νυν* om 109.—8. *σαρκινῶ* (2ce) D¹FG Orig¹ Nyss-ed (*error by repeatd σαρκιν. from ver 1, the diffce not being noticed: see there*): txt ABCD¹EJ mss (appy) Clem, Orig Nyss-ed.—rec (1st) *σαρκικοί ἐστε* (*corr*n to *suit the follg*), with AB (e sil) CJ al v ed al Orig, Chr Thdrt al: 1st *σαρκ. ἐστε* to 2nd om 77: txt DEFG am harl demid tol it Clem Orig, Nyss Cyprr Thl Aug al.—*καὶ ἐρις* om 48: ins bef ζήλος 2. 119 arm Chr₁.—rec aft *εἰς* (*εἰς* AFGJ al; *emulationes et contentiones* Ambrst al) ins *καὶ διχοστασίαι*, with (DEFGJ al)? Iren (gr and lat) Thdrt Chr (text) al Cyprr (*from Gal v. 20*): om¹ABC 23. 46. 57. 71-4 al v copt æth arm Clem, Orig, Eus gr-lat-ff.—for *οὐχί*, ou 1. 2. 46.—4. *τίς λεγῇ* DE (appy) FG 46 al vss lat-ff: λεγῇ J all: add *εἰς ὑμῶν* arm.—for *εἰπερ. δε ἐγώ* (*εγ. om 37* Thdrt: add *δε* 61. 115), *εγώ δε* A 23. 224 (A)? Chr.—rec *οὐχί* (*corr*n from ver 3), with DEFGJ al Dial Chr Thdrt Thl Oec: txt ABC 17 Dam.—rec for *ἀνθρ.*, *σαρκικοί* (*corr*n from ver 3), with J al Dial Chr Thdrt al: txt¹ABCEFG 17. 67² marg. 71 (al)? v it copt æth Dam Orig-int Did Ambrst Aug al.—5. for *τίς* (2ce), *τις* AB 17. 46. 71. 121 al æth v it lat-ff (*prob corr*n to *suit the sense: the question being rather qualis est than quis est*): txt CDEFG most mss syrr copt al Chr Thdrt Thl Oec.—rec *παυλ.*, . . . *απολλ.* (*alteration of order, to suit ver 4*), with D¹J al Chr Thdrt al Opt al: txt¹ABCD¹D²EFG (*απολλῶ* FG) 17. 37. 46. 71. 116 (al)? v it Dam Ambrst Aug Pel.—rec bef *παυλ.* om *ἐστίν* (*from so many of the MSS being identical with those last cited, it wd appear that ἐστίν dropped out when the order was altered*), with DEFGJ al: ins¹ABC 17. 37. 46. 71. 116.—rec bef *διακον.* ins *ἀλλ' ἡ* (*addn to complete the sense*), with D¹J mss (nrlly) syrr al Chr Thdrt Thl Oec Opt (*utique*): om ABCD¹EFG 67². 71. 177 v it copt æth arm Dam Ambrst Pelag al.—for *δι' ὧν*, *ejus cui* v it Ambrst Pelag Aug₁: *ejus in quem*

tary teaching by the fact that they then required it. *Not this*, but their *still requiring it*, is adduced as matter of blame to them.

2.] See the same fig. in Heb. v. 12. So also Philo de Agricolt. § 2, *ἔπει δὲ νηπίους μὲν ἵσθι γάλα τροφή, τελείους δὲ τὰ ἐκ πυρῶν τίμματα, καὶ ψυχῆς γαλακτώδεις μὲν ἂν εἴεν τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν . . . τέλειαι δὲ καὶ ἀνδράσιν . . .* Basil, Hom. i. p. 403, ed. Paris, 1638, cited by Meyer, explains γάλα, *ἡν εἰσαγωγικὴν κ. ἀπολουστὴν τοῦ εὐαγγελίου διδασκαλίαν*: see also Heb. vi. 1, — *τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον*.—On *ἐπόρισα* . . . βρώμα, Wetst. quotes *νίκταρ τ' ἀμβροσίην τε, τὰ περ θεοὶ αὐτοὶ ἐδουσι*, Hes. Theogon. 640. See Winer, § 66. 7, e.

οὐκ. γὰρ ἐδύνασθε] Either, 'for ye were not yet able' (scil. βρώμα ἐσθίειν), —or, 'for ye were not yet strong', δύναμαι being used absolutely, as in Demosth. 1187. 8, *δυνάμενος τῷ τε πράττειν κ. τῷ εἰπῶν*, and 484. 25, *τῶν πολιτευομένων τινὲς δυνήθοντες*, and see other reff. in

Meyer.—In the former case, the ellipsis is harsh: the latter meaning seems preferable, though not found elsewhere in the N. T.

ἀλλ' οὐδὲ ἔτι νῦν, 'but neither even now' . . . ; the οὐτε of the rec. is grammatically inadmissible,—see Winer, § 59. 6.

3.] On *σαρκικοί*, see above, ver. 1.

ἔπον, not = *ἔπει*, but putting the assumption in a local form, see reff.

ζῆλος, 'emulation,' in a bad sense; or as in reff. *angry jealousy*.

κατὰ ἄνθρ., see reff., 'according to the manner of (unrenewed and ungodly) man,' = κατὰ σάρκα, Rom. viii. 4; see note on ch. xv. 32.

4.] He names but two of the foregoing designations, ch. i. 12: intending both there more fully, and here briefly, rather to give a sample of the sectarian spirit prevalent, than to describe as matter of fact, any sects into which they were actually divided: see note there, and on ch. iv. 6. Meyer sees in the mention here of Paul and Apollos only, a reference to the two methods of teaching which have been

5 ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν. 6 ἐγὼ ABCD
 2 reff. Rom. xiii. 11. 1 ἐφύτευσα, Ἀπολλῶς κ' ἐπότισεν, ἀλλὰ ὁ θεὸς ἠΐζανεν KPGI
 h constr., Rom. xii. 3. ch. vii. 17. 7 ὥστε οὐτε ὁ ἰφυτεύων ἐστίν τι, οὐτε ὁ ποτιζών, ἀλλ'
 i Matt. xv. 18. xxi. 38 | al. ὁ αὐξάνων θεός. 8 ὁ ἰφυτεύων δὲ καὶ ὁ ποτιζών ἐν
 Gen. ii. 8. al. k Rom. xii. 20 reff. εἰσιν, ἕκαστος δὲ τὸν ἴδιον ὁμισθὺν λήμψεται κατὰ τὸν
 1 tr., 2 Cor. ix. 10. pass. ἴδιον ὁ κόπον. 9 θεοῦ γὰρ ἐσμεν ὁ συννεργοί θεοῦ ὁ γεώρ-
 2 Cor. x. 16. γιον, θεοῦ ὁ οἰκοδομή ἐστε. 10 κατὰ τὴν χάριν τοῦ θεοῦ
 1 Pet. ii. 2. m — Acts v. 26. ch. x. 19. Gal. ii. 6. vi. 3. 15. Demosth. 562, 27. n constr., John x. 30. xvii. 11. &c.
 o — Matt. v. 12 al. fr. oo — ch. xv. 55 al. Gen. xxxi. 43. p — Rom. xvi. 8
 Eph. ii. 14. reff. σ. θ., 1 Thes. iii. 2. q here only. Prov. xxiv. 30. xxxi. 16. r — Matt. xxiv. 1. | Mk.
 2 Cor. v. 1. Eph. ii. 21 only. s ch. i. 4 reff.

Opt: ἐκεῖνον, δι ου arm-edd: του θεου, δι ων 46.—και om 76. 115. 119 al.—ως om C
 tol¹ (al-latt).—for κυρ., θεος 3. 46. 57. 71 al demid: χριστος Chr.—8. rec αλλ, with
 CD³ (E?) J all: txt ABD¹FG all.—for αλλα ο, ο δε 17.—7. (εστιν τι om 109-10)?—
 ουτε (1st) om A.—τι is repeated in B.—for ουτε (2nd) ουδε C (copr 2ce).—αλλα D¹.
 8. δε (2nd) om C 31 Syr (el æth al) Aug (γαρ Thdrt).—rec ληψ., with C &c: txt A &c.
 —for κοπον, τοπον C: σκοπον lect 13.—9. aft γεωργ. add ιστε D² (not D¹D³) al v
 (not harl!) syr arm Chr lat-ff (-για Orig.).—10. του θεου om 55 demid (al-latt) Clem

treated of in this section: but as I have
 before said, the German comm. are misled
 by too definite a view of the Corr. parties.
 —ἀνθρωποι, i. e. walking κατὰ ἄνθρωπον,
 —σαρικοί. 5—15.] HE TAKES

OCCASION, BY EXAMPLE OF HIMSELF AND
 APOLLOS, TO EXPLAIN TO THEM THE TRUE
 PLACE AND OFFICE OF CHRISTIAN TEACH-
 ERS: THAT THEY ARE IN THEMSELVES
 NOTHING (vv. 6—8), BUT WORK FOR GOD
 (vv. 9, 10), EACH IN HIS PECULIAR DE-
 PARTMENT (ver. 10, and ver. 6), EACH
 REQUIRING SERIOUS CARE AS TO THE
 MANNER OF HIS WORKING, SEEING THAT
 A SEARCHING TRIAL OF ITS WORTH WILL
 BE MADE IN THE DAY OF THE LORD (vv.
 10—15). 5.] οὐν follows on the as-
 sumption of the truth of the divided state
 of things among them: 'Who then . . . ,

seeing that ye exalt them into heads over
 you?' The question is not asked by an
 objector, but by Paul himself: when an
 objector is introduced, he notifies it, as ch.
 xv. 35. Rom. ix. 19.—ἐπιστεύσατε, as in reff.:
 'ye became believers.'—ἐκάστῳ ὡς . . . ,
 = ὡς ἰδωκ. ὁ κύρ. ἐκάστῳ, see reff. It
 refers, not to the teachers, but to the hear-
 ers, see below, ὁ αὐξάνων θεός.—In the
 rec. text, the question is carried on to the
 end of the ver. by ἀλλ' ἡ, which is good
 Greek for 'nisi,' 'præterquam,'—so οὐδὲ
 χροσόμεθα ἐξηγητὴ ἀλλ' ἡ τῷ πατρώῳ,
 Plat. Rep. p. 427, see Hartung, Partikel-
 lehre, II. 44,—but seems to have been in-
 serted from not observing the form of the
 sentence. 6.] The similitude is to a

tilled field (γεώργιον, ver. 9): the plants
 are the Corr., as members of Christ, vines
 bearing fruit: these do not yet appear in
 the constr.: so that I prefer, with De Wette,
 supplying nothing after ἐφύτευσα and ἐπό-

τισεν, regarding merely the acts themselves,
 as in E. V. If any thing be supplied, it
 must be ὑμᾶς, which would but ill fit ver.
 7.—Apollōs was sent over to Corinth after
 Paul had left it (Acts xviii. 27), at his own
 request, and remained there preaching
 during Paul's journey through Upper Asia
 (ib. xix. 1). 7.] ἐστίν τι, either, 'is

any thing to the purpose,' as in λέγειν τι,
 &c., or absol. 'is any thing': which latter
 is best: comp. εἰ καὶ οὐδὲν εἶμι, 2 Cor. xii.

11. ἀλλ' ὁ αὐτ. θεός, scil. τὰ πάντα
 ἐστίν,—to be supplied from the negative
 clauses preceding. Theophylact remarks:
 ὅρα πῶς ἀνεπαχθῇ ποιῇ τὴν ἐξουδιένωσιν
 τῶν προεστῶτων ἐν Κορινθῷ σοφῶς κ.
 πλουσίως, αὐτὸν κ. Ἀπολλῶ κατὰ τὸ
 φαινόμενον ἐξουδιένωσας, κ. διδάξας, ὅτι
 θεῷ δεῖ μόνῳ προσέχειν, κ. εἰς αὐτὸν
 ἀνατιθεῖναι πάντα τὰ συμβαίνοντα ἀγαθά.

8.] ἐν, in the nature of their ministry,—
 generically, κατὰ τὴν ὑπουργίαν, as Theo-
 doret, cited by De Wette. ἕκαστος

8a . . .] Here he introduces a new element
 —the separate responsibility of each minis-
 ter for the results of his own labour, so
 that, though κατὰ τὴν ὑπουργίαν they are

one,—κατὰ τὸ ἔργον (ib.) they are diverse.

The stress is twice on ἴδιον. 9.] Proof
 of the last assertion, and introduction of
 Him, from Whom each λήμψεται. The
 stress thrice on θεοῦ:—'shall receive,'

&c.,—'for it is of God that we are the
 fellow workers (in subordination to Him,
 as is of course implied: but to render it
 'fellow workers with one another, under
 God,' as Estius prefers, and Olsh., al.,
 maintain, is contrary to usage: see reff.:—
 and not at all required, see 2 Cor. v. 20;
 vi. 1), of God that ye are the field, of
 God that ye are the building.' This last

τὴν ὁδοθεῖσάν μοι ὡς ὁ σοφὸς ἄρχιτέκτων ὁ θεμέλιον τέθεικα, ἄλλος δὲ ἔποικοδομεῖ. ἕκαστος δὲ βλέπῃ τὴν ὁδοθεῖσάν μοι. 11 ὁ θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι ἢ παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός. 12 εἰ δὲ τις ἔποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον χρυσόν, ἄργυρον, λίθους, τιμίους, ξύλα,

4. 1. 4 al. ἔποιεῖ ἄλλα παρ' ὃ ἐνόμισεν, Plat. Minos, 320. ἔχομεν τι παρὰ ταῦτα ἄλλο λέγειν, id. Phaedo, 80. y Luke ii. 847. s Rev. xvii. 4. xviii. 12, 16. xxi. 11, 19. Psal. xviii. 10. a — here only. Bss. v. 8.

Cyr Thdrt (ms) Aug Bed.—εθηκα ABC¹ 17 (Chr): κατατεθεικα sah: txt C²DEJ (ταθηκα) most mss Orig₂ (Chr-mss) Thdrt Thl Oec.—δε (2nd) om DE d e Orig₁ Chr Gild.—οικοδομοῖ sah (and in ver 10).—1st εποιεῖ to 2nd om 179 lect 8.—11. καταθεῖναι and κατακεῖν. sah.—ησ. om lect 12.—rec. ησ. ο χριστ., with mss: χριστ. ησ. C²DE 52. 224 (al?) v d e syr Orig₂ Ath, Chr, Max Dam Hil Jer Aug (often) Ambrst Sedul al: txt ABJ all vss Orig₂ Marcell in Euseb Ath, all Arnob: ησ. om C¹. (The rec ησ. ο χρ., appears to have been a corr^a to give a doctrinal meaning—'Jesus (is) the Christ.' χρ. ησ. may have had the same intention, cf ch xii. 3).—for θεμ., λιθον 62.—12. τοῦτον om ABC¹ sah Ambr (perhaps from similarity of ends; or as unnecessary): ins C²DEJ mss (appy) v it syrr copt al Orig Ath Cyr-jerus Chr Thdrt

new similitude is introduced on account of what he has presently to say of the different kinds of teaching, which will be more clearly set forth by this, than by the other figure.

10.] κατὰ τ. χάρ. &c., as an expression of humility (reff.), fitly introduces the σοφός which follows. So Chrys: ὅρα γοῦν πῶς μετριάξει. εἰπὼν γὰρ σοφὸν ἑαυτὸν, οὐκ ἀφήκεν αὐτοῦ τοῦτο εἶναι, ἀλλ' ὅλον ἑαυτὸν πρότερον ἀναθεῖς τῷ θεῷ, τότε ἑαυτὸν οὕτως ἐκάλεσε. The χάρις is not the peculiar grace of his apostleship—for an apostle was not always required to lay the foundation, e. g. in Rome:—but that given to him in common with all Christians (ver. 5), only in a degree proportioned to the work which God had for him to do.

σοφός, 'skilful,' see ref., and many exx. in Wetstein. The proof of this skill is given, in his laying a foundation: the unskilful master-builder lays none, see Luke vi. 49. The foundation (ver. 11) was and must be, JESUS CHRIST: the facts of redemption by Him (obj.), and the reception of Him and His work by faith (subj.).—The mascul. form ὁ θεμέλιος (sc. λίθος) is said by Thomas Mag. (in Wetst.) to belong to the κοινὴ διάλεκτος—the Attic form is θεμέλιον, or, if in the plur., οἱ θεμέλιοι:—οἱ γὰρ θεμέλιοι παντοίων λίθων ὑποκείμεναι, Thucyd. i. 93. ἄλλος, 'whoever comes after me,'—'another': not only Apollon.

ἐποικοδομεῖ, pres., as the necessary state and condition of the subsequent teacher, be he who he may. The building on, over the foundation, imports the carrying them onward in knowledge and intelligent faith.

πῶς, emphatic; = here, with what material. De Wette imagines that it also conveys a caution not to alter the foundations, and that the γάρ in

ver. 11 refers to this. But the identity of the foundation is surely implied in ἐποικοδομεῖ. On the γάρ, see below.

11. ὁ γάρ] q. d. 'I speak of superimposing merely, for it is unnecessary to caution them respecting the foundation itself: there can be but one, and that one HAS ALREADY BEEN (objectively, for all, see below) LAID BY GOD.' At the same time in taking this for granted, he implies the strongest possible caution against attempting to lay any other.—δύναται, strictly 'can,'—not 'nemini licet,' as Grot., al., nor as Theophyl., οὐ δύναται θεῖναι, ὥς ἂν μὴν σοφὸς ἀρχιτέκτων, ἐπεὶ δταν μὴ ᾖ τις σοφ. ἀρχ., δύναται θεῖναι, κ. ἐκ τούτου αἱ αἰρίσεις:—for it is assumed, that θεοῦ οἰκοδομὴ is to be raised—and it can only be raised on this one foundation. All who build on other foundations are not συνεργοὶ θεοῦ, nor is their building θεοῦ οἰκοδομὴ at all.—ἄλλον . . . παρὰ, see reff. and cf. Thucyd. i. 23, πικνότερα παρὰ τὰ ἐκ τοῦ πλιν χρόνου μνημονεύόμενα.

κείμενον] not, 'by me,' but 'by God,' for universal Christendom; but actually laid in each place, as regards that church, by the minister who founds it. De Wette denies this universal reference, as introducing a new element into the context. But surely the reference in ὁ θεμέλιος ὁ κείμενος is too direct to the well-known prophecy of the Divinely-placed foundation or corner-stone, to surprise any reader or divert his mind from the train of thought by a new element.—Ἰησοῦς χριστός, THE PERSONAL, HISTORICAL CHRIST, as the object of all Christian faith. If it be read as in rec., Ἰησοῦς ὁ χριστός, it need not necessarily be, that Jesus is the Christ, but may be in this case also, JESUS THE CHRIST; not any doctrine, even that of

b — here only. ^b χόρτον, ^c καλάμην, ¹³ ἐκάστου τὸ ἔργον ^d φανερὸν ^d γενή- ABCD
 z. Matt. vi. ^e σεταί ἡ γὰρ ^e ἡμέρα ^f δηλώσει, ὅτι ^e ἐν πυρὶ ^e ἀποκα- EJ
 80 al. & Gen. ^e λύπτεται, καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ
 ii. 6 ^e here only.
 Exod. v. 12. ^e Mark vi. 14. Acts vii. 13 al. ^e — ch. i. 8 reff. Heb. x. 26. 1 Thess. v. 4.
 xv. 7. 1sa. ^e f. ch. i. 2 reff. g 2 Thess. i. 7, 8.

Thl Oec Aug Jer al.—*χρυσιον κ. αργυριον* B 73 Clem (—ριον C also).—13. for *ἐκαστον* . . . *γενήσεται*,—ο ποιήσας τούτο το ἔργον φανερός γενήσεται D¹ de Ambrst (see ch v. 2). —*ἔργον ἐκαστον* sah: *ἐκαστ.* . . . *ἀποκ.* om 92.—aft ημ. add *κυριου* (gloss) v—edd arm—edd mar Aug, Ambr Jer Gild Ambrst Pelag.—*οτι* peth.—for *ἀποκ.*, *δοκιμάζεται* 23: *ἀποκαλυφθῆσεται* sah.—*και* om 108.—for *ἐστιν*, *ην* sah.—rec om αὐτο (as unnecessary: but see note), with DEJ all (vas lat-f) Clem Orig, Chr (mas,) Thdr̄, Thl Oec: ins ABC

the Messiahship of Jesus, is the foundation, but JESUS HIMSELF (see varr. readd.).

13.] The *δι* implies that though there can be but one foundation, there are many ways of building upon it.—To the right understanding of this verse it may be necessary to remark, (1) that the similitude is, not of many buildings, as Wetst. and Billroth,—but of one, see ver. 16.—and that raised on Christ as its foundation:—different parts of which are built by the ministers who work under Him,—some well and substantially built, some ill and unsubstantially. (2) That gold, silver, &c., refer to the matter of the ministers' teaching, primarily; and by inference to those whom that teaching penetrates and builds up in Christ, who should be the living stones of the temple: not, as Orig., Chrys., Theodoret, Theophyl., Phot., Augustin, Jerome, &c., to the moral fruits produced by the preaching in the individual members of the church,—*εἰ τις κἀν βίον ἔχει μετὰ πίστεις ὁρθῆς, οὐ προσθήσεται αὐτοῦ ἡ πίστις εἰς τὸ μὴ κολλᾶσθαι*, Chrys.: (3) that the builder of the worthless and unsubstantial is in the end *SAVED* (see below): so that even his preaching was preaching of Christ, and he himself was in earnest. (4) That what is said does not refer, except by accommodation, to the religious life of believers in general—as Olah., Schrader, see also the ancient Comm. above;—but to the DUTY AND REWARD OF TEACHERS. At the same time, such accommodation is legitimate, in so far as each man is a teacher and builder of himself. (5) That the various materials specified must not be fancifully pressed to indicate particular doctrines or graces, as e.g. Schrader has done, "Some build with the gold of faith, with the silver of hope, with the imperishable costly stones of love,—others again with the dead wood of unfruitfulness in good works, with the empty straw of a spiritless, ostentatious knowledge, and with the bending reed of a continually-doubting spirit." Der Apostel Paulus, iv. p. 66. This, however ingenious, is beside the mark, not being justified by any indications furnished

in our Epistle itself. An elaborate resumé of the very various minor differences of interpretation may be seen in Meyer's Comm. ed. 2, in loc. Cf. also Estius's note.

λίθους τιμίους Not 'gemis,' but 'costly stones,' as marbles, porphyry, jasper, &c.—By the *ξύλα, χόρτον, καλάμην*, he indicates the various perversions of true doctrine, and admixtures of false philosophy which were current: so Estius, "doctrina non quidem haeretica aut perniciosa, talis enim fundamentum destrueret: sed minus sincera, minusque solida; veluti si sit humanis ac philosophicis, aut etiam Judaicis opinionibus admixta plus satis: si curiosa magis quam utilis; si vana quadam oblectatione mentes occupans Christianas." Comm. i. p. 268 s.

13.] 'Each man's work (i. e. that which he has built: his part in erecting the *οικοδομὴ θεοῦ*) shall (at some time) be made evident (shall not always remain in the present uncertainty, but be tested, and shown of what sort it is): for the day shall make it manifest (the day of the Lord, as Vulg., 'dies Domini': see reff.,—and so most Comm., ancient and modern. The other intemp. are, (1) 'the day of the destruction of Jerusalem,' which shall show the vanity of Judaizing doctrines: so Hammond (but not clearly nor exclusively), Lightf., Schöttg., al.,—against both the context, and our Ap.'s habit of speaking, and under the assumption, that nothing but Jewish errors are spoken of.—(2) 'the lapse of time,' as in the proverb, 'dies docebit':—so Grot., Wolf, Mosheim, Rosenm., al., which is still more inconsistent with the context, which necessitates a definite day, and a definite fire.—(3) 'the light of day,' i. e. of clear knowledge, as opposed to the present time of obscurity and night: so Calv., Beza, Erasmus:—but the fire here is not a light-giving, but a consuming flame: and, as Meyer remarks, even in that case the *ἡμέρα* would be that of the *παρουσία*, see Rom. xiii. 12:—(4) 'the day of tribulation':—so Augustin, Calov.: but this again is not definite enough: *μισθὸν λήμψεται* can hardly be said of mere

^p δοκιμάσει. ¹⁴ εἴ τις τὸ ἔργον ⁱ μενεῖ ὁ ^k ἐποικοδο- ^{h = ch. xi. 28.}
 μυσεν, ¹ μισθὸν λήμψεται. ¹⁵ εἴ τις τὸ ἔργον ^m κατα- ^{2 Cor. xiii. 8.}
 καήσεται, ⁿ ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, ^o οὕτως δὲ ^{al. Luke}
^{1 ver. 8.} ^{m Matt. xiii. 80, 40 al.} ^{Gen. xxxviii. 24.} ^{n = Matt. xvi. 26.} ^{Phil. iii. 8.}
^{o ch. iv. 1. ix. 26. Eph. v. 38.} ^{al. Luke} ^{1 = Rom. ix. 11} ^{ref.} ^{k ver. 10.}

37-9. 46. 67. 73. 80. 93 al sah Orig, Eus Bas Chr Thdr³ Procop.—14. rec μένει, with D³ BJ all: μινῃ 71 lect 12: μινῃ 2: txt (earlier MSS ambiguous) v it syrr copt sah al latt ff.—rec επωκοδ., with C al: txt A (B²) DEJ al: ωκοδ. sah.—15. εἰ δε (and kai εἰ bef., ver 14) slav: και εἰ arm.—for εἰ τινος, οὐ (both vv) sah.—ουτος 89²-mar^g 114 al.—

abiding the test of tribulation);—because it (the day (see ref.))—not, the work, as Theophyl., Oecum., al. m., which would introduce a mere tautology with the next clause) is (to be) revealed (the present ἀποκαλύπτεται expresses the definite certainty of prophecy: or perhaps rather the attribute of that day, which is, to be revealed, &c., as in the exprt. ὁ πειράζων, ὁ σπείρων, &c.) in fire ('accompanied,' q. 'clothed,' 'girt,' 'with fire'; i. e. fire will be the *élément* in which the day will be revealed. Cf. 2 Thess. i. 8, and Mal. iii. 2, 3; iv. 1, to which latter place the reference is,—see LXX. But notice, that this is *not* the fire of hell, into which the gold, silver, and costly stones will never enter, but the fire of judgment, in which Christ will appear, and by which all works will be tried. This universality of trial by fire is equally against the idea of a purgatorial fire, which lucrative fiction has been mainly based by the Romanists on a perversion of this passage. See Aug. de Civ. Dei xxi. 26, who mentions the idea with 'non redarguo, quia forsitan verum est') and each man's work, of what kind it is, the fire itself shall try' (this clause does not depend upon *ἔτι*, but ranges with the following futures. It is a question whether *ἔργον* is nom. or acc.,—of what kind each man's work is (Meyer),—or as above. In the only other place where Paul uses ὁποῖος, Gal. ii. 6, it commences a clause, as here if *ἔργον* be accus.;—we have a very similar expr. Gal. vi. 4, τὸ ἔργον ἑαυτοῦ δοκιμάζτω ἕκαστος;—and it seems more natural that the action of the fire should be described as directly passing upon the work. For these reasons, I prefer the accus.—τὸ πῦρ αὐτό, the fire itself, of its own power, being a πῦρ καταναλισκόν. 14.] 'If any man's work shall remain (i. e. stand the fire,—being of inconsumable materials. μενεῖ, fut., is better than the pres. of rec., as answering to εἰ . . . κατακαήσεται below), which he built on the foundation,—he shall receive wages (as a builder—i. e. 'shall be rewarded for his faithful and effectual work as a teacher'): 15.] if any man's work shall be burnt up (i. e. consist of such

materials as the fire will destroy), he shall be mulcted (ζημιωθ. scil. τὸν μισθόν, see ref. Matt., and Herod. vii. 39, τοῦ δὲ ἐνός, τοῦ περιέχειαι μάλιστα, τὴν ψυχὴν ζημιώσεται, and Plat. Legg. vi. p. 774, εἰ μὲν οὖν χρήματα ὁ μὴ θίλων γαμῖν τοσαῦτα ζημιούσθω) but he himself shall be saved (having held, and built on, the true foundation Jesus Christ, he shall not be excluded from that salvation which is the free gift of God to all who believe on Christ, but shall get no especial reward as a faithful and effectual teacher. Cf. 2 John 8, βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολλώμεθα & ἐργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν. Meyer remarks, that our Lord hints at such persons under the name of ἰσχαροί, Matt. xx. 16. Mark x. 31), but so, as through fire:—i. e. as a builder whose building was consumed would escape with personal safety, but with the loss of his work.—Chrys., Theophyl., Oec., strangely understand it, that he shall be burnt for ever in the fire of Hell, unconsumed: οὐχὶ καὶ αὐτὸς οὕτως ἀπολείται ὡς τὰ ἔργα, εἰς τὸ μηδὲν χωρῶν· ἀλλὰ μενεῖ ἐν τῷ πυρὶ. Chrys. σώζεται, τουτέστι, σῶος τηρεῖται. δικας αἰωνίου ἐνέχων. Theophyl. But (1) the fire of Hell is quite alien from the context (see above),—and (2) the meaning given to σώζεσθαι is unexampled, and least of all could be intended where the coming of the Lord is spoken of: cf. *infer alia*, ch. v. 5, παραδοῦναι, κ.τ.λ. . . ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τ. κυρίου.—Grot., Elsn., al., explain εἰς διὰ πυρός as a proverb, 'langnam ex incendio,' for 'with difficulty.' But this is needless here, as the figure itself is that of an 'incendium': and εἰς is *not* 'langnam,' but belongs to οὕτως, see ref.—The whole imagery of the passage will be best understood by carefully keeping in mind the key, which is to be found in the θεοῦ οἰκοδομή, and the ναὸς θεοῦ, as connected with the prophecy of Malachi iii. and iv. There, ἐξαίφνης ἔξει εἰς τὸν ναὸν ἑαυτοῦ κύριος . . . αὐτὸς ἐκπορεύεται ὡς πῦρ χωνευτηρίου . . . καθιεῖται χωνεύων καὶ καθαρίζων εἰς τὸ ἀργύριον καὶ εἰς τὸ χρυσίον. . . διότι ἰδοὺ ἡμέρα ἐρχεται καιομένη ὡς εἰς ἄλυσανος, κ.

p See Ps. xlv.
 12. 1m.
 xliii. 2. Zech.
 xlii. 9.
 q Rom. vi. 16.
 ch. v. 6 al.
 r = 2 Cor. vi.
 16. (2 Thess.
 ii. 4 al.) Jer.
 vii. 4.
 s Rom. vii. 1
 reff.
 t = ch. xv. 33.
 2 Cor. vii. 2.
 Jude 10. play on word, ch. vi. 12.
 37. Gal. vi. 2. Phil. iii. 4. James i. 26. u = Rom. vi. 2. v Rom. vii. 11 reff. w = ch. viii. 2. xiv. y ch. i. 26 reff.

° ὡς ^p διὰ πυρός. ¹⁶ q οὐκ ^q οἴδατε ὅτι ^r ναὸς θεοῦ ἐστε
 καὶ τὸ πνεῦμα τοῦ θεοῦ ^s οἰκεῖ ἐν ὑμῖν; ¹⁷ εἴ τις τὸν ναὸν PG α-
 τοῦ θεοῦ ^t φθείρει, ^u φθερεῖ τὸν τὸν ὁ θεός. ὁ γὰρ ναὸς τοῦ ²²¹...
 θεοῦ ^v ἁγίος ἐστίν, ^w οἰκινεῖς ἐστε ὑμεῖς. ¹⁸ μηδεὶς ἐαυτὸν ^{ABCD}
^x ἐξαπατάτω. εἴ τις ^y δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ ^{EFGJ}
^z αἰῶνι τούτῳ, ¹⁹ μωρὸς γενέσθω, ἵνα γένηται σοφός. ¹⁹ ἡ

16. ἐν ὑμ. οικ. B al.—17. φθείρει DEFGJ (but φθερεῖ J) am.—for τὸν τὸν, αὐτον
 (corrā as more usual) ADEFG 39. 106 (al?) Syr syr (marg) al Chr, (illum) it lat-ff):
 txt B (e sil) CJ mass nrly (app) copt sah syr Mac Did Amphil Chr, Thdr̄t Thl Occ.—
 γαρ om sah.—18. ἐαυτον om 39: vos it tol² Pelag Sedul.—aft ἐξαπατατω, ins κεινος

φλῖξει αὐτοὺς, καὶ ἵστανται . . . καλὰ μνη. κ.
 ἀνάψει αὐτοὺς ἡ ἡμέρα ἡ ἱεροχόμνη. The
 Lord thus coming to His temple in flaming
 fire, all the parts of the building which will
 not stand that fire will be consumed: the
 builders of them will escape with personal
 salvation, but with the loss of their work,
 through the midst of the conflagration.

16—23.] THE FIGURE IS TAKEN UP
 AFRESH AND CARRIED FURTHER: AND
 MADE THE OCCASION OF SOLEMN EX-
 HORTATION, SINCE THEY WERE THE TEM-
 PLE OF GOD, NOT TO MAR THAT TEMPLE,
 THE HABITATION OF HIS SPIRIT, BY UN-
 HOLINESS, OR BY EXALTATION OF HUMAN
 WISDOM: WHICH LAST AGAIN WAS IRRE-
 LEVANT, AS WELL AS SINFUL; FOR ALL
 THEIR TEACHERS WERE BUT THEIR SER-
 VANTS IN BUILDING THEM UP TO BE
 GOD'S TEMPLE,—YEA ALL THINGS WERE
 FOR THIS END, TO SUBSERVE THEM, AS
 BEING CHRIST'S, BY THE ORDINANCE,
 AND TO THE GLORY OF GOD THE FATHER.

16.] The foregoing figures, with the
 occasion to which they referred, are now
 dropped, and the οἰκοδομὴ θεοῦ recalled, to
 do further service. This *building* is now, as
 in Mal. and as indeed by implication in the
 foregoing vv., the temple of God (ναὸς
 θεοῦ, with emph. on ναὸς, not θεοῦ ναὸς),
 the habitation of His Spirit.

οὐκ οἴδατε ὅτι.—Are ye ignorant that? . . .
 an expression of surprise arising out of their
 conduct. καὶ . . . ἐν ὑμῖν = ἐν ᾧ, τὸν-
 ἱερὸν, ἐν ὑμῖν.—Meyer rightly remarks,

that “ναὸς θεοῦ is the temple of God, not a
 temple of God: for Paul does not conceive
 (as Theodoret, al.) of the various churches
 as *various temples* of God, which would be
 inconsistent with a Jew's conception of
 God's temple, but of each Christian church
 as, *sensu mystico*, the temple of Jehovah.
 So there would be, not many temples, but
 many churches, each of which is, ideally,
 the same temple of God.” And, we may
 add, if the figure is to be strictly justified in

its widest acceptance, that all the churches
 are built together into one vast temple: cf.
 ἐν ᾧ καὶ ὑμεῖς οἰκοδομεῖσθε, Eph. ii.
 22.

17.] φθείρει, ‘mars,’ whether
 as regards its *unity and beauty*, or its
purity and sanctity: here, the meaning is
 left indefinite, but the latter particulars are
 certainly hinted at,—by ἁγίος below.

φθερεῖ, either by *temporal death* (Mey.),
 as in ch. xi. 30; or by *spiritual death*,
 which is more probable, seeing that the
figurative temple is spoken of, not (as
 Mey.) the material temple:—and as *tem-
 poral death* was the punishment for de-
 filing the material temple (Exod. xxviii. 43.
 Levit. xvi. 2 al. fr.), so *spiritual death* for
 marring or defiling of God's spiritual tem-
 ple.

ἁγίος, the constant epithet of
 ναὸς in the O. T., see Ps. v. 7; x. 5 (LXX).
 Hab. ii. 20, and passim.

οἰκινεῖς, i. e.
 ἁγίοι, not, ‘which temple are ye,’ which
 would be tautological after ver. 16, and
 would hardly be expressed by οἰκινεῖς, ‘ut
 qui,’ or ‘quales.’ Meyer well remarks, that
 οἰκινεῖς ἵστε ὑμεῖς is the minor proposition
 of a syllogism:—‘Whoever mars the tem-
 ple of God, him will God destroy, because
 His temple is *holy*: but ye also, as His
 ideal temple, are *holy*:—therefore, whoever
 mars you, shall be destroyed by God.’

18—20.] A warning to those who
 would be leaders among them, against self-
 conceit.

18.] ἐξαπατάτω, not, as
 Theophyl., νομιζῶν, ὅτι ἄλλως ἔχει τὸ
 πρᾶγμα καὶ οὐχ ὡς εἶπον:—it is far more
 naturally referred to what follows, viz.
 thinking himself wise, when he must be-
 come a fool in order to be wise.—‘If any
 man thinks that he is wise among you in
 this world (ἐν τῷ κ. τούτῳ belongs to
 δοκεῖ σοφ. εἶν. ἐν ὑμ.,—to the whole as-
 sumption of wisdom made by the man,
 which as made in *this present world*, must
 be false: not (1) merely to σοφός, Grot.,
 Rückert, al.,—as the arrangement of the
 words show,—nor (2) to μωρὸς γενέσθω,

γὰρ σοφία τοῦ κόσμου τούτου ²μωρία ^απαρὰ θεῷ ἐστίν. ²γεγράφται γὰρ Ὁ ^βδρασσόμενος τοὺς σοφοὺς ἐν τῇ ^γπανουργίᾳ αὐτῶν. ²⁰ καὶ πάλιν Κύριος γινώσκει τοὺς ^δδιαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν ^εμάταιοι. ²¹ ὥστε ^μμηδεὶς ^κκαυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ^υὑμῶν ἐστίν, ²² εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος εἴτε ^κζωὴ εἴτε ^κθάνατος, εἴτε ^ιἐνεστῶτα εἴτε ^μμέλλοντα, ²³ πάντα ^υὑμῶν, ²³ ὑμεῖς δὲ ^βχριστοῦ, χριστὸς δὲ ^θθεοῦ.

xvi. 15 al. fr. Winer, j 68. 8. f Acts xiv. 15. ch. xv. 17. Tit. iii. 9. James i. 26. 1 Pet. i. 18 only. Exod. xx. 7. f — ch. iv. 5. g and constr. ch. i. 31. h gen., ch. i. 12 ref. Rom. xiv. 5. i 80 Rom. viii. 38. See 3 Thess. ii. 2. m — Acts xxiv. 26 ref. Rom. vi. 17. Num. v. 26. Luke xx. 23. 2 Cor. iv. 2. xi. 14. Eph. iv. 14. — Josh. ix. 4. Rom. i. 21. James ii. 4. Gal. xiii. 11. e constr., ch. i. 12 ref. Rom. xiv. 5. 1 Pet. i. 18 only. m — Acts xxiv. 26 ref.

λογους DE 23 marg 73. 118 (al ?) d e.—19. τουτου om sah.—rec τω θεω (corrta: but art is unnecessary aft prepn), with AB (e sil) J al Orig Chr Thdrt al: txt CDEFG 61 al Clem.—γαρ om D¹.—ὁ and τους om FG: ταις -γαις sah.—αυτου 2.—20. και παλιν om 80 Chr.—for σοφων, ανθρωπων 17. 39. 46. 76. 238 al v (ms) (harl ?) Marcion Chr (mss) Jer.—21. μη δι καυχασθαι 32.—ανθρωπω FG 17 g lat. ff (not Pel Bed): ανθρωπινους Chr.—for υμ. (1st), υμων 17. 43-8 al.—22. απολλω FG.—rec at end, υμ. εστιν (supplementary), with D²EJ all vs Chr Thdrt al: txt (num B 17. 48 al: δι υμ. FG) ABCD¹FG 17. 46 al d e Dial Aug Ambrst.—23. ημεις B 43.

Orig., Chrys., Luther, Rosenm., al., in which case, the stress being on μωρός, it must have been μωρός γινέσθω ἐν τῷ αἰῶνι τούτῳ let him become a fool (by receiving the gospel in its simplicity, and so becoming foolish in the world's sight) that he may become (truly) wise.' 19.] Reason why this must be:—shown from Scripture. παρὰ θ., 'in the judgment of God,' ref. ὁ δρασσ. The sense of the Heb. is equally expressed by the Ap. and the LXX. The words are taken out of the context as they stand, which accounts for the participle, see Heb. i. 7. The sense is, 'If God uses the craft of the wise as a net to catch them in, such wisdom is in His sight folly, since He turns it to their own confusion.' 20.] The LXX have ἀνθρώπων (Heb. אָנָשׁ); the Psalmist however is speaking of the proud, ver. 2 f., and such, when διαλογισμοί are in question, would be the worldly wise. 21—23.] A warning to them in general, not to boast themselves in human teachers.

21.] ὥστε, viz. seeing that this world's wisdom is folly with God: or perhaps as a more general inference from what has gone before since ch. i., that as the conclusion there was, ὁ καυχώμενος, ἐν κυρίῳ καυχάσθω,—so now, having gone into the matter more at length, he concludes, μηδεὶς καυχάσθω ἐν ἀνθρώποις. This boasting in men is explained in ch. iv. 6 to mean μὴ εἰς ὑπὲρ τοῦ ἐνός φυσιοῦσθαι κατὰ τοῦ ἑτέρου.—καυχάσθω after ὥστε is a change of constr. A somewhat similar change occurred in the parallel ch. i. 31, ἵνα . . . καυχάσθω: but there, by the citation being

adduced in its existing form.

πάντα γὰρ ὑμ. ἐστίν.] 'For such boasting is a degradation to those who are heirs of all things, and for whom all, whether ministers, or events, or the world itself, are working together.' see Rom. viii. 28; and iv. 13. 22, 23.] Specification of some of the things included under πάντα: and first of those teachers in whom they were disposed to boast,—in direct reference to ch. i. 12. But having enumerated Paul, Apollos, Cephas, he does not say εἴτε χριστός, but adding the world itself and its events and circumstances, he reiterates the πάντα ὑμῶν as if to mark the termination of this category, and changing the form, concludes with ὑμεῖς δὲ (not only one part of you) χριστοῦ· χριστὸς δὲ θεοῦ (see below).—The expressions ζωὴ, θάνατος, ἐνεστῶτα, μέλλοντα, have nothing to do with the teachers, as Chrys., Theophyl., Grot.—ἡ ζωὴ, φησι, τῶν διδασκάλων· εἰ ὑμεῖς ἐστί, ἵνα ὠφελήσθαι διδασκόμενοι· ὁ θάνατος αὐτῶν δι' ὑμᾶς· ὑπὲρ ὑμῶν γὰρ κινδυνεύουσι καὶ τῆς ὑμετέρας σωτηρίας, Theophyl.—and "praesentia, . . . linguarum et sanationum dona . . . futura, . . . rerum futurarum revelationes," Grot.—but are perfectly general. ἐνεστῶτα is things actually present,—see note on 2 Thess. ii. 2.

23.] On the change of the possessives, see above:—Christ is not yours, in the sense in which πάντα are,—not made for and subserving you—but (δι) you are His,—and even that does not reach the Highest possession: He possesses not you for Himself: but (δι again) κεφαλὴ χριστοῦ ὁ θεός, ch. xi. 3:—CHRIST HIM-

IV. ¹ οὕτως ἡμᾶς ὁ λογιζέσθω ὡς ἄνθρωπος, ὡς ὑπηρέτας ABCD EFGJ
 χριστοῦ καὶ οἰκονόμους ὑμῶν θεοῦ. ² ὥδε λοι-
 πὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὐρεθῇ.
³ ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ
 ἡ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνα-
 λ. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. IV. 1. *ἡμᾶς* 109.—*μυστηρίου* 116.—*του θεου* FG.—2. *rec d δε λοιπον* (*pro d alteration of the unusual ὥδε*: see note), with D³ EJ most mss Grig Chr Thdrt Thl Oec al: txt ABCD¹ FG 31-9. 67². 71 al lect 12 v it syrr copt æth arm al lat-ff.—*λοιπ. om arm*: *jam v it lat ff.*—*ζητεῖται* (itacism?) ABCDEFG 23. 31-9. 48. 73. 80. 109-14-16-22 lect 8 (*ms in Oec*): txt vss and ff.—*εὐρ. πιστ.* D¹ (and D²) E.—*τις εὐρ.* FG: *τις om* 109.—3. *aft μοι δε ins kai touto arm.*—*εἰς om* 109.—*αφ υμ.* 238.—*ἡμων A.*—*ανα-*

SELF, the Incarnate God the Mediator, belongs to God, is subordinate to the Father, see John xiv. 28; and xvii. passim. But this mediatorial subordination is in no way inconsistent with His Eternal and Co-equal Godhead: see note on Phil. ii. 6-9; and on ch. xv. 28, where the subjection of all things to Christ, and His subjection to the Father, are similarly set forth.—There is a striking similarity in the argument in this last verse to that in our Lord's prohibition, Matt. xxiii. 8-10.

IV. 1-5.] HE SHOWS THEM THE RIGHT VIEW TO TAKE OF CHRISTIAN MINISTERS (VV. 1, 2); BUT, FOR HIS PART, REGARDS NOT MAN'S JUDGMENT OF HIM, NOR EVEN JUDGES HIMSELF, BUT THE LORD IS HIS JUDGE (VV. 3, 4). THEREFORE LET THEM ALSO SUSPEND THEIR JUDGMENTS TILL THE LORD'S COMING, WHEN ALL SHALL BE MADE PLAIN.

1.] *οὕτως*, emphatic, preparatory to ὡς, as in ch. iii. 15.

ἄνθρωπος, as E. V., 'a man,' in the most general and indefinite sense, as man in German: not a Hebraism, nor = *ἕκαστος*.—The whole is opposed to *καυχῆσθαι ἐν ἀνθρώποις*: the ministers of Christ are but subordinates to Him, and accountable to God. *ἡμᾶς*, here, not, 'us ministers generally,' see below, ver. 6; but 'myself and Apollos,' as a sample of such. *ὅτι* *χριστοῦ*, see ch. iii. 5. 22, 23.

But in *οἰκον. μυστ. θεοῦ*, we have a new figure introduced. The Church, 1 Tim. iii. 15, is the *οἶκος θεοῦ*—and those appointed to minister in it are *οἰκονόμοι*, *stewards* and *dispensers* of the property and stores of the *οἰκοδεσπότης*. These last are the *μυστήρια*, hidden treasures, of God,—i. e. the riches of his grace, *now manifested* in Christ, ch. ii. 7. Rom. xvi. 25, which they announce and distribute to all, having received them from the Spirit for that purpose. "Ea mysteria sunt incarnationis, passionis et

resurrectionis Christi, redemptionis nostræ, vocationis gentium, et cætera quæ complectitur evangelica doctrina." Estius, who also, as a Romanist, attempts to include the *sacraments* among the *μυστήρια* in this sense. The best refutation of this is given by himself: "sed cum ipse Paulus dixerit primo capite, *Non misit me Christus baptizare, sed evangelizare*, rectius est ut mysteria Dei intelligantur fidei nostræ dogmata." It may be doubted, whether, in the *N. T.* sense of *μυστήρια*, the sacraments can be in any way reckoned as such: for *μυστ.* is (a usually Divine) proceeding, *once hidden, but now revealed, or now hidden, and to be revealed*: under neither of which categories can the sacraments be classed.

2.] 'Moreover, here on earth (see varr. readd. and reff. *ὥδε* is emphatic, and points to what follows, that though in the case of stewards enquiry was necessarily made *here below*, yet he, God's steward, awaited no such enquiry ὑπὸ ἀνθρωπίνης ἡμέρας, but one at the coming of the Lord. Lachmann, I cannot but think somewhat strangely, places *ὥδε* at the end of ver. 1: *οἰκονόμους μυστηρίων θεοῦ ὥδε* enquiry is made in the case of stewards (or, it is required in the case of stewards), in order that (or that, the purport of the requirement expressed as its purpose) a man may be found (proved to be) faithful' (emph.).

3.] 'But to me (contrast to the case of the stewards into whose faithfulness enquiry is made *ὥδε*, here on earth) it is (amounts to) very little (Meyer compares *εἰς χάριν ῥίλλεται*, Pind. Ol. i. 122, and Theognis, 162, *οἷς τὸ κακὸν δοκίον γίγνεται εἰς ἀγαθόν*) that I be (the *ἵνα*, here and always, is more or less the conj. of purpose. The constr. is a mixed one in such clauses as this, compounded of *ἐλάχιστόν ἐστιν ἀνακριθῆναι*, and *ἐλάχιστον ἐν πραιμην, ἵνα ἀνακριθῶ*) judged (enquired into, as to my faithfulness) by you,

κρίνω⁴ οὐδὲν γὰρ ἑμαυτῷ^d σύνοιδα, ἀλλ' οὐκ^e ἐν τούτῳ^d δειδικαίωμαⁱ· ὁ δὲ^a ἀνακρίνων με κύριός ἐστιν.^d ὥστε^f μὴ^e πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰⁱ κρυπτὰ τοῦ σκοτούς καὶ^k φανερώσει τὰς^h βουλάς τῶν^m καρδιῶν, καὶ τότε ὁ^m ἔπαινος^a γενήσεταιⁱ ἐκάστῳ^b ἀπὸ τοῦ θεοῦ.

⁶ Ταῦτα δὲ, ἀδελφοί, °μετεσχημάτισα εἰς ἑμαυτὸν καὶⁱ

^k Rom. i. 19. ^h 21 al. fr. ^l — Eph. i. 11 ref. ^m — Rom. ii. 29. ⁿ ch. i. 30 ref. ^o 2 Cor. xi. 18, 14, 15. ^p Phil. iii. 21 only t. ^q Jos. Ant. vii. 10, 5.

κρινω 80.—for υπ. ανθρ. ημ., ολως υπο ανθρωπων arm.—αλλα D¹.—4. for ουκ, ουδε lect 8.—for δε, γαρ 93 lect 12.—at end add θεος D d.—5. προ om 93.—τι om 17. 43. 52 v d e Syr ar-εxp Ambrost Pelag Bed.—κρινεται (itac?) A 3. 39. 48. 52. 72 al.—ος om D¹EFG it Aug (oft): txt ABC v Orig Aug, &c.—τα κρυπτα τ. καρ. 89 (rec in marg).—εαστω om 7. 110¹-77 al Oec.—του bef θεου om DE 91. 109.—6. αδ. μου 238.—με-τασχηματισα FG¹: and om εις FG.—απολλων AB¹ (απο πολλων B²): txt CDEFGJ

or by the day of man (in reference to *ωδε* above, and contrast to the *ἡμέρα κυρίου*, to which his appeal is presently made, ver. 5, and of which, as testing the worth of the labour of teachers, he spoke so fully ch. iii. 13—15. Jerome, *Questiones ad Algasiam*, 10, numbers the expr. among the *cilicisms* of the Ap. Estius, al., suppose it to be a Hebraism, referring to Jer. xvii. 16, which is irrelevant. All these are probably wrong, and the expr. *chosen purposely* by the Ap. Grot. compares *diem dicere*, 'to cite to trial',—may, I judge not (hold not an enquiry on: lit. 'but neither do I,' &c.) myself: 4.] for I am conscious to myself of no (official) delinquency (so Plato, *Apol.* p. 21, οὐτε μέγα οὐτε μικρὸν ξύνοισα ἑμαυτῷ σοφὸς ἄν.,—ib., Rep. i. Wetst., τῷ δὲ μηδὲν ἑαυτῷ ἀδικων ξυνειδότε ἡδεῖα ἱππὶς αἰε πάρεστι, and Hor., *Epist.* i. l. 61, 'Nil conscire sibi, nulla pallescere culpa.'—The E. V., 'I know nothing by myself', was a phrase commonly used in this acceptation at the time; cf. Pa. xv. 4, Com. Prayer Book version, 'He that *setteth not by himself*', i. e. is not wise in his own conceit. 'I know no harm by him,' is still a current expression in the midland counties. See Deut. xxvii. 16. Ezek. xxii. 7, in E. V. So Donne, *Serm.* lvii., "If thine own spirit, thine own conscience, accuse thee of nothing, is all well? why, *I know nothing by myself, yet am I not thereby justified*." This meaning of 'by' does not appear in our ordinary dictionaries) but I am not hereby justified (i. e. it is not this *circumstance* which clears me of blame—this does not decide the matter. There can be no reference [as Meyer] to *forensic justification* here, by the very conditions of the context: for he is speaking of that *μίσθος* of the teacher, which may be lost, and yet personal salvation be attained, see ch. iii. 15); but he

that judges (holds an enquiry on) me, is the Lord' (Christ, the judge). 5.] 'Therefore (because the Lord is the sole infallible Dijudicator) decide nothing (concerning us, of merit or demerit) before the time, until the Lord shall have come (explains *πρὸ καιρ.*), who shall also (*καί, inter alia*: as part of the proceedings of that Day) bring to light (throw light on) the hidden things of darkness (general—*all things* which are hidden in darkness), and shall make manifest the counsels of men's hearts (then first shewing, what your teachers really are, in heart) and then shall the (fitting) praise accrue to each from God.'—*ἑταυος* is not a *vox media*, praise or blame, as the case may be, but strictly *praise*. Theophyl., Grot., Billr., Rück., Olsh., suppose the word to be used euphemistically, "unde et contrarium datur intelligi, sed mavult *εὐφημεῖν*," Grot.: Calv. Meyer, al., think that he speaks without reference to those who will obtain *no praise*: "hæc vox ex bonæ conscientie fiducia nascitur." Calv. But I agree with De Wette, in thinking that he refers to *καυχᾶσθαι ἐν ἀνθρώποις*:—they, their various parties, gave *exaggerated praise* to certain teachers: let them wait till the day when the *fitting praise* (be it what it may) will be adjudged to each from God; Christ as the Judge being the *ὑπιστάμενος ὑπὸ τοῦ θεοῦ κριτής*, Acts x. 42, and so His sentences being *ἀπὸ θεοῦ*. See also Acts xvii. 31, and Rom. ii. 16, *κρινεῖ ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων*, . . . διὰ Ἰησοῦ χριστοῦ.

6—13.] HE EXPLAINS TO THEM (ver. 6) THAT THE MENTION HITHERTO OF HIMSELF AND APOLLOS (and by parity of reasoning, of Cephas and of Christ, in ch. i. 12) HAS A MORE GENERAL DESIGN, VIZ. TO ABSTRACT THEM FROM ALL PARTY SPIRIT AND PRIDE: WHICH PRIDE HE THEN BLAMES, AND PUTS TO SHAME BY

p — John xiii.
35. Gen. xiii.
33.

q — Mark ix.
23 reff.

qq — ch. x. 18.

r Cor. xii. 6.

r 1 Thess. v. 11.

s (indic. aft. ἵνα Gal. iv. 17.) vv 18, 19. ch. v. 2. viii. 1. xiii. 4. Col. ii. 18 only†.

t Rom. ii. 1 reff.

u — here only. See Acts xv. 9.

Ἀπολλῶ δι' ὑμᾶς, ἵνα ἔν ἡμῖν μάθῃτε τὸ μὴ ὑπὲρ αὐτοῦ γέγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνός φυσιοῦσθε κατὰ τοῦ ἐτέρου. τίς γὰρ σέ διακρίνει; τί δὲ ἔχεις ὃ οὐκ

ABCD
EFGJ

mss (appy) ff.—εν υμιν D¹ 23. 115 al d² e v (ms) copt syr Chr¹ (not h l) Antioch Bed.—bef μη om ro FG 2.—rec υπερ δ, with DEFGJ all g (*supra quam v d e* other vss uncert) Chr Thdrt al: τῷ ABC 31 (al?) copt syr Ath Cyr Chr (ms). (*Mey and De W think that α̅ has been a corr'n to suit τῶν preceding. But I can hardly think this probable: is it not more likely that in a proverbial expr'n the sing seemed most appropriate, and thus α̅ has been corr'd to δ?*).—rec aft γεγραπτ. add φρονειν (*supplementary addn*), with C (appy) D²E²J al vss Chr Thdrt (φυσιοῦσθαι Ath) al: om ABD¹E¹FG 46 al v it lat ff.—μη om DE.—for υπερ, κατα FG.—bef φυσ. ins μη 7. 44. 69. 89. 91. 106-13-22-23 al lectt 13. 14 al Chr¹, Dam.—φυσιοῦσθαι DEFG 73. 116 (A uncert) (ἐνὰ ὑπὲρ τοῦ ἐνός φυσιοῦσθαι Thdrt): φυσιωσθῆ 44 Chr-ms.—7. διακρινεῖ 116.—ελαβεῖς 1st to 2nd

DEPICTING, AS A CONTRAST, THE LOW AND AFFLICTED STATE OF THE APP. THEMSELVES.

6.] 'But (transeuntis: he comes to the conclusion of what he has to say on their party divisions) these things (De Wette, Meyer, al., limit ταῦτα to what has been said since ch. iii. 5. But there surely is no reason for this. The Ap.'s meaning here must on all hands be acknowledged to be, 'I have taken our two names as samples, that you may not attach yourselves to and be proud of any party leaders, one against another.' And if these two names which had been last mentioned, why not analogously, *those four which he had also alleged in ch. i. 12?* There can be no reason against this, except the determination of the Germans to regard their Paulus-parthei, and Apollos-parthei, and Petrus-parthei, and Christus-parthei, as historical facts, and consequent unwillingness to part with them here, where the Ap. himself by implication repudiates them as such) I transferred (the epistolary aorist) to myself and Apollos (i. e. when I might have set them before you generally and in the abstract as applying to all teachers, I have preferred doing so by taking two samples, and transferring to them what was true of the whole. This is far more probable than the expl. of Chrys., al.,—that he put in his own name and that of Apollos instead of those of the real leaders of sects, concealing them on purpose. On μετασχ., see reff. and cf. Plato, Legg. x. p. 903, μετασχηματίζων τὰ πάντα, ὅλον ἐκ πυρὸς ὕδωρ.—and p. 906, τοῦτο τὸ ῥῆμα μετασχηματισμένον, Meyer) on your account, that ye by us (as your example: by having our true office and standing set before you) might learn this, "Not above those things which are written" (i. e. not to exceed in your estimate of yourselves and us, the standard of Scripture,—which had been already in part shown to them in the citations ch. i. 19, 31;

iii. 19. To refer γέγραπται to what has been written in this Epistle, as Luth., Calov., Calv. (altern.), is quite inadmissible, for, as Grot. remarks, "γέγραπται in his libris semper ad libros Veteris Testamenti refertur." But he (and Olsh.) refer the words to Deut. xvii. 20,—whereas it is far better to give them a perfectly general reference. Chrys., Theodoret, and Theophyl. refer it to words of our Lord in the N. T., such as Matt. vii. 1. 3; xxiii. 12. Mark x. 43, 44, but these could not be indicated by γέγραπται,—cf. ch. vii. 10 and note.—The ellipsis, as here, of the verb in prohibitory clauses with μή, is common enough: thus, Aristoph. Vesp. 1179, μή μοι γε μύθους. Soph. Antig. 577, μή τριβάς ἐτε, ἀλλὰ νιν κομίζετ' ἔσω. Demosth. Phil. i. p. 46, μή μοι μυρίους μῆδὲ δις μυρίους ἔσθους. Hartung, Partikellehre ii. 153, where see more exx.) that ye may not one on behalf of another be puffed up against a third' (i. e. 'that you may not adhere together in parties to the detriment or disparagement of a neighbour who is attached to a different party').—There is a grammatical difficulty here, the occurrence of ἵνα with an indic. pres. This is variously explained. See Winer, § 42, b. 1. d. Some suppose that Paul has committed a philological error in the formation of the subjunctive, and written the indic. for it. It is at least remarkable, that the other instance, Gal. iv. 17, ἵνα αὐτοὺς ζηλοῦντε, is also in the case of a contracted syllable in ου,—so that we might almost suppose that there was some provincial usage of forming the subj. of contracted verbs in ου, which our Ap. followed. At all events it is better to suppose a solecism or peculiar usage, than with Meyer to give ἵνα a local sense,—'where,' i. e. 'in which case ye are not (pres. for the future) puffed up,'—i. e. if you keep to the Scripture measure: the double ἵνα of the purpose being, as he himself observes, accord-

ἐλαβες; εἰ δὲ καὶ ἔλαβες, τί ^ν καυχᾶσαι ὡς μὴ λαβών; ⁸ ἤδη ^ω κεκορεσμένοι ἐστέ, ἤδη ^κ ἐπλουτήσατε, χωρὶς ἡμῶν ^ν ἐβασιλεύσατε. καὶ ^κ ὄφελόν γε ^ν ἐβασιλεύσατε, ἵνα καὶ ^ν ἡμεῖς ὑμῖν ^α συμβασιλεύσωμεν. ⁹ ^β δοκῶ γὰρ, ὁ θεὸς ^ν ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ^κ ἀπέδειξεν ὡς ^δ ἐπιθανα- ^ν τίσους, ὅτι ^θ θεάτρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις

ν 2 Cor. xi. 1. Gal. v. 12. Rev. iii. 15 only. Job xiv. 18. Ps. cxviii. 5. a 2 Tim. ii. 12 only t.
b ch. iii. 18 ref. c Acts ii. 29. xxv. 7. 2 Thess. ii. 4 only. Xen. Hell. iv. 4, 8 f. 1 Mac. x. 24.
d here only t. Dion. Hal. vii. 85. e = here only. Acts xix. 29, 31 only t.

om 93.—μῃ om 46.—8. ἰδον (twice) alav (appy).—εἰσας. 1st to 2nd om 44.—ὠφελον D²EJ.—γε om D²FG.—συν ὑμῖν D¹: υμ. om (E?) 115.—9. rec aft δοκω γαρ, ins ori (supplementary), with D²EJ al vss Chr Thdrst al Ambro al: but om ABCD²FG 46. 116 al am demid tol it Clem Orig Cyr Dam Tert Thl Ambrost.—ἀνεδειξεν 77.—huic mundo d e

ing to Paul's usage, Rom. vii. 13. Gal. iii. 14; iv. 5, al., and being here absolutely demanded by the sense. 7.] 'For (reason why this puffing up should be avoided) who separates thee (distinguishes thee from others? meaning, that all such conceits of pre-eminence are unfounded. That pre-eminence, and not merely distinction [Meyer], is meant, is evident from what follows)!'—And (δὲ connects interrogative clauses, as Od. a. 225, τίς δαίς, τίς δὲ ὄμιλος ὃδ' ἐπλετο; and Il. ε. 704, ἐνθα τίνα πρώτον, τίνα δ' ὕστατον ἱξενάριξεν; See Hartung, Partikellehre, i. 169) what hast thou which thou receivedst not ('from God')—not, 'from me as thy father in the faith'! but if (which I concede;—στίγαι δὲ εἰ καὶ ἡμῖν αὐτοῖς εἰσιν, ἀλλὰ μὴ Δι' οὐχ' ἵπποισ; Xen. Cyr. vi. 1. 14. Hartung, i. 140) thou receivedst it, &c.—He speaks not only to the leaders, but to the members of parties,—who imagined themselves superior to those of other parties,—as if all, for every good thing, were not dependent on God, the Giver.

8.] The admonition becomes ironical: 'You behave as if the trial were past, and the goal gained; as if hunger and thirst after righteousness were already filled, and the kingdom already brought in.' ἐκμωδῶν αὐτοὺς λέγειν: οὕτω τάχως πρὸς τὸ τέλος ἐφθάσας, ὅπρι ἀδύνατον ἦν γενέσθαι διὰ τὸν καιρόν. Chrys. The emphases are on ἤδη in the two first clauses, and χωρὶς ἡμῶν in the third. The three verbs form a climax. Any interp. which stops short of the full meaning of the words as applied to the triumphant final state (so Grot., Est., Calvin, Wetst., al., interpreting them of knowledge, of security, of the lordship of one sect over another), misses the force of the irony, and the meaning of the latter part of the ver.

χωρὶς ἡμῶν] 'because we, as your fathers in Christ, have ever looked forward to present you, as our glory and joy, in that day.'—There is an exquisite

delicacy of irony, which Chrys. has well caught: πολλὰ ἑμφασις ἐν ταῦθα καὶ πρὸς τοὺς διδασκάλους κ. πρὸς τοὺς μαθητάς. καὶ τὸ ἀσυνίδητον δὲ αὐτῶν δέκνεται κ. τὸ σφόδρα ἀνόητον. δ γὰρ λέγει, τοῦτο ἐστίν· ἐν μὲν τοῖς πόντοις φησὶν εἶναι πάντα κοινὰ κ. ἡμῖν κ. ὑμῖν, ἐν δὲ τοῖς ἐκβάλοις κ. τοῖς στεφάνοις ὑμῖς πρώτοι.—The latter part of the verse is said *bona fide* and with solemnity: 'And I would indeed (γε strengthens the wish; so ἡ δ' εἰλεθ' . . . ὡς γε μήπορ' ὠφελεν λαβεῖν . . . Μενίλαον. Eur. Iph. Aul. 70. Hartung, i. 373.—ὄφελον is used in LXX and N. T. as a particle, with the indic.: also with optative. See, for both, ref.) that ye did reign (that the kingdom of the Lord was actually come, and ye reigning with Him) that we also might (*pres.* because the wish sets the state as present before him) be reigning together with you' (that we, though deposed from our proper place, might at least be vouchsafed a humble share in your kingly glory).

9.] 'For (and there is abundant reason for this wish in our present afflicted state) I think,—God set forth (before the eyes of the world,—the similitude is in θίατρον following) us the Apostles (meaning all the App., principally himself and Apollos) last (the rendering of Erasmus, Calvin, Beza, al., *us who were last called to be App.*, q. d. τοὺς ἀπ. τοὺς ἰσχ., or τοὺς ἰσχ. ἀποστ.—is ungrammatical.—ἰσχύεσθαι, last and vilest: not, 'respectu priorum,' last, as the prophets were before us, as Corn. a Lap., and in part, Bengel) as persons condemned to death (ὡς καταδικούς, Chrys.—Tertullian seems to define the meaning too closely when, De Pudic. 14, he interprets it *veluti bestiariorum*.) Dion. Hal. vii. 35, says of the Tarpeian rock, ὅθεν αὐτοῖς ἔθος βάλλειν τοὺς ἐπιθανατίους,—for we are become a spectacle (θίατρον = θίαμα: so Achilles Tatius, i. p. 55 [Kypke], and θίατρα ποιητῶν, Æschines, Dial. Socr. iii. 20:—see

f ch. i. 26 reff. (see ii. 3.) καὶ ἀνθρώποις. ¹⁰ ἡμεῖς ἡμῶροι διὰ χριστὸν, ὑμεῖς δὲ ABCD
 g Rom. xi. 26 ἡμεῖς φρόνιμοι ἐν χριστῷ ἡμεῖς ἄσθενεῖς, ὑμεῖς δὲ ἰσχυροί. EFGJ
 al. iron. 2 Cor. xi. 19. ὑμεῖς ἡ ἐνδοξοί, ἡμεῖς δὲ ἄτιμοι. ¹¹ ἄχρι τῆς ἄρτι ὥρας
 h Luke vii. 25. καὶ ^m πεινῶμεν καὶ διψῶμεν καὶ ⁿ γυμνιτεύομεν καὶ ^o κο-
 xiii. 17. Eph. v. 27 only. λαφιζόμεθα καὶ ^p ἄστατοῦμεν, ¹² καὶ ^q κοπιῶμεν ἔργαζο-
 i Kings ix. 6 al. μενοι ταῖς ἰδίαις χερσίν. ^r λοιδορούμενοι ἔυλογοῦμεν,
 i Matt. xiii. 57. Mark vi. 4 only. Isa. liii. 5. ^s διωκόμενοι ^t ἀνεχόμεθα, ¹³ ^u δυσφημούμενοι ^v παρακαλοῦ-
 k Rom. viii. 22. 2 Cor. iii. 14. Gal. iv. 2 al. μεν ὡς ^w περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάν-
 l here only. m Rom. xii. 20 reff. n here only t. o Matt. xxi. 67. i Mk. 2 Cor. xii. 7. 1 Pet. ii. 20 only t. p here only t. q Rom.
 xvi. 6 reff. r = Rom. iv. 4 reff. t. x. 1 Thess. iv. 11. s Acts xxiii. 4 reff. t = Matt. v. 44.
 u = Matt. v. 10, 11 al. v absol., 2 Cor. xi. 4. (Acts xviii. 14 reff.) w here only t. l. Maccc. vii. 41.
 x = Luke ii. 18. Rom. xii. 8. 2 Cor. v. 20. 2 Tim. iv. 2 al. y here only. Prov. xxi. 12.

tol Tert, Ambr Gaud Ambrst.—10. *ἡμεῖς οὖν* slav-ed.—*ἡμ. δε ενδοξ.* 48.—11. *rec γυμνιτευομεν* (see note), with J al ff (in present edd): txt ABCDEFG all (and the complut. edd).—12. *λοιδορ. και ενλ. and διωκ. και ανεχ.* FG.—13. *rec βλασφ.* (*substitution of more usual word*), with B (e sil) DEFGJ all Orig, Chr Thdrt al: txt AC 17. 46 Clem Orig, Eus Cyr Dam.—*ως περικαθαρματα* D¹: *ως περιε* (-ρι. G) *καθαρματα* G 37. 123 al lectt 4 13. 17. 18 al: *ωςπερ καθ.* 43 al.—*τω κοσμω* lect 8: *hujus mundi* v de Tert Ambr

θεατριζόμενοι, Heb. x. 33) to the world, as well to angels (*good angels*; ἀγγελοι absol., never either includes, or signifies, *bad angels*) as to men' (*κόσμω*, being afterwards specialized into angels and men).

10.] Again, the bitterest irony: 'how different our lot from yours! How are you to be envied—we, to be pitied!'—There is a distinction in *διὰ χριστὸν* and *ἐν χριστῷ*—q. d. 'We are foolish for Christ's sake (on account of Christ,—our connexion with Him does nothing but reduce us to be fools), whereas you are φρόνιμοι ἐν χριστῷ, have entered into full participation of Him, and grown up to be wise, subtle Christians.—ἀσθενεῖς—λογυροί, are both to be understood generally: the ἀσθενεῖς is not here that of *persecution*, but that of ch. ii. 2: the *strength* is the high bearing of the Corr.—Ye are glorious (in high repute, party leaders and party men, highly honoured and looked up to) whereas we are unhonoured.' Then ἄτιμοι leads him to enlarge on the disgrace and contempt which the App. met with at the hands of the world.

11—13.] *He enters into the particulars of this state of affliction, which was not a thing past, but enduring to the present moment.* 11.] ἄχρι τ. ἄρτι ὥρας

is evidently not to be taken strictly as indicative of the situation of Paul at the time of writing the Ep., but as generally describing the kind of life to which, then and always, he and the other App. were exposed: οὐ παλαιὰ διηγούμεαι πράγματα, ἀλλ' ἅπτερ καὶ ὁ παρών μοι καιρὸς μαρτυρεῖ. Chrys. See, on the subject-matter, 2 Cor. xi. 23—27. γυμνι.] 'are in want of sufficient clothing:' cf. ἐν ψύχει κ. γυμνόητι, 2 Cor. xi. 27. Meyer (after

Fritzsche) believes γυμνιτεύομεν to be a mistake in writing the word, of very ancient date: but surely we are not justified, in such a conventional matter as the form of writing a word, to desert the unanimous testimony of the oldest MSS. And we have the forms γυμνίτης, and γυμνίτης: why not then γυμνιτεύω? κολαφ.] 'are buffeted'—see reff., there is no need to press the strict meaning. ἄστατ.] τριστην, ἡλυνόμεθα, φεύγομεν. Theophyl.

12.] As testimonies to Paul's working with his own hands, see Acts xviii. 3; xx. 34; ch. ix. 6. 1 Thess. ii. 9. 2 Thess. iii. 8. That the other Apostles did the same, need not necessarily be inferred from this passage, for he may be describing the state of all by himself as a sample: but it is conceivable, and indeed probable, that they did.

λοιδ. . . . κ.τ.λ.] 'So far are we from vindicating to ourselves places of earthly honour and distinction, that we tamely submit to reproach, persecution, and evil repute;—nay, we return blessing, and patience, and soft words.'

παρακ., ἀντι τοῦ, προαίτιος λόγους κ. μαλακτικοὺς ἀμειβόμεθα. Theophyl. ὡς περικαθάρματα] A climax of disgrace and contempt, summing up the foregoing particulars. 'We are become as it were the refuse of the world.' περικ. from περικαθαίρω,—that which is removed by a thorough purification, the offal or refuse. So Ammonius (in Wetst.): καθάρματα, τὰ μετὰ τὸ καθαρθῆναι ἀπορρίπτεμένα:—Theophylact, ὅταν ὀνηπαρόν τι ἀποσκοπῇ ἰσχυρὸς, περικαθάρματα λέγεται τὸ ἀποσκοπόμενον ἐκείνου: and similarly Oecum. Wetst. gives many ex. of the metaphorical usage of the term

των ^a περιψήμα ἕως ἄρτι. ¹⁴ οὐκ ^a ἐντρέπων ὑμᾶς γράφω ^a here only t. Tobit v. 18. ταῦτα, ἀλλ' ὡς τέκνα μου ^b ἀγαπητὰ ^c νοουθετῶ. ¹⁵ εἰν ^a = 2 Thesa. iii. 14. Tit. ii. 8 only. γὰρ μυρίους ^d παιδαγωγούς ἔχητε ἐν χριστῷ, ^e ἀλλ' οὐ ^b Rom. i. 7. πολλοὺς πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγ- ^c Acta xx. 31. γελίου ἐγὼ ὑμᾶς ^f ἐγέννησα. ¹⁶ ^e παρακαλῶ σὺν ὑμᾶς, ^d Gal. iii. 24. ^h μιμηταί μου γίνεσθε. ¹⁷ διὰ τοῦτο ἐπιμψα ὑμῖν Τιμόθεον, ^g 26 only t. ^h more usual order), with DEFGJ all vss Thdr̄t Thl Oec lat.-ff: txt ABC 17. 37. 46. 116 ⁱ Rom. vi. 8. ^j ch. ix. 2. ^k 2 Cor. xi. 6. ^l xlii. 4. ^m 1 Macc. ii. ⁿ ch. xi. ^{10, 20.} Eph. v. 1. ^o 1 Thesa. i. 6. ^p ii. 14. ^q ver. 18. ^r Heb. vi. 13 only t.

Ambrst al: aft *γεννηθ.*, add *παντι τω κοσμω* arm.—14. *νοουθετων* AC 10. 17. 31 al lect 16 Thl (text).—15. for *μυρ.*, πολλους 17 lect 12 Chr.—*ισουν* om B Clem al Pac.—*εγω* om lect 8.—16. for *ουν*, δε D'FG g.—aft *γινισθε*, add *καθως καγω (or εγω) χριστου* 10. 31. 73. 118 v (not am demid al) arm (not ed Zohrab) al Mac Ath, Chr Ambr, Pel Bed.—17. *τουτο αυτο* AC 17. 46. 80. 116 al.—*επιμψαν* 48.—rec *τιεν. μου (corra to more usual order)*, with DEFGJ all vss Thdr̄t Thl Oec lat.-ff: txt ABC 17. 37. 46. 116 al arm Chr Dam.—*πιστος* FG: *και πιστον* om lect 12.—for *κυριω*, *χριστω* A.—

κάθαρμα as a reproach, from Demosth., Aristoph., Lucian, al., and of *purgamentum*, in Latin. *περικαθάρματα* is found in Arrian, Epict. iii. 22, Πριαμος, ὁ νῦν γενήσας περικαθάρματα.—But Luther and very many Comm. suppose the word to imply *piacula*, as Schol., Aristoph., Plut., 454 (Wetst.), *καθάρματα* ἡλίσγοντο οἱ ἐπὶ καθάρσαι λοιμοῦ τινος ἢ τινος ἐτίρας νόσου θνύμενοι τοῖς θεοῖς, τοῦτο δὲ τὸ ἔθος καὶ παρὰ Ῥωμαίους ἐπικράτησε. Meyer well remarks that *περικαθάρματα* will hardly bear this meaning, and that *περίψημα* in the sing. would not suit it. *περίψ.*] much the same as *περικαθάρματα*,—but the expression is more contemptuous;—the individual *περικαθάρματα* are generalized into one *περίψημα*, the τοῦ κόσμου is even further extended to πάντων,—see ch. iii. 23. 14—21.] CONCLUSION OF THIS PART OF THE EPISTLE:—

IN WHAT SPIRIT HE HAS WRITTEN THESE WORDS OF BLAME: VIZ. IN A SPIRIT OF ADMONITION, AS THEIR FATHER IN THE FAITH, WHOM THEY OUGHT TO IMITATE. TO THIS END HE SENT TIMOTHY TO REMIND THEM OF HIS WAYS OF TEACHING,—WOULD SOON, HOWEVER, COME HIMSELF,—IN MILDNESS, OR TO PUNISH, AS THE CASE MIGHT REQUIRE.

14. οὐκ ἐντρέπων] 'not as one who shames you,' see reff., and ch. vi. 5; xv. 34,—and for the force of the participle, ch. ii. 1. νοουθετῶ contrasts with ἐντρέπων γράφω, the constr. being purposely adopted, to set in a more vivid light the paternal intention: 'I am not writing these things (vv. 8—13) as shaming you,—but I am admonishing you as my beloved children.'

15.] justification of the expr. τέκνα μου. μυρίους, the greatest possible number—see ch. xiv. 19. παιδαγ.] He was their sp. father: those who followed, Apollos

included, were but *tutors*, having the care and education of the children, but not the rights, as they could not have the peculiar affection of the father. He evidently shows by μυρίους, that these παιδαγωγοί were more in number than he could wish,—including among them doubtless the false and party teachers: but to refer the word only to them and their despotic leading (as Beza, Calvin, al., and De Wette), or to confine its meaning to the stricter sense of παιδαγωγός, the slave who led the child to school, is not here borne out by the facts. See ref. and note: and for the wider sense of παιδαγ., examples in Wetst.—ἀλλ' οὐ brings out the contrast strongly, giving almost the sense of 'at non ideo': so Aesch. in Ctes. § 155, καὶ γὰρ εἰν αὐτὰ διεκίχτη ἐκ τοῦ ψηφίσματος προτάγματα, ἀλλ' οὐ τόγ' ἐκ τῆς ἀληθείας αἰσχρὸν σιωπήθησεναι. See Hartung, Partikellehre, II. 40.

ἐν γὰρ χρ.] 'For In Christ Jesus (as the spiritual element in which the begetting took place: so commonly ἐν χριστῷ, applied to relations of life, see ver. 17, bis,—not to be joined as De W. with ἐγὼ, q. d. ἐγὼ γὰρ ἐν χ. Ἰησοῦ δ. τ. εἰ. ὑμ. ἐγέννησα) by means of the gospel (the preached word being the instrument) I (emphatic) begot you' (there is also an emph. on ὑμᾶς, as coming before the verb, q. d. in your case, I it was who begot you).

16.] σὺν, because I am your father. μιμηταί, not only, nor perhaps chiefly, in the things just mentioned, vv. 9—13,—but as ver. 17, in αἱ ὁδοὶ μου αἱ ἐν χρ., my manner of life and teaching. See reff.

17.] εἰδὲ τοῦτο,—in order that you may the better imitate me by being put in mind of my ways and teaching: not, as Chrys., Theophyl., al., ἐπειδὴ ὡς παιδῶν κηδομαι, καὶ ὡς γειγνηκώς,—which would make ver. 16 a very harsh parenthesis, and destroy

1 Mark xi. 21. ¹ ὑμᾶς ἵ' ἀναμνήσει τὰς ^κ ὁδοὺς μου τὰς ἐν χριστῷ, καθὼς ^{ABC} ^{EF} ^{GJ}
 xiv. 72. ¹ πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. ¹⁸ ὥς μὴ ἐρχο-
 2 Cor. vii. 15. ¹ μένου δέ μου πρὸς ὑμᾶς ^m ἐφυσιώθησάν τινες. ¹⁹ ἐλεύ-
 2 Tim. i. 6. ¹ σομαι δὲ ταχέως πρὸς ὑμᾶς, εἰὰν ὁ κύριος θελήσῃ, καὶ
 Heb. x. 32 ¹ γινώσκει οὐ τὸν ⁿ λόγον τῶν ^m πεφυσιωμένων, ἀλλὰ τὴν
 only. Gen. ¹ δύναμιν. ²⁰ οὐ γὰρ ἐν ⁿ λόγῳ ἢ ^o βασιλείᾳ τοῦ θεοῦ,
 viii. 1 vat. ¹ ἀλλ' ^p ἐν δυνάμει. ²¹ τί θέλετε; ^q ἐν ^r ῥάβδῳ ἔλθω πρὸς
 k = ch. xli. 81. ¹ οὐκ ἐν ῥάβδῳ ἔλθω πρὸς
 See Acts xlii. ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 10 ref. ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 1 Acts xvii. 30 ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 ref. ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 m ver. 6 ref. ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 n See Rom. xv. ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 18 ref. ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 o = Rom. xiv. ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 17. ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 p Rom. i. 4 ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 q 1 Isa. x. 34. ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 1 Rev. ii. 27 al. ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 21. iii. 15. ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 1 Pet. iii. 15 only. ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 Ps. xlv. 4. ¹ ὑμᾶς, ἡ ^q ἐν ἀγάπῃ, ^a πνεύματι τε ⁱ πραύτητος;
 2 Cor. x. 1. Gal. v. 28. vi. 1 al. 4. Paul. James i.

αναμνησῃ (sic) A.—for *χριστῷ, χρ. ἰησοῦ* BCD³ 17. 37-9. 46 all v all Chr Dam lat-ff: *κυριῷ ἰησ.* D¹FG d: *κυριῷ e*: txt AB (e sil) D²EJ all am demid (mss al) Syr al Thdrt Thl Occ.—18. *δε* om FG v it copt al lat-ff.—*υμας* below om 109.—19. *ταχεως* om aeth: *πρ. υμ. om arm*: *πρ. υμ. ταχ.* 73 v-ed.—*θελησι* J 48 (al?): *επιτηκη* 177.—*om* om D¹d¹.—*λογ. αυτων* FG.—*τον πεφυσιωμενον* J 3. 37. 46¹-9. 57. 109-16 lectt 7. 12 Orig (not Clem Chr Thdrt &c.)—20. *for του θ., των ουρανων* 109.—*αλλα* FG.—21. *πως ουν* θελ. arm.—*πρ. υμ. ελθω* 109.—*rec praot.* with DEFGJ &c. many gr-ff: txt AB(C?) lect 12 (al?).—*αγαπη πνευματος, πραοτητι κ. δικαιοσυνη &c. πραοτητι arm*: in *caritate spiritus et mansuetudinis* Ambros: *τε* om 238.

the force of what follows.—On the *fact*, see Proleg.

2 Tim. i. 2. Meyer remarks, that by the strict use of the word *τίκνον* in this passage (vv. 14, 15) we have a certain proof that Timothy was converted by Paul: see Acts xiv. 6, 7 and note.

ἐν κυρίῳ] points out the spiritual nature of the relationship. ἀναμνήσει] Timothy, by being himself a close imitator of the Christian virtues and teaching of his and their spiritual father, would bring to their minds his well-known character, and way of teaching, which they seemed to have well long forgotten. See 2 Tim. iii. 10.

καθὼς specifies what before was expressed generally: so Luke xxiv. 19, 20, τὰ περὶ Ἰησοῦ . . . ὅπως τε παρέδωκεν αὐτὸν οἱ ἀρχιερεῖς κ.τ.λ.; and Thucyd. i. 1, τὸν πόλεμον τῶν Πελ. κ. Ἀθ., ὡς ἐπολέμησαν πρὸς ἀλλήλους. πανταχοῦ ἐν κ. ἐκκλ.] To show the importance of this his manner of teaching, he reminds them of his unvarying practice of it:—and as he was guided by the Spirit, by inference, of its universal necessity in the churches.

18—20.] To guard against misrepresentation of the coming of Timothy just announced, by those who had said and would now the more say, 'Paul dare not come to Corinth,' he announces the certainty of his coming, if the Lord will. 18.] ὥς μὴ ἐρχομένου forms one idea, and the *δε* is in consequence placed after it all: so Thucyd. i. 6, ἐν τοῖς πρώτοι δὲ Ἀθηναῖοι:—Isocr. περὶ ἐρ., p. 160, ὅτι δὲ ἐν τυχῇ δὲ γενησόμενον. Hartung, Partikellehre, i. 190.

ὡς expresses the assumption in their minds: the present part. ἐρχομένου refers to their saying—οὐκ ἐρχεται, as Meyer. 19.] ἐλεύσομαι is prefixed, for emphasis, being the matter in doubt: as we say, 'Come I will.' ταχέως] How soon, see ch. xvi. 8. γινώσκω] 'I will inform myself of—not the words of those who are puffed up (*those* I care not for), but their power: whether they be really mighty in the Spirit, or not. This general reference of δύν. must be kept, and not narrowed, as Chrys., Theophyl., to *power of working miracles*: or "quantum apud vos sua scientia et doctrina quam jactant profecerint," Est.; or *virtuous lives* (Theodoret, al.), or *energy in the work of the gospel* (Meyer): he leaves it general and indefinite. 20.] Justification of this his intention, by the very nature of that kingdom of which he was the ambassador.

ἡ βασιλ. τ. θεοῦ, the Kingdom (r. ovp. Matt. iii. 2; iv. 17 and passim; τ. θ. Mark i. 14, al.) announced by the prophets, preached by the Lord and the App., being now prepared on earth and received by those who believe on Christ, and to be consummated when He returns with His saints: see Phil. iii. 20, 21. Eph. v. 5.

ἐν λόγῳ . . . ἐν δυνάμει . . . 'is not (i. e. does not consist in, has not its conditions and element of existence) in (mere) word, but in might'—is a Kingdom of power. 21.] He offers them, with a view to their amendment, the alternative: 'Shall his coming be in a judicial or in a friendly spirit?' as depending on themselves. τ. not for πρότερον (as Meyer, De W.) but general, and afterwards confined to the two

V. 1^a Ὡς ἄκουεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχιν· καὶ ὑμεῖς πεφυσιωμένοι ἐστὲ καὶ

al. fr. Gen. xxxviii. 24. x—Hob. ii. 3. y—Matt. vi. 20 al. ch. xiv. 21. Gal. ii. 5. z—Matt. xiv. 4. xxii. 28. ch. vii. 2, 20. Dent. xxviii. 80. as interg., 3 Cor. ii. 2. Luke x. 20. xviii. 20. a ch. iv. 6 reff. only. Matt. xi. 2 al. pass., here only. w Matt. v. 32

CHAP. V. 1. καὶ ακου. arm.—for τοιαυτ., τη αυτη 93: τοιαυτοι (Scholz) 48.—ουτε 93. —rec aft εθν. add ονομαζεται (see note), with J &c syrr al Chr Thdr al Cassiod: but om ABCDEFG 6. 46. 67^a. 177 to 9 al v it copt sath arm Orig Manes (in Epiph) Tert Lucif all: δοκιμαζεται lect 8.—του π. εχειν τινα DEFG g.—2. rec εξαρθη (corrū from ver

alternatives: 'What will ye' (respecting my coming)? ἄλλω, 'must I come?' ἐν ῥάβδῳ, 'with a rod;' but not 'only with,' as accompanied with; the prep. gives the idea of the element in which, much as ἐν δόξῃ: not only with a rod, but in such purpose as to use it. There is no Hebraism; see Passow under ἐν, No. 3 and 4. He speaks as a father: τί ἐστιν, ἐν ῥάβδῳ: ἐν κολάσει, ἐν τιμωρίᾳ, Chrys. πνεύμ. τ. πρῶ- τητος] generally, and by De Wette, explained, a gentle spirit, meaning by πνεύμ. his own spirit: but Meyer has well remarked, that in every place in the N. T. where πνεύμα is joined with an abstract genitive, it imports the Holy Spirit, and the abstract genitive refers to the specific working of the Spirit in the case in hand. So πν. τῆς ἀληθείας (John xv. 26; xvi. 13) 1 John iv. 6), υἰοθεσίας (Rom. viii. 15), τῆς πίστεως (2 Cor. iv. 13), σοφίας (Eph. i. 1), ἀγιοσύνης (Rom. i. 4). And so Chrys., Theophyl.—ἐν γὰρ καὶ πνεύμα ἀποστολῆτος κ. τιμωρίας, ἀλλ' ἀπὸ τῶν χρηστοτέρων αὐτὸ καλεῖ: ὥς καὶ τὸν θεὸν οἰκτιρόμενα κ. ἐλεήμονά φαμεν, ἀλλ' οὐ κολαστὴν, καίτοιγε καὶ τοῦτο ὄντα. Theophyl.

V. 1—13.] CONCERNING A GROSS CASE OF INCEST WHICH HAD ARISEN, AND WAS HARBOURED, AMONG THEM (vv. 1—8): AND QUALIFICATION OF A FORMER COMMAND WHICH HE HAD GIVEN THEM RESPECTING ASSOCIATION WITH GROSS SINNERS (9—13). 1.] Ὡς, 'actually,' 'omino,' see reff.; in negative sentences, 'at all.' ἀκούεται ἐν ὑμ. πορνεία] another way of saying ἀκούουσιν τινες ἐν ὑμ. πόρνοι,—'the character of πόρνος is borne (by some) among you.'—'fornication is borne as a character among you.' From missing this sense of ἀκούομαι, Comm. have gone wrong (1) as to Ὡς, rendering it 'commonly,' to suit ἀκούεται, 'is reported,'—(2) as to ἐν ὑμῖν, joining it with πορνεία, whereas it belongs to ἀκούεται,—(3) as to ἣτις οὐδὲ ἐν τ. ἔθν., see below. καὶ τοιαύτ. π.] 'And fornication of such a sort (the καὶ rises in a climax, there being an ellipsis of οὐ μόνον before it; so Aristoph. Ran. 116, ὃ σχίλις, τολμή-

σεις γὰρ εἶναι καὶ σύ γε: See Hartung, Partikellehre, i. 134), as (is) not (borne as a character) even among the heathen.' The ὀνομάζεται of the rec. is a clumsy gloss, probably from Eph. v. 3: the meaning being that not even among the heathen does any one ἀκούει πόρνος in this sense, that it was a crime that they would not tolerate as a matter of public notoriety. 'So that one among you has (as wife most probably, not merely as concubine: the word ἔγω in such cases universally in the N. T. signifying to possess in marriage: and Meyer remarks that ὁ τὸ ἔργον τοῦτο ποιήσας (ver. 2), and τὸν οὕτως τοῦτο κατεργασάμενον (ver. 3) seem to point to a consummation of marriage, not to mere concubinage) his father's wife' (i. e. his step-mother, see Lev. xviii. 8; οὐκ εἶπε μητρίαν, ἀλλὰ, γυναῖκα πατρὸς, ὥστε πολλῶ χαλεπώτερον πλῆξει. Chrys.).—The Comm. generally refer to Cicero, Pro Cluentio, 5, 6, "Nubit genero socrus, nullis auspicibus, nullis auctoribus, funestis omnibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unam, in omni vita inauditum," &c.—It may seem astonishing that the authorities in the Cor. church should have allowed such a case to escape them, or if known, should have tolerated it. Perhaps the universal laxity of morals at Cor. may have weakened the severity even of the Christian elders: perhaps, as has often been suggested, the offender, if a Jewish convert, might defend his conduct by the Rabbinical maxim that in the case of a proselyte, the forbidden degrees were annulled, a new birth having been undergone by him (see Maimon. in Wetst.). This latter however is rendered improbable by the fact that the Ap. says nothing of the woman, which he would have done had she been a Christian:—and that Jewish maxim was taxed with the condition, that a proselyte might marry any of his or her former relatives, 'modo ad Judaicam religionem transierint.' The father was living, and is described in 2 Cor. vii. 12, as ὁ ἀδικηθεὶς;—and from the Ap. saying there that he did not write on his account, he was probably a Christian.

b Matt. v. 4. οὐχὶ μᾶλλον ὁ ἐπενθήσατε, ἵνα ὁ ἀρθῇ ἐκ μέσου ὑμῶν ὁ
 al. Isa. lxi. 2. τὸ ἔργον τοῦτο ποιήσας; ὃ ἐγὼ μὲν γὰρ ἀπὼν τῷ
 c = John xi. 15. σώματι, παρὼν δὲ τῷ πνεύματι, ἦδη κέκρικα ὡς παρὼν
 d = Matt. xiii. 19. Luke xi. 28. John ii. 16 al. τὸν οὕτως τοῦτο κατεργασάμενον, ἐν τῷ ὀνόματι τοῦ
 e Acts xvii. 38. κυρίου ἡμῶν Ἰησοῦ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ
 f 2 Cor. x. 1, 11. πνεύματος σὺν τῷ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ
 g Acts xli. 30 reff. f g Wisd. xli. 11. xiv. 17. h Acts xvii. 16. Col. ii. 5. See Rom. xli. 11. ch. vii. 34.
 i = Acts xx. 16 reff. k Rom. ii. 9 reff. l = 1 Tim. i. 20. Luke xxiii. 26.

13), with J & c Chr Thdrt al (επαρθ. 93): txt ABCDEFG 17. 31-7-9. 46. 71-3-4. 80. 177-8 lect 12 Manes (in Epiph) Epiph.—for εκ μεσου, εἰ 76. 115-19 al Chr-comm.,—for ποιησ., πρετας AC 17. 31-7-9. 46. 71. 80. 116 al Orig Manes (in Epiph) Epiph Bas: txt B (e sil) DEFGJ & c Chr Thdrt al (such a var must be decided by the weight of MSS).—3. γαρ om 61-2. 109-20. 213 al v Thdrt Lucif Ambrst al.—rec ως απων (ined to corresp with ως παρων below, it being imagined that απων . . . πνευμ. was to be taken together: so Mey), with D²EF GJ most mss (appy) syr al Dial Chr Thdrt Thl Oec Lucif Aug, Pel Bed: txt²ABCD¹ 17. 37-9. 67. 80. 116 al v copt al Manes (in Epiph) Epiph Orig-int Thl al.—απων μιν 108¹.—τοῦτο om FG v it arm Lucif Aug al.—4. ημων (1st) om A demid (al latt mss) Bas Lucif Pac.—rec (1st) ησ. χριστου, with D²EF GJ al vss syr* Chr Thdrt lat-ff: txt AB (vv 4, 5 are cut away in C) D¹ d æth Lucif.—χριστου 1st to 2nd om 17.—μου om 108.—ημων (2nd) om am to harl Orig, Thdrt (mss) Orig-int, (but has it), Aug, al.—rec (2nd) ησ. χριστου, with D²EF GJ & c vss Orig, Chr Thdrt al Lucif, Aug, Pac: txt²ABD¹ (C see above) 46 d e v syr æth Orig,

2.] καὶ often introduces a question, especially one by which something inconsistent or preposterous is brought out,—see reff.: and note on 2 Cor. ii. 2. πνευμ.

ἐστίν] Not, which would be absurd,—at the occurrence of this crime, οὐκ ἐπὶ τῷ ἀμαρτηματι τοῦτο γὰρ ἀλογια. Chrys.: neither, as he proceeds,—ἀλλ' ἐπὶ τῇ διδασκαλίᾳ τῇ ἐκείνῳ, imagining the offender to have been some party teacher; so also Theophyl.:—but, as before, with a notion of your wisdom and spiritual perfection: the being puffed up is only cum hoc, not propter hoc.

ἐπενθήσατε] 'And did ye not rather mourn (viz. when the crime became first known to you), in order that (your mourning would be because of the existence of the evil, i. e. with a view to its removal) he who had done this deed (the past part. ποιήσας is itself used of the past point of time indicated by ἐπενθήσατε, and must therefore be expressed by the pluperf.) might be removed from among you (viz. by your casting him out from your society)!' 3-5.] justifies the expression ἵνα ἀρθῇ just used, by declaring the judgment which the Ap. although absent, had already passed on the offender.

3.] ἐγὼ μὲν γάρ, 'I for my part . . .', 'ego certe': so Aristoph. Plut. 355, μὲν Δι', ἐγὼ μὲν οὐ: see Hartung, Partikellehre, ii. 413. ὡς παρών, 'as if really present,' not, as being present in spirit. τὸν οὕτως τοῦτ. κατ.] The object is put foremost for emphasis' sake, and after several intervening clauses, taken up again with τὸν τοιοῦτον, ver. 5.

οὕτως, Meyer thinks, alludes

to some peculiarly offensive method in which he had brought about the marriage, which was known to the Corr. but unknown to us. Olsh. understands it, 'under such circumstances,' 'being such as he is, a member of Christ's body.' But this, being before patent, would hardly be thus emphatically denoted. Perhaps after all, τοῦτο κατεργασάμενον refers to πορνεία generally, οὕτω το τοιαύτῃ πορνείᾳ, ver. 1.

4.] We may arrange this sentence in four different ways: (1) ἐν τῷ ὄν. may belong to συναχθῆναι, and σὺν τῇ δυν. to παραδοῦναι,—so Beza, Calov., Billroth, Olsh., al.: (2) both ἐν τῷ ὄν. and σὺν τῇ δυν. may belong to συναχθῆναι,—so Chrys., Theophyl. (altern.), Calvin (quoting for σὺν τῇ δυν. Matt. xviii. 20), Grot., Rückert: (3) both may belong to παραδοῦναι,—so Mosheim, Schrader, al.: or (4) ἐν τῷ ὄν. belongs to παραδοῦναι, and σὺν τῇ δυν. to συναχθῆναι,—so Luther, Castal., Estius, Bengel, De Wette, Meyer, al. And this, I am persuaded, is the right arrangement. For according to (2) and (3), the balance of the sentence would be destroyed, no adjunct of authority being given to one member of it, and both to the other: and (1) is hardly consistent with the arrangement of the clauses, the parenthetical portion beginning far more naturally with the participle than with ἐν τῷ ὄν.—not to mention that the common formula of the Apostle's speaking authoritatively, is ἐν τῷ ὀνόματι Ἰησοῦ χρ. or the like: see Acts iii. 16; xvi. 18. 2 Thess. iii. 6. The sentence then will stand:—('I have de-

5¹ παραδόναι τὸν ^m τοιοῦτον τῷ σατανᾷ ⁿ εἰς ^o ὄλεθρον ^m Acts xxii. 22.
 τῆς ^p σαρκός, ἵνα τὸ ^p πνεῦμα σωθῇ ἐν τῇ ^q ἡμέρᾳ τοῦ ⁿ 2 Cor. ii. 6, 7.
 κυρίου. ⁶ οὐ καλὸν τὸ ^r καύχημα ὑμῶν. οὐκ οἴδατε ⁿ xii. 2, &c.
 ὅτι ^a μικρὰ ^b ζύμη ^c ὅλον τὸ ^d φύραμα ^e ζυμοί; ⁷ ἐκκαθά- ⁿ aft. 2, &c.
 ρατε τὴν ^x παλαιὰν ^y ζύμην, ἵνα ᾗτε νέον ^z φύραμα, καθὼς ⁿ Mark xii. 12.
 ἐστέ ¹ αἱ ζυμοί· καὶ γὰρ τὸ ² πᾶσχα ἡμῶν ³ ἐτύθη ⁴ χριστός. ⁿ 1 Thess. v. 8.
 8 ^{aa} ὥστε ^b ἐορτάζωμεν ^c μὴ ^d ἐν ^e ζύμῃ ^f παλαιᾷ ^g μηδὲ ^h ἐν ⁱ ⁿ 2 Thess. i. 9.
 ὧστε ^j ἐορτάζωμεν ^k μὴ ^l ἐν ^m ζύμῃ ⁿ παλαιᾷ ^o μηδὲ ^p ἐν ^q ⁿ 1 Tim. vi. 9.
 ὧστε ^r ἐορτάζωμεν ^s μὴ ^t ἐν ^u ζύμῃ ^v παλαιᾷ ^w μηδὲ ^x ἐν ^y ⁿ only Prov.
 ὧστε ^z ἐορτάζωμεν ^{aa} μὴ ^{ab} ἐν ^{ac} ζύμῃ ^{ad} παλαιᾷ ^{ae} μηδὲ ^{af} ἐν ^{ag} ⁿ Matt. xxvi. 41.
 ὧστε ^{ah} ἐορτάζωμεν ^{ai} μὴ ^{aj} ἐν ^{ak} ζύμῃ ^{al} παλαιᾷ ^{am} μηδὲ ^{an} ἐν ^{ao} ⁿ Rom. ii. 28.
 ὧστε ^{ap} ἐορτάζωμεν ^{aq} μὴ ^{ar} ἐν ^{as} ζύμῃ ^{at} παλαιᾷ ^{au} μηδὲ ^{av} ἐν ^{aw} ⁿ 29. viii. 4al.
 ὧστε ^{ax} ἐορτάζωμεν ^{ay} μὴ ^{az} ἐν ^{ba} ζύμῃ ^{bb} παλαιᾷ ^{bc} μηδὲ ^{bd} ἐν ^{be} ⁿ q ch. i. 8 reff.
 ὧστε ^{bf} ἐορτάζωμεν ^{bg} μὴ ^{bh} ἐν ^{bi} ζύμῃ ^{bj} παλαιᾷ ^{bk} μηδὲ ^{bl} ἐν ^{bm} ⁿ Rom. iv. 2 reff.
 ὧστε ^{bn} ἐορτάζωμεν ^{bo} μὴ ^{bp} ἐν ^{bq} ζύμῃ ^{br} παλαιᾷ ^{bs} μηδὲ ^{bt} ἐν ^{bu} ⁿ Matt. at supr. 17.
 ὧστε ^{bv} ἐορτάζωμεν ^{bw} μὴ ^{bx} ἐν ^{by} ζύμῃ ^{bz} παλαιᾷ ^{ca} μηδὲ ^{cb} ἐν ^{cc} ⁿ w 2 Tim. ii. 21 only. Deut.
 ὧστε ^{cd} ἐορτάζωμεν ^{ce} μὴ ^{cf} ἐν ^{cg} ζύμῃ ^{ch} παλαιᾷ ^{ci} μηδὲ ^{cj} ἐν ^{ck} ⁿ y Matt. xxi. 17.
 ὧστε ^{cl} ἐορτάζωμεν ^{cm} μὴ ^{cn} ἐν ^{co} ζύμῃ ^{cp} παλαιᾷ ^{cq} μηδὲ ^{cr} ἐν ^{cs} ⁿ a w. πᾶσχα.
 ὧστε ^{ct} ἐορτάζωμεν ^{cu} μὴ ^{cv} ἐν ^{cw} ζύμῃ ^{cx} παλαιᾷ ^{cy} μηδὲ ^{cz} ἐν ^{ca} ⁿ aa — Phil. ii. 13 reff.
 ὧστε ^{cb} ἐορτάζωμεν ^{cc} μὴ ^{cd} ἐν ^{ce} ζύμῃ ^{cd} παλαιᾷ ^{ce} μηδὲ ^{cd} ἐν ^{ce} ⁿ o — ch. iv. 21 reff.

Dial lat.-ff.—5. for τον τοιούτ., αυτον FG g.—rec aft κυριον ins ιησου, with KJ &c am tol al Chr Thl Oec Orig-int, Aug,; ιησ. χριστου DE al d e demid: ημων ιησ. al Dam; ημων ιησ. χρ. AFG all vss (ημων and χρ. syr*) Orig, Thdrt lat.-ff: txt B Orig² Orig-int, Tert, Thl² Aug, Pac. (It seems evident that κυριου alone was the origl, and the other varr additions).—6. for ζυμοι, δολοι D² Bas (ed) Hes (appy): corruptit v d e (Sev in Iren) Lucif Orig-int all (the varr are glosses on the txt).—7. rec aft εκκαθ. add ουν (insd for connexion), with CJ al syr al Thdrt Thl Orig-int: om ABDEFG 62. 89. 110-113-21-23-77 to 9. 83-85-90. 213 all v all Marcion (in Wetst) Clem Bas Chr Oec Tert Cyr Lucif Ambrst al.—rec aft πασχα ημων, add υπερ ημων (a doctrinal gloss), with J &c syrr al Orig, (3cc mss vary) Method Thdrt Pseud-Ath Thl Oec: but om KABC²DEFG 17. 46 al v it copt aeth Clem Orig (oft, see above) Ath Marcion (in Epiph) Cyr Chr, Cyr Tert Archel Ambrst Jer Aug (oft) al.—rec εθυθη, with a few mss (appy, but perhaps it is an error, as in edd of Clem and Oec): txt AB (C uncert) DEFGJ &c.—ο χρ. FG: add ο θεος 116 Hippol Chrys-ms (somet).—8. εορταζομεν ADE 71-3 all lectt 14² al: εορτασωμεν 131: εορταζητε aeth: txt B (e sil) CFGJ &c.—for μηδε, μη

creed),—in the name of our Lord Jesus (when ye have been assembled together and my spirit with the power of our Lord Jesus), (i.e. 'I myself, in spirit, endowed by our Lord Jesus with apostolic power: σὺν τῇ δυν. belongs to τοῦ ἰμοῦ πνεύμ., and is not, as in Chrys.,—see above—merely an element in the assembly) to deliver such an one (reff.) to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord.—What does this sentence import? Not, mere excommunication, though it is doubtless included. It was a delegation to the Cor. church of a special power, reserved to the App. themselves, of inflicting corporal death or disease as a punishment for sin. Of this we have notable examples in the case of Ananias and Sapphira, and Elymas, and another hinted at 1 Tim. i. 20. The congregation itself could αἰρεῖν ἐκ μέσου, but it could not παραδόναι τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, without the authorized concurrence of the Apostle's πνεύματος, σὺν τῇ δυν. τ. κυρ. ἡμ. Ἰησοῦ.—What the ὄλεθρος τ. σαρκός was to be, does not appear: certainly more than the mere destruction of his pride and lust by repentance, as some (Estius, Beza, Grot., al.) suppose: rather, as Chrys., ἵνα μαστιγῇ αὐτὸν ἕκει πονηρῇ ἢ νόσφ ἐτέρα.

Estius's objection to this, that in 2 Cor. ii. and vii. we find no trace of such bodily chastisement, is not to the point,—because we have no proof that this παράδοσις was ever inflicted,—nor does the Ap. command it, but only describes it as his own determination, held as it were in terrorem over the offender. See note on ver. 13.—Obs., σαρκός, the offending element, not σώματος. Paul could not say ὄλεθρον τοῦ σώματος, seeing that the body is to partake of the salvation of the spirit;—but not the σὰρξ, see ch. xv. 50. 6. [ἵνα τὸ πν. σωθ.] The aim of the ὄλεθρ. τ. σαρ.,—which he said ἡδὴ τῷ διαβόλῳ νόμους τῆς ἐκείνης, οὐκ ἀφίεις αὐτὸν περαιτέρω προβῆναι, as Chrysa. Thus the proposed punishment, severe as it might seem, would be in reality a merciful one, tending to the eternal happiness of the offender. A greater contrast to this can hardly be conceived, than the terrible forms of excommunication subsequently devised, and even now in use in the Romish church, under the fiction of delegated apostolic power. The delivering to Satan for the destruction of the spirit, can belong only to those who do the work of Satan. 6.] 'How inconsistent with your harbouring such an one, appear your high-flown conceits of yourselves!' καύχημα, 'your matter of glorying.'

d = Rom. 1. 29. ¹ ζύμη ^d κακίας καὶ ^e πονηρίας, ἀλλ' ^e ἐν ^f ἄζυμοις ^f εἰλι- ABCD
 Eph. iv. 21. KFGJ
 e Rom. 1. 29
 f 2 Cor. 1. 12.
 h 17 only f.
 See Phil. 1. 10.
 g = John iii. 21.
 iii. 14. 2 Cor. vii. 8.
 h (see note) comp., Rom. xvi. 22. Col. iv. 18. 1 Thess. v. 27. 2 Thess.
 12 Thess. iii. 14 only. συμμικτῶν, Hos. vi. 8.

B.—for πονηρ., *πορνείας* FG (g has both) : -ιας to -ιας om 48 *æth.*—9. ἐν τῇ εκ. om 4

'Are you not aware that a little leaven imparts a character to the whole lump?' That this is the meaning, and not, 'that a little leaven *will* if not purged out, leaven the whole lump,' is manifest from the point in hand, viz. the inconsistency of their *boasting*: which would not appear by their *danger of corruption hereafter*, but by their *character being actually lost*. One of them was a fornicator of a fearfully depraved kind, tolerated and harboured: by this fact, the *character of the whole was tainted*.

7.] The παλαιὰ ζύμη is not the man, but the crime attaching to their character as a church, which was a remnant of their unconverted state, their *παλαιὸς ἄνθρωπος*. This they are to purge out from among them. The *ἐκκαθάρ.* alludes to the careful 'purging out' from the houses of every thing leavened before the commencement of the feast of unleavened bread. Schöttgen, *Hor. Hebr.*, in loc., gives a full account of the extreme care with which this was done.—'That ye may be a new lump (opposed to the *παλαιὸς ἄνθρωπος* of old and dissolute days), as ye are (normally and by your Christian profession) unleavened' (i. e. dead to sin and free from it). This indicating the state by profession, the *normal state*, as a fact, and the *grounding of exhortations on it*, is common enough with our Ap.—see Rom. vi. 3, 4; ch. iii. 16, al. freq., and involves no tautology here, any more than elsewhere.—An unfortunate interpretation has been given to these words, —'as ye are *now celebrating the feast of unleavened bread*;' and has met with some recent defenders, e.g. Wieseler,—and Conybeare, *Life and Epp. of St. Paul*, vol. ii. p. 34. But first, *the words will not admit it*: for ἄζυμοι cannot without much harshness be applied in its literal sense to the *celebrators of the feast*, but must indicate the *material* which was unleavened, see reff., —ἀρον ζυμῆτην, ἄζυμον, *Athenæus* iii. 109, and *Gen.* xix. 3. *Exod.* xxix. 2. Secondly, the celebration of a Jewish feast would certainly not be predicated without remark of a whole mixed congregation of Gentiles and Jews, even supposing that the Gentile converts did celebrate it with the Jews. Thirdly, it is not at all probable that the Apostle would either address the Corinthians as *engaged*

in a feast which he, at *Ephesus*, was then celebrating, seeing that it would probably be over before his letter could be delivered, or would anticipate their being engaged in it when they received his letter, if it were yet to come. For be it remembered, that in the sense required, they would only be ἄζυμοι during seven days. But, fourthly, —and even could all the other objections be answered, this would remain in its full force,—the reference is one *wholly alien from the habit and spirit of our Ap.* The ordinances of the old law are to him *not points on whose actual observance to ground spiritual lessons*, but things passed away in their literal acceptance, and become *spiritual verities* in Christ. He thus regards the Cor. church as (normally) *the unleavened lump* at the passover; he beseeches them to put away the old leaven from among them, to correspond with this their normal state: 'for,' he adds, it is high time for us to be ἄζυμοι in very deed (καὶ γὰρ—so *Xen. Anab.* v. 8. 7, ἀκούσατε, ἴση, καὶ γὰρ ἄζιον. It introduces a powerful reason, for [on other accounts and] *also*.—See *Hartung, Partikellehre*, i. 137. 8), seeing that our Passover was sacrificed, even Christ (the days of unleavened bread began with the Passover-sacrifice): therefore (ref.) let us keep the feast (not the *actual* Passover, but the continued Passover-feast of Christians on whose behalf Christ has died. There is no change of metaphor: the Cor. are the living ἀροί, as believers are the living stones of the spiritual temple) not in (as our element) the old leaven (general—our old unconverted state), nor (particular) in the leaven of vice and wickedness (the genitives are of apposition,—'the leaven which is vice and wickedness'; see *Winer*, § 48. 2), but in the unleavenedness (τὰ ἄζυμα, unleavened things, see *Exod.* xii. 15, 18) of sincerity and truth.—The view here maintained is that of *Chrys.*, καὶ αὐτὸς δὲ ἐπιμίνει τῇ μεταφορᾷ, ἀναμνησκων παλαιὰς αὐτοῦς ιστορίας, καὶ πάσχα καὶ ἄζυμων, καὶ τῶν ἐνεργειῶν τῶν τότε καὶ τῶν νῦν, καὶ τῶν κολάσεων καὶ τῶν τιμωριῶν ἰορτῆς ἀπὸ παρὼν καιρὸς. καὶ γὰρ εἰπὼν, ἰορτάζωμεν, οὐκ ἐπειδὴ πάσχα παρῆν, οὐδὲ ἐπειδὴ ἡ πεντηκοστή, ἐλθεν, ἀλλὰ θεανὸς ὅτι καὶ ὁ χρόνος ἰορτῆς ἔστι

^k πόρνοις¹⁰ οὐ¹ πάντως τοῖς^k πόρνοις τοῦ κόσμου τού-^k ^{oh. vi. 9.} ^{Eph. v. 5 al.} ^{Paul only,} ^{exc. Rev.} ^{xxi. 8. xxii.} ^{15. (Heb. xii.} ^{16.)}
του ἢ τοῖς^m πλεονέκταις καὶⁿ ἄρπαξιν ἢⁿ εἰδωλολάτραις,
^p ἐπεὶ^q ὠφέιλετε^p ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.¹¹ νυνὶ δὲ
¹ See Rom. iii. 9 ref.¹⁰ m ch. vi. 10. Eph. v. 5 only f. Sir. xiv. 9. n Matt. vii. 15. Luke
^{xviii. 11.} ^{ch. vi. 10 only.} ^{Gen. xlii. 27.} ^{o ch. vi. 9. x. 7.} ^{Eph. v. 5. Rev. xxi. 8. xxii. 15 only f.} ^{p ch. vii. 14 only.} ^{q Rom. xv. 1 al.}

Thdrt (in cat) somet.—*συναναμινγυσθε* 106-8-11.—10. rec ins *καὶ* bef *ου παντ.* (for *connexion*), with D²J & c syr al Chr Thdrt Thl Oec: txt ABCD'EFG 17. 46. 93 al v it copt Syr Orig Tert Lucif Ambrst Pelag al.—rec *η αρπαξ.* (alteration to conform to the general context), with D²EJ & c vss Orig Chr Thdrt al Lucif al: txt ABCD'EFG 17. 39. 46. 73. 93 al (*η και αρ. 37*) d g.—rec *οφιλετε* (corr'n from *misunderstanding*: see note), with B (e sil) & c Chr Thdrt al: txt ACDEFGJ 47. 71. 80-9. 109 all v it syrr copt al Dam Orig-int lat-fl.—aft *κοσμ.*, add *τουτου* v d e Lucif Ambrst Aug Gaud Pelag.—11. νυν ABFGJ 106-8 Bas Chr₁ Thdrt Dam: txt CDE all Chr₁ Thl Oec.—rec for *η, η*

καιρος τοις Χριστιανοῖς διὰ τὴν ὑπερβολὴν τῶν δοθέντων ἀγαθῶν.—With regard to the chronological superstructure which has been built (by Wieseler and others) on this passage, *that* the Ep. was written *shortly before Easter*, we cannot of course say that the approach of the Passover may not have suggested to the Ap. this similitude; and we know from ch. xvi. 8 that he was looking forward to Pentecost. But further than this it would not be safe to assume: see Proleg. to this Ep.

9—13.] *Correction of their misunderstanding of a former command of his respecting keeping company with fornicators.*

9.] 'I wrote to you in the epistle (not *this present epistle*, which *τῇ ἐπιστολῇ* might mean, see ref.,—for there is nothing in the preceding part of this Ep. which can by any possibility be so interpreted,—certainly not either ver. 2 or ver. 6, which are commonly alleged by those who thus explain it—and *ἐν τῇ ἐπιστολῇ* would be a superfluous and irrelevant addition, if he meant the letter on which he was now engaged:—but, a *former epistle*, which has not come down to us;—cf. the similar expression, 2 Cor. vii. 8, used with reference to *this Ep.*,—and see note on 2 Cor. i. 15, 16. So Ambros., Calvin, Beza, Estius, Grot., Calov., Bengel, Wetst., Mosh., De Wetze, Meyer: so also Lightfoot, understanding however an Ep. committed to Timothy, see ch. iv. 17: which could not be, as Timothy was not coming to them till after they had received this Ep., ch. xvi. 10, and thus the words would be unintelligible to them:—on the other side are Chrys., Theodoret, Theophyl., Erasm., Corn. a Lapide, Wolf, al.) not to keep company with fornicators.'

10.] *ὅτι πάντως limits the prohibition*, which perhaps had been complained of owing to its strictness, and the impossibility of complying with it in so dissolute a place as Corinth, and *excepts the fornicators of this world*, i. e. who are not professing Christians; 'not under

all circumstances with the fornicators of this world:' so Theophr. C. P. vi. 25, cited by Wetst. on Rom. iii. 9, *ποιεῖ γὰρ οὐ πάντως, ἀλλ' ἰδὼν οὐλή τις ἢ ὑπόκαυστος*.—*οὐ*, not *μή*, because not the whole context of the prohibition is negative, but only one portion of it, and thus *οὐ πάντως τ. π. τ. κόσ. τ.* stands together as one idea. So Thucyd. i. 51, *ὑποτοπήσαντες ἀπ' Ἀθηνῶν εἶναι οὐχ ὅσας εἰρῶν ἀλλὰ πλείους*. See more exx. in Hartung, Partikellehre, ii. p. 125, 6.

τοῦ κόσμου. τούτου, belonging to the number of unbelievers,—Christians who were πόρνοι being expressly excluded. So Paul ever uses this expression, ch. iii. 19. 2 Cor. iv. 4. Eph. ii. 2.

πλεονέκταις and ἄρπαξιν are joined by *καὶ*, as belonging to the same class—that of *covetous* persons;—*πλεονέκτης* being an *avaricious* person, not a *lavish* one, as sometimes rendered (e. g. Conybeare, vol. ii. p. 35), nor can it have any where this meaning, see Eph. iv. 19 and note. *ἐν τῇ ἐπιστολῇ* 'For in that case ye must go out of the world,'—as Chrys. and Theophyl., *ἐτέραν οἰκονομίην ζητήσαι*. The past, *ὥφειλ.*, as *ἔχον*, al., because the necessity would long ago have occurred and the act have passed.

11. νυνὶ δὲ ἔγραψα. 'But my meaning was' . . . '—but, the case being so, that ye must needs consort with fornicators among the heathen, I wrote to you, not to consort, &c.'—That this is the meaning and not 'But now I write (the epistolary aorist) &c.' seems plain, from the use of *ἔγραψα* twice so close together, and therefore probably in the same reference,—from the fact noticed by Meyer, that if a contrast had been intended between *ἐν τῇ ἐπιστολῇ* and *νυνὶ*, *ἐν τῇ ἐπ.* must have preceded *ἔγραψα*:—and from the usage of *νῦν δὲ*, of which Hartung, Partikellehre, ii. 25, gives examples, e. g. Plut. Protag., p. 347, *νῦν δὲ σφόδρα γὰρ καὶ περὶ τῶν μεγίστων ψευδόμενος δοκεῖ ἀληθῆ λέγειν, διὰ ταῦτα εἰς ἐγὼ ψέγω*,—and Lycurg. Leocr., p. 138, *ἔβουλόμην*

rch. vi. 10 only. ἔγραψα ὑμῖν μὴ ἵ συναναμίγνυσθαι, ἵάν τις ἀδελφὸς ABCD
 Prov. xxvi. 21. ὀνομαζόμενος ἢ ἵ πόρνος ἢ ἵ πλεονέκτης ἢ ἵ εἰδωλολάτρης EFGJ
 ch. vi. 10 only. ἢ ἵ λοιδόρος ἢ ἵ μέθυσοις ἢ ἵ ἄρπαξ, ἵ τῷ τοιούτῳ μηδὲ
 Prov. xxiii. 21. ἢ ἵ συνεσθιεν. 12 ἵ τί γάρ μοι καὶ ἵ τοὺς ἕξω ἵ κρίναι;
 u Luke xv. 2. Acts x. 41. xi. 8. Gal. ii. 12 only. οὐχὶ ἵ τοὺς ἕσω ὑμεῖς ἵ κρίνετε; 13 ἵ τοὺς δὲ ἕξω ὁ θεὸς
 Gen. xliii. 32. ἵ κρίνει. ἵ Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν ἵ αὐτῶν.
 v here only. See Matt. viii. 29 ref. w (Acts xxvi. 11.) — Col. iv. 5. 1 Thess. iv. 12. Mark iv. 11. Sir. prol. x — Rom. iii. 7. John viii. 18.
 y — here only. See Rom. vii. 22. Eph. iii. 16. s here only. Davt. xvi. 7, 12. xxiv. 7.
 a See ch. i. 24.

(alteration to conform to the follg), with d e gar-pol Aug (oft) al: txt (MSS ambiguous) 10. 11. 19. 44. 55. 91. 106-8 to 11-13-19-20-23-79 v syrr ar-erp copt al Iren Tert Aug (somet) all: *nominetur* or *nominatur* v-sixt d e (sen in Iren) Tert Lucif Ambr.—*πρην. η μεθ. η ειδ. η λοιδ. η πλ. η αρπ. C* (all alit).—for *μηδε, μη A* 119: *μητε FG*.—12. for *τι, ει FG* g.—om *κα* ABCFG 17. 31-9. 46. 67. 73 al v it copt Syr ar-erp al Chr, (ms) lat-ff (*omd as unnecessary, its sense not being perceived*): txt DEJ most mss syrr al Chr Thdrt Thl Oec.—13. rec *επιειν*, with J all d e syrr al: txt most mss (appy) v copt *εθ arm* lat-ff and Chr Thdrt Thl in their comm.—rec ins *και βεφ εξαρειτε (και insd as above more than once, for connexion: but the abruptness is characteristic: -pure from LXX)*, with D⁹ E⁹ J &c (*tollite autem Syr, et tollite syrr &c*) Chr (om *και?* and *-pate ms*, in Mattheai) Thdrt Thl Oec: txt ABCD⁹ FG 23. 31-7. 46. 73. 80. 115-16-77 to 79 all v it copt al Orig (*εξαρετε many gr-ff: εξαρειτε 6. 23: εξαρειτε 67²: εξαρει 109: εξαρειτε 43*) lat-ff.—*το πον. 23. 48* Thdrt Thl (marg): txt Aug (gr expressly).—*αυτων* om 73.

δ' ἀν, ὡ ἀνδρες νῦν δὲ
 See also Heb. xi. 16. Thus by the right rendering, we escape the awkward inference deducible from the ordinary interp.,—that the Ap. had previously given a command, and now retracted it. ἵάν τις] 'If one who is called a brother be,' &c. Oecumenius, Augustin, Ambros., Eustius, al., join ὀνομαζόμενος with πόρνος, and understand it either as = ὀνομαστός, 'be a notorious πόρνος, &c.,' or 'be named a πόρνος, &c.' But ὀνομαζόμενος, or even ὀνομαστός, in the *bad sense*, is hardly admissible,—and in either case Paul would have written ἀδελφός τις, the stress on ἀδελφός in that case requiring it to precede τις, as it now precedes ὀνομαζόμενος. εἰδωλολάτρης] One who from any motive makes a compromise with the habits of the heathen and partakes in their sacrifices: Chrys. well remarks, προκαταβάλλεται τὸν περὶ τῶν εἰδωλοθῶτων λόγον, ὅτι μετὰ ταῦτα μίλλει γυμνάζεσθαι. μέθυσοις was in pure Greek not used of a man, but of a woman only. So Phrynichus, p. 151 (but see Lobeck's note), μέθυσοις ἀνήρ οὐκ ἔρεται, ἀλλὰ μεθυσοτικός γυναικα δὲ ἔρεται μέθυσον κ. μεθύσων: and Pollux, vi. 25 (Wetst.), μέθυσοις ἐνὶ ἀνδρῶν Μεγάνθρωψι δεδοσθω.—Seeing that μηδὲ συνεσθιεν must imply a *more complete separation* than μὴ συναναμίγνυσθαι, it cannot be applied to the ἀγάπαι (as Mosheim, al.), but must keep its general meaning,—'not even to sit at table with such an one.'—This rule, as that in 2 Thess. iii. 15, regards only their *private* intercourse with

the offending person: nothing is *here* said of public excommunication, though for some of these crimes it would be implied.

13.] *Ground of the above limitation.*

τί γάρ μοι . . .] 'for what concern of mine is it . . .?' So Aelian, Var. H. vi. 11, τοὺς δὲ ἀλλοῦς ἐγώ. τί γάρ μοι κωφοῖς κ. ἀνοήτοις συμβουλευεῖν τὰ λυσιτελίστατα; See other exx. in Wetst. τοὺς [ἐγώ] refl. It was among the Jews the usual term for the Gentiles. Cf. Schöttgen, in loc.—He means, 'this might have been easily understood to be my meaning: for what concern have I with pronouncing sentence on the world without, or with giving rules of discipline for them? I could only have referred to persons among yourselves.'

οὐχὶ τοὺς ἕσω] "Ex eo, quod in ecclesia fieri solet, interpretari debuistis monitum meum, ver. 9. Cives judicatis, non alienos: quanto magis ego." Bengel. But I am not quite certain of this interp., which is also that of De Wette and Meyer, because it would more naturally correspond to οὐχὶ τοὺς ἕσω καὶ ὑμεῖς κρίνετε; A preferable way seems to be this: 'My judgment was meant to lead your judgment. This being the case, what concern had I with those without? Is it not on those within, that your judgments are passed?' The arrangement mentioned by Theophylact, and adopted by Knatchbull, Hammond, Michaelis, Rosenm., al., οὐχὶ τοὺς ἕσω ὑμεῖς κρίνετε, 'No: those within do ye (imper.) judge,'—is clearly wrong, for οὐχὶ is no answer to τί, and would require ἀλλὰ after

VI. ¹ ^b Το μᾶ τις ὑμῶν ^c πρᾶγμα ^e ἔχων πρὸς ^d τὸν ^b ἕτερον ^e κρίνεσθαι ^f ἐπὶ τῶν ^e ἀδίκων καὶ οὐχὶ ^f ἐπὶ τῶν ^h ἁγίων; ² ἡ ⁱ οὐκ οἰδατε ὅτι οἱ ^h ἅγιοι τὸν κόσμον ^k κρι-

d Rom. ii. 1 reff. c = Matt. v. 40. Gen. xxvi. 31. Job ix. 3. f = Acts xiii. 30.
 reff. xxv. 9 al. g = here only. See Gal. ii. 15 reff. h = Acts ix. 13 reff. i vv. 9, 16, 19.
 k = John iii. 17 al. fr. See Dan. vii. 23.

CHAP. VI. 1. εἰ ὑμῶν A 17. 109-16-22-78 al syrr (not v it) Chr, Thdrt.—πρὸς τ. ἕτερ. πραγ. DEFG (πρ. τ. ἀδελφον αὐτ. πρ. 119 Chr Thl) Thdrt Cypr al: πρ. τ. εἰ. om 177¹: τὸν om B.—2. rec om ἡ (as *superfluous*), with D²EJ &c: ins ABCD¹FG 5. 10. 17. 39. 73-4. 80. 109². 20 al it Syr arm (an *nescitis* syr* v g Cypr Aug al; auf *nescitis* d e Ambr Ambrost) Clem Chr Dam Thl (not Thdrt Thdor-mops Oec) lat.-f.—

it,—even supposing μοι τοὺς ἔξω κρίνειν and τοὺς ἔσω ὑμεῖς κρίνετε formed any intelligible logical contrast, which they do not.

13.] 'But those who are without, God judgeth.' The pres. κρίνει both expresses better the attribute and office of God, and answers better to the other presents than the future κρίνει. I have therefore retained it. The future perhaps came from Heb. xiii. 4. 'To judge those without, is God's matter.' These remarks about judging form a transition-point to the subject of the next chapter. But having now finished his explanation of the prohibition formerly given, and with it the subject of the fornicator among them, he gives, before passing on, a plain command in terms for the excommunication (but no more: *not the punishment* mentioned in vv. 3-5) of the offender. And this he does in the very words of Deut. xxiv. 7 (from which the reading *καὶ ἔξω* is come). ὑμῶν αὐτῶν is in Deut., but need not therefore lose its emphatic force: 'from among your own selves.'

CHAP. VI. 1-11.] PROHIBITION TO SETTLE THEIR DIFFERENCES IN THE LEGAL COURTS OF THE HEATHEN: RATHER SHOULD THESE BE ADJUDGED AMONG THEMSELVES (1-6): BUT FAR BETTER NOT TO QUARREL—RATHER TO SUFFER WRONG, WAITING FOR JUSTICE TO BE DONE AT THE COMING OF THE LORD, WHEN ALL WHO DO WRONG SHALL BE EXCLUDED FROM HIS KINGDOM (6-11).

1.] On *τολμᾷ*, 'Dares' . . . , Bengel remarks, "Grandi verbo notatur læsa majestas Christianorum." τῆς, no particular individual, but 'any one': for he proceeds in the plur., vv. 4, 7. πρᾶγμα.] So ref. and Demosth. κατ. Στεφ. α. p. 1120, τῷ μὲν νικῇ τῷ τούτῳ πολλῶν πραγμάτων ὄντων οὐ παρίστη πώποτε οὐδ' ἐβοήθησεν; κρίνεσθαι, reff. 'to go to law.' So Kur. Med. 609, ὡς οὐ κρινόμεναι τῶνδε σοὶ τὰ πλείονα,—and Anthol. ii. 30, δυσκῶφ δυσκῶφος ἐκρίνετο, καὶ πολλὰ μᾶλλον ἢ δ' ἐκρίτης τούτων τῶν δύο κωφότερος. Wetst. on Matt. v. 40.

—ἐπὶ (reff.), 'before,' as judges. τῶν ἀδίκων] οὐκ εἶπεν, ἐπὶ τῶν ἀπίστων, ἀλλ' ἐπὶ τῶν ἀδίκων, λέξιν θείας, ἥς μάλιστα χρεῖαν εἶχεν εἰς τὴν προκειμένην ὑπόθεσιν, ὥστε ἀποσπῆναι κ. ἀπαγαγεῖν. ἐπειδὴ γὰρ περὶ δικῆς αὐτῷ ὁ λόγος ἦν, οἱ δικαζόμενοι δὲ οὐδὲν οὐτως ἐπιζητούσιν, ὡς τὸ πολλὴν εἶναι πρόνοιαν τοῦ δικαίου παρὰ τοῖς δικάζουσιν, ἵνα ἔθεν αὐτοὺς ἀποτρίψει, μονονουχὶ λίγων] ποῖ φέρῃ καὶ τί ποιεῖς, ἀνθρώπε, τοὺνάντιον πάσων ὧν ἐπιθυμεῖς, καὶ ὑπὲρ τοῦ τῶν δικαίων τυχεῖν ἀδίκους ἐπιτρέπων ἀνθρώποις; Chrys. Hom. xvi. p. 137, B.—The Rabbinical prohibitions against going to law before Gentiles may be seen in Wetst.: e.g. "Statutum est, ad quod omnes Israelitæ obligantur, eum qui litem cum alio habet, non debere eam tractare coram gentilibus." Tanchuma, xcii. 2.

καὶ οὐχὶ ἐν τ. ἁγίῳ] The Ap. does not mean that the Christians had their courts of law, but that they should submit their differences to courts of arbitration among themselves. Such courts of arbitration were common among the Jews. In Jos. Antt. xiv. 10. 17, there is a decree by which the Jews of Sardis are allowed the use of a σύνοδος ἰδία . . . καὶ τόπος ἰδῖος, ἐν ᾧ τὰ τε πρᾶγματα κ. τὰς πρὸς ἀλλήλους ἀντιλογίας κρίνουσι.—Theodoret shews, ὡς οὐ ἐναντία ταῦτα τοῖς πρὸς Ῥωμαίους γραφεῖσιν (Rom. xiii. 1 ff.):—οὐ γὰρ ἀντιτείνουσιν ἐλεῖν τοῖς ἀρχουσιν, ἀλλὰ τοῖς ἡδικημένοις νομοθετεῖ μὴ κεκοῖσθαι τοῖς ἀρχουσιν.

2.] οὐκ οἰδατε (reff.) appeals to an axiomatic truth. οἱ ἅγιοι τ. κ. κεν.] 'that the saints shall judge the world'—i. e. as assessors of Christ, at His coming: so Daniel vii. 22, ἄλθεν ὁ παλαιὸς ἡμερῶν, i. e. τὸ κρίμα ἔθηκεν ἁγίοις ὑψίστου: see also Matt. xix. 28. So Calv., Beza, Grot., Est., Wolf, Olah., Billroth, Rückert, Meyer, De Wette. All attempts to elude this plain meaning of the words are futile: whether of Chrys., Theophyl., Theodor.-Mops., Theodoret, Erasmus,—κρινούσι δὲ οὐχὶ αὐτοὶ καθήμενοι κ. λόγον ἀπαιτοῦντες, ἀλλὰ κατακρινούσι (Matt. xii. 41, 42), Chrys.

1 Luke xi. 16.

Acts xvii. 81,

but see notes.

m here only.

Jer. xv. 19.

n ver. 4. James k

ii. 6 only.

Judg. v. 10.

o here only f.

p Luke xxi. 34 only t.

q = ver. 7. ch. ix. 26. Phil. ii. 28.

νοῦσιν; καὶ εἰ¹ ἐν ὑμῖν² κρίνεται ὁ κόσμος, ἢ ἀνάξιοι^{ABC}
 ἐστε³ κριτηρίων ἐλαχίστων; ὅκ⁴ οἶδατε ὅτι ἀγγέλους^{EFGJ}
 κρινοῦμεν, ὁμῆτι γε⁵ βιωτικά; ὁμῆτι γε⁶ βιωτικά⁷ μὲν οὖν

κρινούσι 69. 70-1. 122 all lect 14 arm.—i om D²: εαν FG.—3. νν 3, 4, 5, 6 om A (from *ισων* ending ver 2, and also ver 6).—κρινομεν arm.—for μητι γε, μητι γε 73 Thl: ποσω μαλλον (*εαρι*) FG: *quanto magis* v g Pel Bed.—4. for μιν ουν, γουν FG.—

—for this would be no parallel to the case in hand;—or of Lightf., Vitringa, Bengel (but only as a *praedium futurorum*), al.,—“*quod Christiani futuri sint magistratus et iudices in mundo*,” Lightf.,—which does not satisfy ver. 3, nor agree with the Ap.’s earnest persuasion (see 2 Cor. v., al., and note on 2 Thess. ii. 2) that the coming of Christ was near at hand: or of Mosheim, Ernesti, Rosenm., “*quod Christiani profanos judicare possint*,” Rosenm., in the sense of ch. ii. 15, 16,—for no such meaning can be conveyed by the *future*, which is fixed here by the following κρινοῦμεν.

καὶ brings out an inconsequence or a contradiction between the members of the sentence, which it is the object of the question to remove: so Xen. Cyr. iv. 3. 11, ἀλλ’ εἰποι ἂν τις, ὅτι παῖδες ὄντες ἐμάνθανον. καὶ πότερα παῖδες εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φραζόμενα κ. διεικνύμενα ἢ ἀνδρες; see Hartung, Partikellchre, i. 147.

ἐν ὑμῖν] Chrys. attempts by this prepos. to defend his view (see above),—οὐ γὰρ εἰπιν, ὑφ’ ὑμῶν, ἀλλ’, ἐν ὑμῖν (‘*exemplo vestro*’). But in vain: nor as Grot., al., is ἐν, *by*, as in Acts xvii. 31, where see note:—for κρινεῖσθαι ἐν is the expression for *to be judged before*, as judges. So Aristides, Platon. ii. p. 214 (Wetst.),—τινὲς ἤδη λέγονται τῶν ἡρώων ἐν θεοῖς δικασταῖς κριθῆναι, and Polyb. v. 29, Πτολεμαίων . . . κρίνας ἐν τοῖς Μακεδόσιν ἀπέκτεινε. See other exx. in Wetst. Hence (Meyer) by this ‘*coram vobis*,’ it appears plainly, though it might be otherwise inferred from the context, that the Saints are to be the judges, sitting in judgment. ἀνάξιοι ἔστ. κριτ. ἐλαχ.]

‘are ye unworthy of (i. e. to hold or pronounce) the most trivial judgments!’ κριτήρια cannot be, as usually rendered, ‘*matters to be judged*!’ it signifies either (1) *criteria*, lit. or metaphor., which sense is irrelevant here: (2) *tribunals*, courts of justice;—so Glossar. κριτήριον, δικαστήριον, and Polyb. ix. 33. 12, κοινὸν ἐκ πάντων τῶν Ἑλλήνων καθίσας κριτήριον, —or (3) *judgments held* in such courts, *judicia*,—as Lucian, bis accus. (§ 25, p. 263, ed. Hagan. 1526); Hermes describes Pyrrhon as being not in court, ὅτι οὐδὲν ἡγήται κριτήριον ἀληθὲς εἶναι. Δι. τοι-

γαρὺν ἱρήμην αὐτοῦ καταδικάσωσαν. The last meaning suits both this place and ver. 4. So Cicero speaks of ‘in privatis minimarum rerum iudiciis.’ Here, they are ἐλάχιστα in comparison with the weighty judgments which shall be held hereafter; = βιωτικά, ver. 4.

3.] The same glorious office of Christians is again referred to, and even a more striking point of contrast brought out. ἀγγέλους] always, where not otherwise specified, *good angels*: and therefore here; the λειτουργικά πνεύματα of Heb. i. 14: but exactly *how*, is not revealed to us. Chrys., Theodoret, Oecum., Theophyl., and most Comm. interpret it of *bad angels*, or of *bad and good* together: and Chrys. as before, understands that the bad angels will be condemned by comparison with us, ὅταν γὰρ αἱ δυνάμεις αὐταὶ ἑλαττον ἡμῶν εὐρεθῶσιν ἔχουσαι τῶν σάρκα περιβεβλημένων, χαλεπώτερον δώσουσι δικην. But see above on ver. 2.

μητι γε, ‘to say nothing of,’ ‘ut omittam:’ so Demosth. p. 24. 23, οὐκ ἐνὶ δ’ αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιῖν, μή τι γε δὴ τοῖς θεοῖς. See Hartung, Partikellchre, ii. 155.

βιωτικά, matters relating to ὁ βίος, a man’s livelihood: see reff. and Clem. Alex. Strom. vii. p. 873, θλιβόμενον ἐπικουφίζει παραμυθίας . . . ταῖς βιωτικαῖς χρεαῖς ἐπικουρῶν. It is a word of later Greek usage, see Lexx. In classic Greek it would be τὰ τοῦ βίου.—The meaning here then will be ‘*civil causes*,’ matters of *meum and teum*, as De Wette. The sense is best with only a comma at κρινοῦμεν.

4.] βιωτικά is emphatically repeated, as being the only sort of κριτήρια which were in question here. Meyer compares Herod. vii. 104, τὰ δὲ ἐκείνος ἀνέγγ’ ἀνάγει δὲ τούτῳ αἰ, and Aristoph. Ran. 287 f.

μὲν οὖν, ‘*immo vero*,’ reff. (see below). It corrects a foregoing misapprehension. so Soph. Œd. Col. 31, “ἡ δὲ ὑδρο προστειχόντα ἐξορμώμενον;” “καὶ δὴ μὲν οὖν παρόντα.” Hartung, Partikell. ii. 400.

κριτήρια, again, not *matters to be judged*, but ‘*judgments*!’ the matters about which, are expr. in βιωτικά.—The following words may be rendered in two ways: either, (a) ‘*Yea, rather* (so far from

ἡ κριτήρια εἰς ἔχῃτε, τοὺς ἑξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε. ὁ πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ ἔστι ἐν ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρίναι ἅνα μέσον τοῦ ἀδελφοῦ αὐτοῦ; ἡ ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων.

... ἀπισ-
των, FG
και ου
επιαιγι-
ων. FG
ABCD
EJ

18. John xviii. 22. Gal. iii. 8.

w Matt. xxvii. 14. John i. 8. Acts iv. 22. Rom. iii. 10. 2 Kings xiii. 30.

xviii. 16. y Matt. xiii. 26. Rev. vii. 17 only. Isa. lviii. 5. Exod. xi. 7. constr. here only.

s Rom. xiii. 11. a — ch. vi. 12, 18—15. x. 27. xiv. 22, 23. 2 Cor. vi. 14, 15. 1 Tim. v. 8.

v — here only. (Luke xi. 41 only.) Gal. iii. 28 reff. x — here only. Exod. xii. 30. Acts ii. 20. ch. xv. 34 only. Ps. xxxiv. 26. πρὸς — ch. vii. 35 reff. — Matt. xxvii. 40. Mark vii. 18.

εἴχετε F.—εν om 44.—for τούτους, κριτας arm.—προκαθίζετε 19: *constituite ad iudicandum* v Ambrat Pelag Ambr.—5. λαλω B.—οὕτως και 109.—rec for ενι, ιστιν (*corru to simpler word*), with DEFG & Ath: txt BCG very many mss Chr Thdrt Dam Thl Oec al.—οὐδε εἷς om D'E d' e meth Ath: ουδεὶς σοφὸς ABC 17. 39. 46. 57. 73 al opt Dam; ουδε εἷς σοφ. FG 37. 74. 120 g Aug al; bef υμιν slav: τις σοφος εν υμ. arm: txt D³J most mss syrr v Chr (σοφ. εν υμ. Chr). (Mey explains the omn of ουδε εἷς by similarity of terminations, σοφος and ος: but this would have led to the omn of ος αλω.)—ος ου J.—ανακρίναι 73. 115-19-21 al.—μεταξυ Chr.—ἀδελφων Ambr: ἀδελφου κ. του ἀδελφου Syr arr.—6. for μετα, υπο 109-78.—for τουτο, ταυτα CD¹ (τουτα) 73 syr-marg Thdrt.—for επι, μετα D¹: εν μεσω arm.—at end, add και ου (sic) επι αιγιων FG g.—

remembering your high prospect, of judging angels, your practice is,) if ye have in hand judgments concerning civil matters, —those men who are of no account in the church (viz. the heathen), those you set up (place on the bench) as judges' (i. e. by bringing your causes before them, you set them up as judges over you). καθίζω occurs in this sense in Plato, Legg. ix. p. 873, *ἵαν δὲ ἀνυχοῦν τι ψυχῆς ἀνθρωπων ἀτιρήσῃ, ... δικαστὴν μὴ αὐτῇ καθίζω τῶν γιγνόμενων τὸν ἑγγύτατον δὲ προσήκων γένει*, —and Polyb. ix. 33. 12, cited above on κριτήριον. Thus, making καθίζ. indicative, Valla, Castal., Luther, Calov., Wolf, al., Schrader, Rückert, Olsh., De Wette, Meyer. But (β) Syr., Vulg., Chrys., Theodoret, Theophyl., Erasmus, Beza, Calvin, Grot., Estius, Bengel, Wetst., al., take καθίζετε as imperative, and τοὺς ἑξουθεν. in τ. ἐκκλ. as *'minimos de piorum plebe.'* So E. V.: 'set them to judge who are least esteemed in the church.' And to this last interpretation I am inclined to accede, both from the context and from the arrangement of the words. The context is this: 'Your office is to judge angels: mere business causes of this world are almost beneath your notice. If such causes arise among you (he continues in a lofty irony) set those to judge them who are of no account among you:—do not go out of your own number to others to have them judged: the meanest among you is capable of doing it. Let it be noticed that he is passing to ver. 7, where he insists on the impropriety of βιωτικά κριτ. between Christians at all, and is here depreciating them ironically.—But the arrangement and constr. of the words are even more strongly in favour of the imperative rendering. For (1) on the

other, no account is given of the emphatic position of βιωτικά. (2) the μὴ οὖν is not so naturally rendered (see above) 'yea rather your course is,' as 'yea rather let your practice be: it expresses more naturally a subjective correction, in the mind of the speaker, than an objective one: see below, ver. 7. (3) if the sentence had referred to their existing practice of going before heathen tribunals, it would have been expressed not βιωτικά μὴ οὖν κριτ. ἐὰν ἔχητε, but β. μ. οὖν κρ. ἔχοντες, as in ver. 1. (4) οἱ ἑξουθενημένοι ἐν τῇ ἐκκ. are much more naturally 'the despised in (within) the church,' than those who in (the estimation of) the church are held of no account. Meyer argues against this that it would be in this case τοὺς ἑξουθ. τοὺς ἐν τῇ ἐκκλ., but surely he can hardly be serious, or I do not understand him rightly. (5) καθίζετε applies much better to the appointing judges over a matter among themselves, than to going before judges already appointed. (6) as to the objection that on this rendering the word 'rather' must be inserted, τοὺς μαλλον καθίζετε, it has no force, for no such supplement is required. The command is absolute, but given to show them the absurdity of their going to law about βιωτικά at all, rather than bona fide. δ.] πρὸς ἐντροπ. ὑμ. λέγω refers to the ironical command in ver. 4.—'I say this to put you to shame.' οὕτως] 'Is there so completely a lack of all wise men among you . . . ' He now suggests the more Christian way of settling their differences, viz. by arbitration: and asks, 'Are you come to this, that you are obliged καθίζειν any δικαστὰς at all,—have you no wise man among you (οὐδὲ εἷς, 'quod est vehementius, cum sitis tam multi,'

b ver. 4. 7 ἦδη ὁ μὲν οὖν ὅλως ἤτημα ὑμῖν ἐστὶν ὅτι κρίματα ABCD
 c ob. v. 1. ἔχετε μεθ' ἑαυτῶν. ὁ διατί οὐχὶ μᾶλλον ἡ ἀδικεῖσθε; E
 d Rom. xi. 13 only. Isa. xlii. 8. ὁ διατί οὐχὶ μᾶλλον ἡ ἀποστερεῖσθε; ὁ ἀλλὰ ὑμεῖς ἀδικεῖτε
 e — here only. Exod. xviii. 22. καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. ὁ ἦ οὐκ οἶδατε
 f — Eph. iv. 32. ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; M Mὴ
 g Matt. ix. 14 al. Num. xi. 11. πλανᾶσθε. οὔτε ὁ πόρνοι οὔτε ὁ εἰδωλόλατραι οὔτε ὁ μοι-
 h — here only. mid., — δογ- ματίζεσθε, Col. ii. 20. χοὶ οὔτε ὁ μαλακοὶ οὔτε ὁ ἀρσενικοῦται ὁ οὔτε ὁ κλέπται
 i — Mark x. 19. οὔτε ὁ πλεονέκται, οὐ ὁ μέθυσοι, οὐ ὁ λοιδόροι, οὐχ ὁ ἄρ-
 k ver. 2. 1 — Matt. v. 5. ch. xv. 50. Gal. v. 21. m Matt. xxii. 29 al. ch. xv. 22. Gal.
 l ver. 7. James i. 16 al. a ch. v. 9. rec. p Luke xviii. 11. Heb.
 m ver. 4. James iv. 4 (var. red.) only. Job xxiv. 15. q — here only. (Matt. xi. 8. Luke vii. 25
 only. Prov. xxvi. 22.) r 1 Tim. i. 10. See Levit. xviii. 22. s Matt. vi. 19 al. Obad. 5.
 t ch. v. 10 rec. u ch. v. 11 rec.

7. for ἦδη, ιδου slav (not mod).—οὖν om D¹ 3. 17. 74. 108-16 al copt v if lat.-ff.—ὅλως om A Syr eth.—rec bef υμ. ins εν (supplementary), with mss v al Orig Thl: but om ABCDEJ most mss d e syrr copt slav Bas Chr Thdrt Oec Antioch.—8. κριμα 109.—for μᾶλλον . . . οὐχι,—υμεῖς ἀδικεῖσθε καὶ οὐχι υμεῖς arm: διατι το υστ. om 108: διατι το ἀδικεῖτε 109: ἀποστερεῖσθε and ἀδικεῖσθε are transposed in J (Scholz).—ἀλλ D¹ J &c.—for υμεῖς, αυτοι Chr Thl.—rec for τουτο, ταυτα (prob corrta because two things, adic. and αποστ., are mentid), with J &c syrr al Chr Thdrt al: txt ABCDE 17. 31. 46. 67¹. 73. 80. 109 al v it copt slav-mss Antioch lat.-ff.—9. rec βασιλ. θεου (as below in ver 10), with J &c vss (appy) Clem Chr Thdrt al lat.-ff: txt ABCDE 17. 37. 46. 178-9 al.—ου om 93 (see on ver 10).—οὐδε (every time) DE (and in ver 10).—ου. πλ. ου κλεπτ. D¹ J 44. 67. 80. 113 al syrr al Clem Chr Thdrt Dam Thl: ουρ. πλ. om 3. 35. 42. 238 al Clem, Orig.—rec ουτε μεθ., with B (e sil) (DE ουδε) J &c Ath, Thl Oec: txt AC 31-9. 46. 71-3-4 al Clem, Ath, Julian in Epiph Chr Thdrt.—θεου βασ. DE.—rec ου κληρ. (prob from writing the ου of θεου twice over: the mistake being perpetuated, or even the ready occasioned by the ου κληρ. of ver 9. This seems a more likely account than that a variation betw the two υν should have been sanctioned by perpetuating an accidental omn of the ου), with J all Ign (but readg varies. Coteler has κληρονομησαι δυνανται, omg ου) Ath, Ps-Ath Chr (mss) Cyr-jeruss Thdrt (in loc) Thl: txt ABCDE 17. 46. 57. 67².

Krasam.) who shall be able (in such event) to decide (as arbitrator) between his brother' (i. e. his brethren) † This last is a harsh method of expression, and apparently only to be accounted for by the strong singular form of οὐδὲ εἰς having attracted the other into the singular likewise, so that instead of σοφοὶ οἱ δυνήσονται διακρ. ἀνά μίσον τῶν ἀδελφῶν αὐτῶν, we have σοφὸς ὃς δυνήσεται διακρ. ἀνά μ., τοῦ ἀδ. αὐτοῦ. But it is not without use: it prevents the apparent inference, which might be made if τῶν ἀδελφῶν αὐτοῦ were used, that one wise man was to be appointed universal arbitrator, and confines the appointment of the arbitrator to each possibly arising case respectively.

6.] (It seems not to be so): 'but,' &c., as in ver. 1.—ἀλλά after a question passes rapidly on to the other alternative, the particle negating the question being suppressed. So Xen. Mem. i. 2. 2, πῶς οὖν αὐτὸς ὢν τοιοῦτος ἄλλους ἀν ἀσειβεις . . . ἐποίησεν; Ἀλλ' ἐπαυσε μὲν τούτων πολλοῦ, ἀρετῆς ποιήσας ἐπιθυμῖν. See Hartung, Partikellehre, ii. 37. 7.] He gives his own censure of their going to

law at all. μὲν οὖν as above, ver. 4. ὅλως, 'altogether,' without the aggravation of ἐπὶ ἀπιστων. ἤτημα, 'a falling short,' viz. of your inheritance of the kingdom of God—a hindrance in the way of your salvation: see ver. 9:—not as ordinarily understood, a moral delinquency, nor an ἡττάσθαι γῇ ὁργῇ, &c. Oecum. κριματα, 'matters of dispute,' leading to κρίνεσθαι: not = κρίσεις.—μεθ' ἑαυτῶν, 'with one another' (ref.), as being brethren in Christ.—ἀδικεῖσθε and ἀποστερεῖσθε not passives, but middle (cf. Bernhardt, Syntax, chap. viii. § 4, p. 346)—'allow yourselves to be wronged and defrauded.' See Matt. v. 39 ff. 8.] cannot be, as Meyer, a continuation of the question, on account of the emphatic ὑμεῖς, which would thus be without meaning. The account of this emphatic ὑμεῖς is to be found in an ellipsis after ἀποστερεῖσθε to the effect, 'as our Lord commanded in His disciples,' or 'as it behoves the followers of Christ.' Then ὑμεῖς comes in contrast: 'you on the contrary (ἀλλά, see above ver. 6) do wrong, and defraud, and that (your), brethren.' 9.] 'Ye commit

d plur. Matt. xiv. 19 [L. Mark vi. 19. Luke iii. 11. 1 Tim. iv. 8. Heb. ix. 10. xiii. 9 only. — Matt. xv. 17. Rev. x. 9. 10. 2 Kings xx. 10. 2 Chron. xxi. 15, 19. — See ch. vii. 7. Rom. iii. 8. ch. xiii. 8. Ezra iv. 21. g ch. v. 1 refl. h — Matt. x. 8 al. xiv. 2. xvi. 21 al. Isa. xxvi. 19. i — here only. (Rom. ix. 17 only. 2 Cor. ix. 16.) k vv. 2, 9. l Rom. vi. 12 refl. — Rom. xii. 4. m — Matt. xxi. 21. John ii. 16. xi. 20. xx. 1. Eph. iv. 31.

τινος. 13 τὰ δ' βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσιν. K καὶ ταῦτα. ABCD EJK FG ουκ οἶδατε. ABCD EFG JK
 τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι· ὁ δὲ θεὸς καὶ τὸν κύριον ἡγίευν, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. 15 οὐκ οἶδατε ὅτι τὰ σώματα ὡμῶν μέλη χριστοῦ ἐστί· ἄρας οὖν

Clem (omg *ev* twice): txt AD³(E?)J most mss vs Thl Oec.—14. δε om 80.—rec *μας*, with a few mss (appy) (error? *Mei thinks, perhaps from Rom viii. 11*): txt ABCDEJK most mss vs appy ff-gr-lat: add *συν αὐτῷ* syr-marg alav Jer.—for *ἐξεγερει, -γίρει* AD¹ 93 d e; -*ηγίρειν* B 67²: *excitavit* am harl (but qu, for *-bit* ?); *εγίρει* 109: txt (see note) CD³EJ mss (nrly) v (see above) syrr copt æth al Ath (mss: *εγίρει* ed) Chr Thdr al Iren Archel Tert all.—15. η ουκ FG.—*ημων* A 238.—*εστιν* om FG.—for *αρας, ara*

hardly be so; the real emphasis is on *ουκ*, and *ἐγώ* corresponds to *μοι*, expressed more to bring out the first person as the *sample of Christians in general*, than for any such formal distinction. *ἐξουσιασθήσεται*]

'I will not be deprived of my freedom by any practice';—i. e. indulge in any practice which shall mar this liberty and render it no real freedom, making me to be one under *ἐξουσία*, instead of one exercising it. The play on *ἐξουσι* and *ἐξουσία* cannot be given in English. 13, 14.] "a

cibus ad venerem non valet consequentia." Bengel. The argument is,—meats (of which he doubtless had often impressed on them that *they were ἀδιάφορα*, whence the abuse) are expressly created for the belly, and the belly for them, by its organization being fitted to assimilate them: and both these are of a transitory nature: in the change to the more perfect state, God will do away with both. Therefore meats are *ἀδιάφορα*. But neither is the body created for fornication, nor can this transitoriness be predicated of it: the body is *for the Lord*, and the Lord (in his mediatorial work) for the body: and God raised up the Lord, and will raise up us (i. e. our bodies): so that the body is not perishable, and (resumed ver. 18) he that fornicates, sins *against his own body*. THEREFORE, fornication is not an *ἀδιάφορον*.—It is very remarkable how these vv. contain the germ of three weighty sections of the Ep. about to follow, and doubtless in the Ap.'s mind when he wrote them: (1) the relation between the sexes: (2) the question of meats offered to idols: (3) the doctrine of the Resurrection of the Body. See Neander, Pf. u. Leit. p. 401, note 21. 13.] τῇ κοιλίᾳ, scil. ἐστίν. The belly is their appointed receptacle—they, its appointed pabulum. Of course even this part of the argument must be un-

derstood within the limits of *οὐ πάντα συμφέρει, ὁ δὲ θεὸς . . . καταργ.*] viz. *at the appearing of the Lord*: when, ch. xv. 51, 52, we shall be changed from a *σῶμα ψυχικόν*, to be a *σῶμα πνευματικόν*: not, at death. τῇ πορν.] The body was

not made for the practice of fornication. The reciprocal subserviency of the belly and meats is shown by their coextensiveness in duration, and perishing together: but when *πορνεία* (and even that lawful use which is physically the same, but which is not *here* contemplated) shall have for ever past away, the body shall be subserving *its real use*—that of being an instrument for the Lord's work. κ. ὁ κύρ. τῷ σώμ.]

not, *only* for the body: but 'for the body'; to sanctify our bodies by His Spirit, and finally to glorify them for Himself, see Rom. viii. 11. This final reference must not be excluded here, though it is not the principal thought:—rather, the redemption of the body from sin, and making it into a member of Himself by the Spirit. 14.]

So far from the case of the Lord and the body answering to the other, God 'raised up the Lord (Rom. viii. 11, al. fr.), and will raise up us too by His Power.' I cannot adopt here the reading (*ἐξηγίρειν*), or the view, of Meyer. He holds, that all reference to the *resurrection*, as a thing *future*, is out of place: that the Ap. refers to the virtual and proleptic resurrection which *has already taken place* in the case of the believer, as Eph. ii. 6. Col. ii. 12,—and thinks that the reading *ἐξεγερεῖ* has arisen from not seeing this. But how unnatural will the constr. thus be—ὁ δὲ θεὸς καὶ τὸν κύριον ἡγίειν, καὶ ἡμᾶς ἐξεγίρειν, διὰ τ. δυν. αὐτοῦ! I can conceive no account of such a sentence, except that some emphasis is meant to be laid on the distinction between *ηγίειν* and *ἐξηγίειν*, which

γ ch. x. 8 only y πορνεύων * εἰς τὸ ἴδιον σῶμα * ἀμαρτάνει. 19 k ἡ οὐκ ABCD
in Epp. Rev. οἰδατε ὅτι τὸ σῶμα ὑμῶν * ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύ- EFG
ii. 14, 20. ματός ἐστιν, ὁ οὐ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὶ ἐαυτῶν; JK
xvii. 2. xviii. 2, 9 only. Pa. 1xiii. 37.
s Matt. xviii. 20 d ἡγοράσθητε γὰρ * τιμῆς. ἴ δουξάσατε * δὴ τὸν θεὸν ἐν
15. Luke xv. 20 d τῷ σώματι ὑμῶν.
18. 21. ch. viii. 12. Xen. Hell. i. 7, 20.
a ch. iii. 16 reff. b attr, Matt. xviii. 19.
c Acta i. 1. Zeph. iii. 11. o gen., ch. i. 19 reff. iii. 23. Rom. xiv. 8. d = ch. vii. 23. 2 Pet. ii. 1.
Rev. v. 9. xiv. 3, 4. e Acta xix. 19 reff. f Rom. i. 21. Dan. xi. 38. g = Luke ii. 15.
Acta xiii. 3. xv. 36. h attr., Rom. xv. 18. Heb. v. 8. Winer, § 24. 2. i = Rom. xiv. 21. vv. 8, 26.
k = Matt. xix. 3, 10.

VII. ¹ Περὶ δὲ ὧν ἐγράψατέ μοι, ¹ καλὸν ^k ἀνθρώπων

D¹ 106.—19. τα σωματα (corrū to suit ὑμῶν) A²J many mss copt basm syr æth arm al Orig, Meth Did all Jer Aug Ambrst Vig: *membra vestra* v Ambr Pel Fulg Bed: txt A¹ (appy) B (e sil) CDEFGK &c Syr it Chr Thdrt₁ (text) Oec Orig-int (no lat-f).—aft ναὸς ins θεοῦ 37.—πν. αγ. B al v all lat-f appy.—εαυτοῦ 238.—20. γαρ om copt basm.—for τιμ., *pretio magno* v (not it) Tert (somet) Cyp^r al latt.—δη (dei J) om d e al Ath (but ins Ath.) Did Thdrt Thl (ins marg: in text de).—aft δη, ins καὶ ἀραρε v g 13-latt-f (abt) Ps-Ath (lat) (not Ath?) Chr (appy: but mss differ betw δη ἀραρε and δη ἀρα: and mss, (Matthai) has δοξ. τ. θ., *τοντεςτιν ἀραρε τον θ.* Elsw he alludes to the passage, *δοξασωμεν δη τ. θ., αρωμεν τ. θ. &c*) (see Scholz).—rec at end, adds *και εν τω πνευματι ὑμων ατινα εστι του θεου* (insd appy with a view to make the exhortation complete. An ecclesiastical portion began at δοξασατε), with C³JK syrr al Chr Thdrt₂, (once αυτου for τον θ.) Thl Oec, but om ABCD¹D¹EFG 17. 46. 67². 71. 109 (al?) copt basm æth v it Meth (in Epiph) Did Cyr Max Dam Ir Tert al.

CHAP. VII. 1. μοι om EBC 17. 39. 46. 109 (al?) am Tert₂: ins AD(F?)G v d g Orig

harlot's body—it is sin against a man's own body, in its very nature,—against the verity and nature of his body; not an effect on the body from participation of things without, but a contradiction of the truth of the body, wrought within itself. When man and wife are one in the Lord, —united by His ordinance, —no such alienation of the body takes place, and consequently no sin. 19.] Justification of the εἰς τὸ ἴδ. σῶμ. ἀμαρτ. above,—and this by an amplification of the above σῶμα τῷ κυρίῳ, and ἔν πνεύμα ἰστιν. 'Your body (i.e. the body of each man among you, but put singular, to keep, as in ch. iii. 16, the unity of the idea of God's temple, or perhaps because *the body*, in its attributes, is in question here) is the temple of (possessed by, as His residence: *the temple*, not a temple, see note on ch. iii. 16) the Holy Spirit Who is in you (reminiscence of the reality of His indwelling, Whom ye have from God (reminiscence, *Whose Spirit* He is, and so preparation for the following inference), and are not your own' (so that ye have no right to alienate your body, not being *yours*).

20.] *Proof, that ye are not your own.* The possession of your body as His temple, by the Holy Ghost, is a presumptive proof that ye are not; but there is also a proof in matter of fact: 'For ye were bought (not, as E. V. are bought, which destroys the historic reference) with a price' (viz. the blood of Christ, see 1 Pet. i. 18, 19.

Matt. xx. 28. Gal. iii. 13,—not, as Vulg. *magno pretio*: τιμῆς merely recalls the fact here, that a price was paid and so the purchase completed). This buying is here mentioned mainly with reference to the right of possession, which Christ has thereby acquired in us. In other places it is alleged as a freeing from other services: e.g. that of sin (Rom. vi. 17, 18), of the law and its curse (Gal. iii.), of Satan (Col. i. 13). Δοξάσ. δη . . . 'Glorify then (δη, not exactly an inference from the foregoing, but—'eja,' 'agedum,' tending to enforce and intensify the command. So Od. v. 17, *τίλθαθι δη, κραδίη*; see Hartung, Partikellehre, i. 284 f.) God (i.e. not praise God, but glorify Him by your acts) in your body' (not, by means of your body, but in your body, as the temple of God; see John xiii. 32).

CHAP. VII. 1—40.] REPLY TO THEIR ENQUIRIES RESPECTING MARRIAGE; BY WHICH OCCASION IS GIVEN FOR VARIOUS COLLATERAL INSTRUCTIONS AND COMMANDS. In order to the right understanding of this chapter, it will be well to remember, that the enquiries in the letter of the Corinthians appear to have been made in disparagement of marriage, and to have brought into doubt whether it were not better to avoid it where uncontracted, and break it off where contracted, or this last at all events where one of the parties was an unbeliever. These questions he answers, vv. 1—16: and puts on their true

γυναικὸς μὴ ¹ ἄπεισθαι· ² διὰ δὲ τὰς ^m πορνείας ἕκαστος ^{1 = Gen. xx. 8. Prov. vi. 29. m ch. v. 1 reff. plur., 2 Cor. xii. 20. Gal.}
τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα

v. 20. James H. 1. Winer, § 27. 8.

&c.—2. τὴν πορνείαν FG v g syrr al lat. ff.—καὶ ἕκαστ. τ. ἰδ. ἀνδ. εχ. om FG 48¹. 114-77

grounds, vv. 17—24. They appear also to have asked respecting *virgins*, what was their duty and that of their parents as to their contracting marriage. This he discusses in its various aspects of duty and Christian expediency, vv. 25—38. Then he concludes with an answer and advice, respecting the liberty of a woman to marry after the death of her husband.—The *whole* is written under the strong impression (see on this, notes, Acts ii. 20, Rom. xiii. 11, and 2 Cor. v.) of the near approach of the end of this state of things (vv. 29—31), and as advising them under circumstances in which persecution, and family division for the Gospel's sake, might at any time break up the relations of life. The precepts therefore and recommendations contained in the chapter are to be weighed, as those in ch. viii. al., with reference to change of circumstances; and the meaning of God's Spirit in them with respect to the subsequent ages of the Church, to be sought by careful comparison and inference, not rashly assumed and misapplied.—I may also premise, that in hardly any portion of the *Épp.* has the hand of correctors and interpolators of the text been busier, than here. The absence of all ascetic tendency from the Ap.'s advice, on the point where asceticism was busiest and most mischievous, was too strong a testimony against it, to be left in its original clearness. In consequence, the textual critic finds himself in this chapter sometimes much perplexed between differing readings, and in danger of on the one hand adopting on overwhelming MSS. authority, corrections of the early ascetics, — and, on the other, excluding, from a too cautious retention of the rec. text, the genuine but less strongly attested simplicity of the original.

1, 2.] *Concession of the expediency* (where possible) *of celibacy, but assertion of the practical necessity of marriage, as a remedy against fornication.* 1. 2d, transitional, passing on to another subject.

καλὸν . . .] not, *morally good*; for in ver. 28 expressly *not sin*, but *inexpediency*, is the reason for not marrying: nor good in the sense of ὑπερέχον, as Jerome, adv. Jovin. i. 4, 'si bonum est mulierem non tangere, malum ergo est tangere:' but, '*expedient*,' generally: '*more for a man's best interests under present circumstances*.' Angl. '*it is the best way*,' in the colloquial sense: so also

throughout the chapter: see the word qualified ver. 26, καλὸν διὰ τὴν ἐνεστώσαν ἀνάγκην.

ἄνθρωπον] though of necessity by what follows, the *man* only is intended, yet *ἄνθρωπον* does not here or in ref. = *ἀνδρὶ*, but as Meyer remarks, regards the man not merely in his *sexual* but in his *human* capacity. Thus in its deeper reference, it would embrace the other sex also.

ἄπεισθαι] so in reff.; and in Latin *tangere, attingere, virgo intacta*. See exx. in Wetst. This expression is obviously here used in the widest sense, without *present* regard to the difference between the lawful and unlawful use of the woman. The idea that the assertion applies to abstinence from intercourse in the *already married* (see again below), is altogether a mistake.

2.] The former course is expedient—would avoid much 'trouble in the flesh' but as a general rule *it may not be*, seeing that for a *more weighty reason* the contrary course is to be recommended.—'But on account of fornications (the many instances of fornication current. The plur. of an abstract noun implies repetition, or varieties of the occurrence; so Herod. vii. 158, ὅμιν μεγάλαι ὀφελίαι τε κ. ἱκανίστους γεγόνασι: iii. 40, ἰμοὶ δὲ αἱ σαὶ μεγάλαι ἐβρυχίαι οὐκ ἀπέσκονσι, see reff., and Kühner, Gramm. ii. 28 [§ 408, γ]), let each man possess his own wife, and let each woman possess her own husband.' The *ἴχτω* is (1) *not concessive, but imperative*; not, '*habere liceat*,' but '*habeto*.' So the other exppr., γαμησάτωσαν ver. 9, μὴνίτω ver. 11, &c. (2) not here in the sense of '*utatur, eique commisceatur*,' as Estius, al., which does not come into consideration till the next ver. (3) not emphatic, let each *retain*, according to the mistaken idea mentioned on ver. 1, that he is speaking to the *married*, who though they are not to cohabit are yet to *remain together*.—Had either of the two latter senses been meant, the sentence would rather have stood *ἴχτω* ἕκ. τ. ἑαυτ. γυναῖκα, κ. ἴχτω ἐκάστη τ. ἰδ. ἄνδρ.—With regard to the assertion of Rückert, that the Ap. here gives a very low estimate of marriage, as solely a remedy against fornication, the true answer is, that Paul does not either here, or in this chapter at all, give *any estimate* of marriage in the abstract. His estimate, *when he does*, is to be found Eph. v. 25—32.

n Matt. xviii. 82. Rom. xlii. 7 only +. oo
 o = Rom. xlii. 7. (xii. 17 reff.)
 oo James ii. 26 reff.
 p ch. vi. 12 reff.
 q = here only. (see James v. 4.)
 r Luke ix. 13. 2 Cor. xlii. 5 only.
 s = 2 Cor. vii. 13. ix. 7.
 t here only. Rom. vii. 15 alex. xii. 44 only. Exod. v. 5, 17. y Matt. iv. 1. James i. 12. 1 Kings x. 1. u Luke vii. 18 only. See 1 Thess. ii. 17. w absol. Rom. xii. 12. x Acts ii. 1. (1. 16 reff.) z = Rom. xiv. 16 reff.

ἐχέτω. ⁸ τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ὁ ἀποδιδότω, ABCDEFG JK
 ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ. ⁹ ἡ γυνὴ τοῦ ἰδίου
 σώματος οὐκ ἔξουσιάζει, ἀλλὰ ὁ ἀνὴρ. ὁμοίως δὲ καὶ
 ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἔξουσιάζει, ἀλλὰ ἡ γυνή.
⁵ μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου
 πρὸς καιρὸν, ἵνα σχολάσῃτε τῇ προσευχῇ καὶ πάλιν
 ἐπὶ τὸ αὐτὸ ἤτε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς διὰ

(al ?) g Tert.; ex. om Chr.—3. rec for οφειλὴν, οφειλομένην ευνοίαν (see note), with J & c syrr al Thdrt Thl Oec: txt&ABCDEFG 6. 17. 46. 67². 71. 177 v it copt basm aeth arm Clem Orig, Meth Chr, (οφειλομένην τιμὴν Chr.: οφ. τιμὴν κ. ευνοίαν 49) lat-ff.—αποδιδετω Α.—δε om Α 55 v (ms; not am demid harl tot) Syr copt basm al Orig, Chr (mss) Cyr Jer, al.—4. rec all (2ce), with D (1st D, 2nd D²) EFGJ(K?) & c: txt ABC (2nd D¹) & c.—5. aft αποστ. ins ουν 29. 37. 114 Syr ar-exp.—an om B: ei μη Clem: τι ara an 73.—aft καιρ. ins ωρας syr-marg.—rec σχολάζετε, with J & c Meth Chr, (mss) Tatian Clem; revertemini v al lat-ff: txt&ABCDEFG 39. 46. 73-4. 80. 177 to 9 basm Orig, Dion-alex Chr (somet) al.—rec bef τη προσευχ. ins τη νηστεια και (see note), with J & c syrr al Chr (text, but not Matthaei's ms., nor comm) Thdrt (text and comm) Cyr, Thl (text); but om&ABCDEFG 9. 10. 17. 29. 46-7. 67². 73. 93. 177-8 v it basm copt aeth arm Clem Orig, all gr-lat-ff.—rec for ητε, συνερχεσθε (gloss: see note) with mss Meth Chr Thdrt, Thl; συνερχεσθε JK 1. 46²-8. 57. 108-11-13¹ all Thdrt, al; γινεσθε Tatian Clem; revertimini v al lat-ff: txt&ABCDEFG all g basm syrr Orig Dion Cyr Dam all Aug (oft estote).—πειράζει 106: επιχαρη υμιν Orig: επιχειρη

3, 4.] *The duty of cohabitation incumbent on the married.* This point was in all probability raised in the letter of the Corr. The Ap.'s command is a legitimate following out of διὰ τὰς πορνείας above.

3. τὴν ὀφειλὴν] *'debitum tori'*. The rec. was perhaps an euphemism for the same thing. Meyer will not concede this, but thinks it arose from a mistaken interpretation of ὀφειλή as meaning merely *'benevolentia'*; thinking that not εὐνοία, but φιλότης would be the word in the other case. But some of the later exx. in Wetst. seem to bear out this meaning of εὐνοία.

4.] The axiom is introduced without a γάρ, as freq. τοῦ ἰδίου . . . οὐκ ἔξουσιάζει]

'sui, cum potestatem non habet, elegans facit paradoxon.' Bengel. The ground of this being another's while they remain their own, is to be found in the oneness of body, in which the marriage state places them.

5.] ἀποστερεῖτε is applied by Meyer to τῆς ἐξουσίας, —by Billroth, al., to τῆς ὀφειλῆς; De Wette suggests τοῦ σώματος, but prefers, and rightly, leaving its reference indefinite, to be supplied in the reader's mind.

εἰ μὴ τι, 'unless perchance' (reff.) ἂν 'The verb is sometimes omitted after this particle, but always so, that it can be supplied from a foregoing clause. So Eur. Alcest. 181, σὶ δ' ἄλλη γυνὴ κτεθήσεται, σώφρων μὲν οὐκ ἂν μάλλον, ἐδύτηξ δ' ἴσως." Hartung, Partikellehre, ii. 330. ἄκ, 'accord-

ing to: the mutual agreement being the ground and the measure, of the act.

ἵνα σχ.] 'in order that ye may have undisturbed leisure for prayer.' The pres. σχολάζετε of the rec. would refer to the general habit, and would thus make τῇ προσ., 'your ordinary prayers,'—being thus inconsistent with the direction given πρὸς καιρὸν: the aorist expresses this temporary purpose, and shows that the prayer meant is not ordinary but extraordinary,—seasons of urgent supplication.—Both the alteration to the present and the addition of τῇ νηστειᾷ καὶ, show how such passages as this have been tampered with by the ascetics.

ἤτε, —not συνερχεσθε as it has been amended (nor εἰσθε as it has been reamended),—because εἶναι ἐν τῷ αὐτῷ in this sense is the normal state of the married. For the expr. see reff.—The subjunct. still depends on ἵνα—the aim of the temporary separation is not that you may keep apart, but for a certain end, and then that you may be united again.

ἵνα μὴ πειρ.] Purpose of the re-union stated, by that which might happen did it not take place. πειράζω now is present, not aor., as betokening the danger of a state of abstinence if continued.—ἀκρασία here, not that from ἀκράτος (''),—which signifies a bad mixture, as ἀκρ. ἀίρος, 'insalubrity of the air': but that from ἀκράτης, (''),—'incontinence;' see reff.

διὰ τ. ἀκρ. ἤμ., 'on account

τὴν ἁ ἀκρασίαν ὑμῶν. ⁶ τοῦτο δὲ λέγω κατὰ ^b συγγνώμην, οὐ κατ' ^c ἐπιταγὴν. ⁷ θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν· ἀλλὰ ἕκαστος ἴδιον ἔχει ^d χάρισμα ἐκ θεοῦ, ὁ μὲν ^e οὕτως, ὁ δὲ ^e οὕτως.

⁸ Λέγω δὲ τοῖς ἁγάμοις καὶ ταῖς ^e χήραις, ^h καλὸν

f vv. 11, 22, 24 only †.

g Luke iv. 25 al. 2 Kings xiv. 5.

a Matt. xxiii. 25 only †.
b Jon. Anti. viii. 7, 8.
c Xen. Mem. iv. 5, 6.
d b = Sir. iii. 18.
e Rom. xvi. 25
roff.
d ch. i. 7 roff.
= here only.
e See ch. vi. 13.
h = ver. 1.

πειραζεν υμας Dam.—υμων om B (Tatian in Clem) Meth.—8. for συγγνωμ., consilium d g, conscientiam (also) g, indulgentiam v Iren Orig.—ον κατ επιρ. om 178: ἀλλ ου επιρ. 238.—7. rec θελ. γαρ (gloss, substituted for δε as more appropriate), with B (e sil) JK &c vss Chr (h l) Thdr; Thl Oec: txt ACDFG 17. 23. 39. 46. 115 am demid it copt Orig Cyr Chr, Dam lat.-ff.—αυθρ. om 4 Tert Jer, Aug al: vos v-ed Tert Zeno Pelag.—aft εμαυρ., add εν εγκρατια syr ar-erp Chr Thdr (ascetic addn, as above).—rec αλλ, with AD²EFGJ(K?) &c: txt BCD¹ &c.—rec γαρ. χει, with JK &c vss Chr Thdr al lat.-ff: txt AB (εχ. εκαστ. C appy) DEFG 17. 37. 46. 73. 177 to 9 am demid tol it basm Clem Orig Cyr Cyp Jer.—του θιου DEFG 93 Thdr₁.—rec (2ce) υς, with JK &c Orig Chr Thdr al: txt ABCDEFG 17. 46. 61-7² Clem Cyr: οσον . . . οσον 3.—8. ταις αγαμοις 2. 61-9. 109-19 al lect 14 Thl: αγαμαις 115.—οτι καλον Α.—αυταις 115-19: om 117.—rec aft αυτοις ins εστιν, with D²EJK &c vss (est illis v it) Thdr Thl Oec; but om ABCD¹FG 17. 46. 73. 123 Syr copt Meth Cyr Epiph Chr Dam.

of your incontinence,'—but hardly, as Meyer seems to think, with allusion to the proverbial fault of the Cor. in this particular, which would be more definitely expressed, were it intended. The ὑμῶν is necessary to carry out the form of the sentence, corresponding to ὑμᾶς above.

6.] 'But this I say by way of allowance (for you), not by way of command.'

τοῦτε refers, not to ver. 2, as Beza, Grot., and De Wette, because the precept there given depends on a reason also given, διὰ τὰς πορνείας, from the nature of which reason it must be κατ' ἐπιταγὴν: nor to the whole since ver. 2, as Billroth, Rückert, al.,—because the precept in ver. 3 depends on the general truth in ver. 4, and is also a command: nor to πρὸς καιρόν, as Theophyl.—nor as the ascetics, Orig., Tert., Jerome, Estius (also Calvin), to ἐπὶ τὸ αὐτὸ ἡτε, because both these are but subordinate members of the preceding sentence:—still less to what follows, as Rosenm., al.:—but, as the context (ver. 7) shows, to the whole recommendation given in ver. 5. This recommendation all depended on the possibility of their being tempted by incontinence: he gives it not then as a command in all cases, but as an allowance for those to whom he was writing, whom he knew, and assumes, to be thus tempted. The meaning 'by permission,' E.V., is ambiguous, appearing as if it meant by permission of the Lord (to say it): that given by Hammond, al., κατὰ τὴν ἡμῶν γνώμην, is philologically inadmissible.

7.] 'I rather (δὲ) wish that all men were as I myself also am (καὶ comparandi, so Xen. Anab. II. i. 22, καὶ ἡμῖν τὰρὰ δοκεῖ ἅπερ καὶ βασιλεῖ. See Hartung, Par-

tikell. i. 126)—viz., ἐν εγκρατεῖα, which Chrys. seems to have read in the text; see below on ver. 8.

Ἀλλὰ ἕκαστος . . . said in the most general way, as a milder expression of 'all have not the gift of continence.'

οὕτως . . . οὕτως] both are said generally, not one in the way in which I have it (of continence), another in the way of marrying (i. e. though he have not this, and be therefore better married, yet has some other), which should be ἐκείνως,—but, 'one thus, and another thus,'—i. e. 'one in one way, another in another.'

8—10.] Advice to the unmarried, that it is best so to remain, but better to marry than be inflamed with lust.

8. Λέγω 84] taking up the former λέγω, ver. 6, and bringing this advice under the same category as ver. 7, viz., his own wish that all were as himself. The stress is on λέγω, not on τοῖς ἀγ. κ. ταῖς χ. which would in that case be placed first, as τοῖς γεγαμηκόσιν below.

τοῖς ἀγάμοις, 'the unmarried,' of both sexes: not as usually interpreted, widowers, or unmarried males alone: this is shown by the contrasted term γεγαμηκόσιν, which embraces (see vv. 10, 11) both sexes.—καὶ τοῖς χήραις may be added as singling out widows especially;—or more probably, because τοῖς ἀγάμοις would naturally be taken as those who never were married, and thus widows would not be understood to be included.

καλόν, see on ver. 1, 'it is good for them,' i. e. 'their best way.'

ὡς καγὼ] i. e. ἀγαμος. This brings the Ap.'s own circumstances more clearly before us than ver. 7, which might be misunderstood: and there can be little doubt from this, that he never was mar-

1 εἰ . . . οὐκ, αὐτοῖς ἐὰν μείνωσιν ὡς καὶ γώ. 9 εἰ δὲ ἰ οὐκ ἐγκρατεῦ- ABCD
Rom. vii. 9. Matt. xvi. 42. ονται, γαμησάτωσαν· 1 κρείσσον γάρ ἐστι γαμῆσαι ἢ EFG
k ch. ix. 35 only, 2 πυροῦσθαι. 10 Τοῖς δὲ γεγαμηκόσιν 2 παραγγέλλω οὐκ JK
1 — Phil. i. 23. ἐγώ, ἀλλὰ ὁ κύριος, γυναικα ἀπὸ ἀνδρὸς μὴ ὡχρισθῆναι·
1 Pet. iii. 17. 2 Pet. iii. 21. 11 ἐὰν δὲ καὶ ὡχρισθῇ, μενέτω ἄγαμος ἡ τῷ ἀνδρὶ
Prov. iii. 14. (ver. 28. ch. xi. 17. xii. 11, and Heb. i. 4. and 12 times more.) m — here only. (2 Cor. xi. 20. Eph. vi. 16. 2 Pet.
ii. 12. Rev. i. 15. iii. 15 only. 2 Mac. iv. 28. Prov. x. 30.) 2 Acts xv. 6 ref. o — Matt.
xix. 6. Judg. iv. 11.

—αν B.—οὕτως μείνωσιν C f g v: txt ABGD &c.—καὶ ἐγώ DEFG Meth.—9. ου κρατεῦνται FG.—γαμειώσαν (or γαμη.) FG 2. 69. 71. 93. 114-16-23-79 Chr (ed).—κρείττον BDE &c: txt ACFGJ &c.—ἐστιν om D'FG Syr Meth.—γαμεῖν AC' 17. 23. 46-9. 57 Clem, Dam (Oec comm?).—10. παραγγέλλω 48.—rec ἀλλ, with D'EFGJ(K?) &c: txt AB?C (appy) D &c.—χωριζεσθαι ADEFG Bas Cms: txt B (e sil) CJK mss (appy) Clem Chr Thdrt Thl Oec.—11. μενεῖν ἀγαμον, and καταλ-

ried. Grot. says, "ex h. l. non improbabilius colligitur, Paulo fuisse uxorem, quod et Clemens Alex. putat, sed cum hæc scriberentur, mortuum." But this rests on the mistaken interp. of ἀγάμοις noticed above. The passage of Clem. Alex. alluded to is in Euseb. iii. 30, and is grounded on Paul's having in a certain epistle addressed τὴν αὐτοῦ σύζυγον, ἣν οὐ περιεκόμιζε, διὰ τὸ τῆς ὑπηρεσίας ἐυσταλῆς. But the words σύζυγι γνήσις, Phil. iv. 3, certainly have no reference to his wife: see note there.

9.] 'but, if they are incontinent' . . . οὐκ must be joined not with εἰ, which would require μὴ, but with the verb. So reff. and Soph. Aj. 1131, εἰ τοῦθ' θανόντας οὐκ ἔξ' ὅσπιν παρών, 'velas.' See other exx. in Hartung, Partikellehre, ii. 122 f. ἐγκρατεῖω is said by Lobeck, ad Phryn. p. 44, not to be found except in the LXX and N. T. But both Phrynichus and Thom. Mag. say, ἀκρατεῦσθαι μηδ' αὐτῶς εἰπεῖν, ἀλλὰ οὐκ ἐγκρατεῦσθαι. See in Wetst. γαμησάτ.] Lobeck, in Phrynichus, p. 742, says, "post ἔγνημα (ut ἔγνη) ἐγάμησα invaluit quod non solum in N. T. libris, at quidam putaverunt, sed etiam in ipsa Græcia reperitur, auctore, ut videtur, Menandro; ἐγάμησεν ἦν ἰβουλόμην ἐγώ,—nihil impediens pedum modulationes quominus usitato uteretur aoristo." πυροῦσθαι: "melius nubenter quam ureretur, id est, quam occulta flamma concupiscentiæ in ipsa conscientia vastarentur." Aug. de Sancta Virginitate, 34.

10, 11.] Prohibition of separation after marriage; or in case of separation, of another marriage. These γεγαμηκότες, as the ἀγαμοὶ and χήραι above, are all Christians. The case of mixed marriages he treats ver. 12 ff. They are 'those already married.' 10. οὐκ ἐγώ, ἀλλ' ὁ κύριος] Ordinarily, the Ap. (ἐγώ) writes, commands, gives his advice, under conscious inspiration of the Holy Spirit of God. See ver. 40. He claims expressly, ch. xiv. 37, that the things & ἐγώ γράφω

ὑμῖν, should be recognized as κυρίου ἐντολῇ. But here he is about to give them a command resting, not merely on inspired Apostolic authority, great and undoubted as that was, but on that of THE LORD HIMSELF. So that all supposed distinction between the Ap.'s own writing of *himself* and of *the Lord*, is quite irrelevant. He never wrote of *himself*, being a vessel of the Holy Ghost, who ever spoke by him to the church. The distinction between that which is imperative, and that which is optional, that which is more and that which is less weighty in his writings, is to be made by the cautions and believing Christian, from a wise appreciation of the *subject matter*, and of the *circumstances under which it was written*. ALL is the outpouring of the Spirit, but not all for all time, nor all on the primary truths of the faith. —'Not I, but the Lord,' viz. in Mark x. 11, 12, where only the woman's part is brought out. That it occupies the principal place here, is perhaps because the Christian women at Cor. may have been the most ready to make the separation: or perhaps, because the woman, from her place in the matrimonial union, may be more properly said ἀπὸ ἀνδρὸς χωρισθῆναι than the man ἀπὸ γυναικὸς χωρισθῆναι.

χωρισθ., 'be separated,' whether by formal divorce or otherwise; the καταλλαγῆτω below, is like this, an absolute passive; undefined whether by her own or her husband's doing.

11.] ἐάν τοι καταλλαγῆτω is parenthetical. It supposes a case of actual separation, contrary of course to Christ's command: if such have really taken place (καὶ, veritably: see note on 2 Cor. v. 3, and Hartung, Partikell. i. 132), the additional sin of a new marriage (Matt. v. 32) must not be committed, but the breach healed as soon as possible.

καταλλ.] see above on χωρισθῇ. κ. ἐνδρ. γυν. μὴ ἐφ.] The Ap. does not add the qualification παρετὸς λόγου πορνείας Matt. v. 32: xix. 9,

x ch. v. 10.
 γ = 2 Cor. vi.
 17.
 a ver. 12.
 b Acta vii. 6.
 ch. ix. 19.
 Gal. iv. 3.
 2 Pet. ii. 19.
 Gen. xv. 18.
 See ver. 30.

o neut., Rom. i. 23 al. masc., ver. 28 al. ch. xvi. 16, 18. v. 11 reff.
 d = Gal. i. 6. Eph. iv. 4. 1 Thess. iv. 7.

τῶ ἀδελφῷ· ^a ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἰσχυρὰ ἐστίν, ^{ABCD} ^{EFG} ^{JK}
 νῦν δὲ ἁγία ἐστίν. ¹⁵ εἰ δὲ ὁ ^a ἄπιστος ^a χωρίζεται,
^a χωρίζεσθω. οὐ ^b δεδούλωται ὁ ἀδελφὸς ἡ ἡ ἀδελφὴ ἐν
^c τοῖς τοιοῦτοις, ^d ἐν δὲ εἰρήνῃ ^d ἐκέκληκεν ἡμᾶς ὁ θεός.

lat-f (not Aug).—rec for ἀδελφῷ, ἀνδρὶ (*explanatory gloss, substituted as more appropriate: but ἀδελφ. has peculiar force here*), with D³JK &c v syrr al Chr Thdrt Thl Oec lat-f (but add τῷ πιστῷ v Syr al Iren Tert all): txt¹ ABCD¹ EFG 17. 19. 46 it copt basm Aug (expressly) Jer.,—νυνὶ D¹ EFG Chr.,—15. ori ou δεδουλ. arm: enim some latt.—ἡ om FG al Chr (ms, Matthai).—νμας¹ KACK 39. 46. 73. 117 copt (Scholz) al Dam Thl Pel Sedul Bed: txt B (e sil) DEFGJ &c vss Nyss (ἐκαλεσεν above) Chr Thdrt

δοῦναι,—in and under the condition of, the *very state*, in which the other party is *impure*: whereas this is a connexion according to a pure and holy ordinance, by virtue of which, although the physical unity in both cases is the same, the *purity overbears the impurity*. ἐν τῇ γ., ἐν τῇ ἀδελφ.]

‘in,’ i. e. his or her ἀγιότης is situated in, rests in, the other (see reff.). ἐν τῇ ἀδελφῷ as ref. but here elliptically: ‘since in that case’ (i. e. as understood, the other alternative,—the non-hallowing).

ἐστίν, not ἀν εἴῃ, nor ἦν, but pres.: because the supposed case is *assumed*, and the ind. pres. used of what has place on its assumption. ἁγία as ἡγιασται above: ‘holy to the Lord.’ On this fact, *Christian children being holy*, the argument is built. This being so,—they being hallowed, because the children of Christians,—it follows that *that union out of which they sprung, must as such have the same hallowed character*; i. e. that the *insanctity* of the one parent is in it *overborne* by the sanctity of the other. The *fact* of the children of Christians, God’s spiritual people, *being holy*, is tacitly assumed as a matter of course, from the precedent of God’s ancient covenant-people.—With regard to the bearing of *this verse* on the subject of Infant Baptism,—it seems to me to have none, further than this: that it establishes the analogy, so far, between Christian and Jewish children, as to show, that if the initiatory rite of the old covenant was administered to the one,—that of the new covenant, in so far as it was regarded as corresponding to circumcision, would probably as a matter of course be administered to the other.—Those, as Meyer, who deny any such inference, forget, as it seems to me, that it is not *personal holiness* which is here predicated of the children, any more than of the unbelieving husband or wife, but *holiness of dedication*, by strict dependence on one dedicated. Notwithstanding this ἀγιότης, the Christian child is individually born in sin and a child of wrath; and individually needs the

washing of regeneration and the renewing of the Holy Ghost, just as much as the Jewish child needed the typical purifying of circumcision, and the sacrificial atonements of the law. So that in this ἀγιότης of the Christian child, there is nothing inconsistent with the idea, nor with the practice, of Infant Baptism. On νῦν 84, see note, ch. v. 11.

15.] But if the wish for separation (implied by the present χωρίζεται, —‘is for being separated,’ see Winer, § 41. 2, and compare John x. 32; xiii. 6. 27) proceed from the side of the UNBELIEVER (emph. on ὁ ἄπιστος), let him (or her) depart (be separated off).

οὐ δεδούλ.] οὐκ ἔχει ἀνάγκην ὁ πιστὸς ἡ ἡ πιστὴ ἐν τοῖς ἀπιστοῖς τοιαύτην, οἷα αὐτῷ ἐπικείται ἐπὶ τῶν πιστῶν. ἐκὶ μὲν γὰρ παντὶ τρόπῳ, χωρὶς λόγῳ πορνείας, οὐκ ἔξεστιν ἀπ’ ἀλλήλων τοὺς συναθροίνοντας χωρισθῆναι· ἐν ταῦτα δὲ, ἀν μὲν συνευδοκῇ τὸ ἀπιστον μέρος τῇ πιστῇ συνοικεῖν, δεῖ μὴ λύειν τὸ συνοικεῖσθαι. ἀν δὲ σπασαῖζῃ καὶ τὴν λύσιν ἐκείνος ποιῇ, οὐ διδούλωται ὁ πιστὸς εἰς τὸ μὴ χωρισθῆναι. Photius, in Oecumenius.—ἐν τοῖς τοιοῦτοις may be taken as masc. in the case of such persons; as above by Phot.:—but the ἐν seems harsh; it is better therefore to render it, ‘in such cases.’ ἐν 84 alp.] Not = εἰς εἰρήνῃν, but signifying the moral element in which we are called to be: see reff. and ver. 22 below.—The meaning is, ‘let the unbeliever depart, rather than by attempting to retain the union, endanger that peace of household and peace of spirit, which is part of the calling of a Christian.’—Observe, (1) that there is no contradiction in this licence of breaking off such a marriage to the command of our Lord in Matt. v. 32,—because the Ap. expressly asserts, ver. 12, that our Lord’s words do not apply to such marriages as are here contemplated. They were spoken to those within the covenant, and as such apply immediately to the wedding of Christians (ver. 10), but not to mixed marriages.—De Wetste denies this,

16 ° τί γὰρ ° οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ ° τί ° οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; 17 ° εἰ μὴ ° ἕκαστῳ ὡς ἠ ἐμέρισεν ὁ κύριος, ἕκαστον ὡς ἠ κέκληκεν ὁ θεός, οὕτως ἠ περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις
 ἱ. 5. Rom. xii. 3. h — Mark vi. 41. Luke xii. 2. 2 Cor. x. 12. Heb. vii. 2. Prov. xxix. 24.
 i — ver. 15 reff. k — ch. iii. 5. Rom. viii. 1 al. ff.

Oec Ambrst.—for θεός, κύριος basm.—16. γυνή, and ἀνὴρ FG.—σωσεις to σωσεις om 178.—for η τι, εἰ τι A.—17. εἰ μὴ om 177: η μὴ, joining it to the preced, 182. 22-32. 43-4. 57. 67¹. 120-23 al syr-marg Chr-ms Severianus in Oec (εως του 'η μὴ', στιζον τελευαν στιμην): ἐνι Chr-ms.—μεμερικεν B.—rec θεός and κύριος, with JK &c syr al Chr Thdrt al: but txt (κυρ. μερ. A) ABCDEFG (ο κυρ. ο θεός [2nd] G) 17. 31-7. 46. 73. 178-9 al v it all lat-ff: θεός (2ce) 32-3. 63. 93 gother.—και εκαστον ως FG: εκαστ. γαρ 109.—και να διαρασ. om Chr.—for οντως, ως v Jhr Ambrst Vig Bed Pelag.—δια-

and holds that Paul is speaking only of the Christian's duty in cases where the marriage is *already virtually broken off*;—and by his remarks on Matt. v. 32, seems to take *πορεία* in a wide sense, and to regard it as a justifiable cause of divorce *because it is such a breaking off*. This however appears hardly consistent with ver. 12; for, if it were so, there *would be* a command of the Lord regarding this case. At all events, we may safely assume that where the Ap. is *distinctly referring* to our Lord's command, and supplying what it did not contain, there can be *no real inconsistency*: if such appear to be, it must be in our apprehension, not in his words. (2) That the question of re-marrying after such a separation, is here *left open*: on this, see note on Matt. v. 32. (3) That not a word here said can be so strained as to imply any licence to *contract* marriages with unbelievers. Only those *already contracted* are dealt with: the *ἐπιποιεῖν ἀπιστοῖς* is expressly forbidden, 2 Cor. vi. 14, and by implication below, ver. 40. 16.] This verse is generally understood as a ground for *remaining united*, as ver. 13, in hope that conversion of the unbelieving party may follow. Thus ver. 15 is regarded as altogether parenthetical. But (1) this interp. is harsh as regards the context, for ver. 15 is evidently *not parenthetical*,—and (2) it is hardly grammatically admissible (see below), for it makes εἰ = εἰ μὴ,—‘What knowest thou . . . whether thou shalt not save . . .?’—Lyra seems first to have proposed the true rendering, which was afterwards adopted hesitatingly by Estius, and of late decidedly by Meyer and De Wette: viz. that the ver. is *not* a ground for *remaining united*, in *hope*, &c.,—but a ground for *consummating the separation*, and not marrying the Christian's peace for so uncertain a prospect as that of converting the unbelieving party. τί οἶδας εἰ thus preserves its strict sense, ‘What knowest thou (about the question) whe-

ther . . .?’ and the ver. coheres with the words immediately preceding, ἐν ἐρήνῃ ἐκλ. ἡμᾶς θ. —I may observe in addition to Meyer and De W.'s remarks, that the position of the words further establishes this rendering. If the *point* of the argument had been the importance, or the prospect, of saving (= converting) the unbelieving party, the arrangement would probably have been εἰ σώσεις τὸν ἄνδρα, and εἰ σώσεις τὴν γυναῖκα, whereas now the verb holds in both clauses a subordinate place, rather subjective to the person addressed, than the main object in the mind of the writer.—Those who take εἰ for εἰ μὴ, attempt to justify it by 2 Kings xii. 22. Joel ii. 14. Jonah iii. 9, where the LXX have for the Heb. עֲלֵי רִגִּים אֵל, to express *hope*: but (1) in every one of those passages the verb stands in the emphatic position, and (2) the LXX use this very expression to signify uncertainty, e. g. Eccles. iii. 26, רִגִּים עֵדֶה (οἶδε, Alex.) τὸ πνεῦμα νιῶν τοῦ ἀνθρώπου, εἰ ἀναβαίνει αὐτὸ ἄνω.—The rendering then of the ver. will be as follows: (‘Let the unbeliever depart: hazard not for an uncertainty the peace in which you ought to be living as Christians): for what assurance hast thou, O wife, whether thou shalt be the means of thy husband's conversion? Or what assurance hast thou, O husband, whether thou shalt be the means of thy wife's conversion?’ 17.] εἰ μὴ takes an exception, by way of caution, to the foregoing motive for not remaining together (ver. 16). The Christian partner might carry that motive *too far*, and be tempted by it to *break* the connexion *on his own part*: a course already prohibited (vv. 12—14). Therefore the Ap. adds, ‘But (qu. d. only be careful not to make this a ground for *yourselves* causing the separation) as to each (ἐκαστ. ὡς = ὡς ἐκαστ., reff.) the Lord has distributed his lot, as (i. e. ὃ κλησεί, ver. 20) God has called each, so (in that state, without change) let him walk’ (reff.).

1 — Matt. xi. 1. 1 διατάσσομαι. 18^m Περιτετμημένοι τις 1^a ἐκλήθη, μὴ ὅτι-
 ch. xvi. 1 al. Dun. 1. 5. 1^a ἐπι-
 τασθῶ C.
 m Luke i. 50. ABDE
 FGJK
 Gen. xvii. 10 al.
 n hypothet. indic., ver. 27. James v. 13.
 o here only t. Isa. v. 18.
 p Acts xi. 3 ref. Rom. ii. 26 al. fr.
 q Paul only, cxx. John vii. 22, 23. Acts vii. 8. x. 46. xi. 2. Exod. iv. 30. r See Matt. xxiii. 16, 18.
 John viii. 54. ch. xiii. 2. 2 Cor. xiii. 11. s — here only. Str. xxxv. 28. See Acts iv. 3 ref. ellipt.
 constr., see ch. iii. 7. as Matt. xv. 8 al. fr. t — ch. i. 26 al.

τασσομεν 23: διδάσκω D¹E¹FG doceo v it latt-ff).—18. ἐκλ. τις D¹D¹EFG goth (ἐκκλη-
 ται τις B ? 17)—ἐκλήθη 1st to 2nd om 93.—rec (2nd) τις ἐκλήθη (costra to conforra to
 former), with D¹EJK al (vss) Chr Thdrt al: txt ABD¹FG (τις ἐκκλ. D¹FG) al 17. 31-7-
 46 goth.—19. η (1st) om FG.—from εστιν to εστιν om FG al g.—των εντ. του θ. 44.—
 20. εκ. δε 30. 73. 115-77 seth arm.—εν τουτω A.—21. αλλα D¹.—ατ ει om και FG g

—The εἰ μὴ has raised considerable difficulties, (1) some (see var. readd.) read εἰ τὴν γυναῖκα σώσεις, ἢ μὴ:—and Knatchbull, al., join εἰ μὴ similarly to the foregoing; εἰ . . . σώσεις, —εἰ μὴ; But as De W. remarks, this would be, as Matt. xxii. 17, ἢ οὐ: and then we should have the strictly parallel clauses of ver. 16 rendered unequal, by an appendage being attached to the second, which the first has not: besides that ver. 17 would be disjoined altogether. (2) Pott would supply χωρίζεται, —Mosheim, Vater, and Rückert, σώσεις, after εἰ μὴ. But so, to say nothing of the irrelevancy of the idea thus introduced, εἰ δὲ μὴ, or εἰ δὲ καὶ μὴ (as Meyer), would be required. (3) Theodoret, al., join all as far as κύριος to the foregoing: 'What knowest thou, &c., except in so far as the Lord has apportioned to each?' But thus the evidently parallel members, ἐκάστ. ὡς ἐμ. ὁ κύρ., and ἐκάστ. ὡς ἐκκλ. ὁ θ., would be separated, and a repetition occasioned which, except in the case of intended parallelism, would be alien from St. Paul's habit of writing. οὕτως . . . διατ.] τοῦτο εἶπεν, ἵνα τῷ ἔχειν καὶ ἄλλους κοινωνοῦς, προθυμότεροι περὶ τὴν ὑπακοὴν διατεθῶσι. Theophyl. 18—24.] Examples of the precept just given. εἴτα συνήθως ἀπὸ τοῦ προκειμένου εἰς ἑτέρα μεταβαίνει, πᾶσι νομοθετῶν τὰ κατὰλληλα. Theodoret. 18—20.] First example. —CIRCUMCISION. 18. ἐκλήθη] 'Was any one called in circumcision,'—i.e. circumcised at the time of his conversion. ἐπιτάσσω] By a surgical operation; see Theophyl., Wetst.,—Winer, Realwörterbuch, art. Beschneidung.—Jos. Antt. xii. 5. l. 1. Macc. i. 15. Celsus de Re Medica, vii. 25 (in Wetst.). The practice usually was adopted by those who wished to appear like the Gentiles, and to cast off their ancient faith and habits. Among the Christians a strong anti-Judaistic feeling

might lead to it. περιτετμημένοι] see Gal. v. 2, al. 19.] see Gal. v. 6, where our τήρησις ἐντολῶν θεοῦ is expressed by πίστις δι' ἀγάπης ἐνεργουμένη. After θεοῦ, supply τὰ πάντα ἐστιν; see ch. iii. 7. 20.] Formal repetition of the general precept, as again ver. 24. ἐκλήσις is not the calling in life, for it never has that meaning either in classical or Hellenistic Greek (in the example which Wetst. gives from Dion. Hal. Antt. iv. 20, ἐκλήσις is used to express the Latin 'classes,'—ἀς καλοῦσιν Ῥωμαῖοι ἐκλήσεις, and so is not a Greek word at all);—but strictly 'calling' ('vocatio') by God,' as in ref. The ἐκλήσις of a circumcised person would be a calling in circumcision,—and by this he was to abide. ἐν τῇ, . . . ἐν ταύτῃ] see ch. vi. 4: emphatic. 21—24.] Second example: SLAVERY. 'Wert thou called (converted), a slave, let it not be a trouble to thee: but if thou art even able to become free, use it (i.e. remain in slavery) rather.' This rendering, which is that of Chrys., Theodoret, Theophyl., Oecum., Phot., Camerar., Eustatius, Wolf, Bengel, Meyer, De Wette, al., is required by the usage of the particles εἰ καὶ, —by which, see Hartung, Partikellehre, i. 139, the καὶ, 'also,' or 'even,' does not belong to the εἰ, as in καὶ εἰ, but is spread over the whole contents of the concessive clause: so Soph. (Ed. Tyr. 302, πόλιν μιν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσφ' ἔνεστιν. Plat. Rep. p. 337, εἰ δ' οὐκ καὶ μὴ ἐστιν ὄμιον, φαίνεται δὲ τῷ ἰρωτηθέντι τοιούτων. Aristoph. Lycistr., 254, ὥρεαι, Δράκης, γοῦ βάδην, εἰ καὶ τὸν ὄμιον ἀλγείς. Thucyd. ii. 64, μήτε ἐμὲ δὲ ὀργῆς ἔχετε . . . εἰ καὶ ἐπιλαθόντες οἱ ἱκαντοὶ ἔδρασαν, ἄπειρ εἰδὸς ἦν μὴ ἰδελησαντων ὑμῶν ὑπακούειν. See more exx. in Hartung. It is also required by the context: for the burden of the whole passage is, 'Let each man remain in the

γενέσθαι, μᾶλλον ὡς χρῆσαι. 23 ὁ γὰρ ἐν κυρίῳ ἡ κληθεὶς δούλος ὁ ἀπελεύθερος κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος ἡ κληθεὶς δούλος ἐστὶν χριστοῦ. 23 ὡς τιμῆς ἡ ἡγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων. 24 ἕκαστος ἐν ᾧ ἡ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω· παρὰ θεῷ.

x Acts xvii. 22 al.

y = here only. See Luke i. 37.

(sed si potes coopt, sed tametsi potes goth, quin etiam si potes Syr al).—for μᾶλλ. χρ., τουτο σοι καλον ἐστι arm.—22. rec aft ομοιως ins kai (as being usual aft ομοιως: so also δε kai), with JK &c copt syr* al Chr Dam Thl Oec Ambr, al: δε kai DEFG it: txt EAB 17. 31. 46. 73 v syrr (see above) goth Chr (ms, Matt) Thdrt Ambr, Ambrst Pel Bed. —χριστ. ἐστιν FG g al.—for χρ., του κυριου 92: του χρ. 17.—24. εἰς αὐτον, ἀδελφ. DEFG it Ambrst: ad. om 39. 120 Chr Thdrt.—rec τῷ θεῳ, with A al Oec: txt BDEFGJK most mss Thdrt Dam Thl: παρ. θ. om 13. 26 Chr Thdrt; παρὰ θεου 38. 55. 63.—

state in which he was called.' The other interpretation,—mentioned by Chrys., and given by Syr. (cited by Meyer: 'Elige tibi potius quam ut servias'), Eras., Luther, Beza, Calvin, Grot., and almost all the moderns,—understands τῷ ἐλευθερίῳ after χρῆσαι: 'but if thou art able to become free, take advantage of it rather.' The objections to this are, (1) the position of καί, which in this case must have been after δύνασαι,—εἰ δύνασαι καὶ ἐλεύθερος γενέσθαι, or have been absent altogether. (2) The clause would hardly have begun with ἀλλὰ εἰ but with εἰ 84—so the alternative suppositions in vv. 9. 11. 15. 28. 36. The ἀλλὰ brings out a strong opposition to the μελέτω, and implies a climax which would ill suit a merely parenthetic clause, but must convey the point of the sentence. (3) The absence of a demonstrative pronoun after χρῆσαι, by which we are thrown back, not on the secondary subject of the sentence, ἐλευθερίῳ, but on the primary, δουλείῳ. (4) Its utter inconsistency with the general context. The Ap. would thus be giving two ex. of the precept ἕκαστος ἐν ᾧ ἐκλήθη ἐν τούτῳ μενέτω, one of which would convey a recommendation of the contrary course. See this followed out in Chrysostom. (5) Its entire contradiction to ver. 22: see below. (6) It would be quite inconsistent with the teaching of the Ap.,—that in Christ (Gal. iii. 28) *freeman and slave are all one*,—and, with his remarks on the urgency and shortness of the time in this chapter (ver. 29 ff.),—to turn out of his way to give a precept merely of worldly wisdom, that a slave should become free if he could. (7) The import of χράσθαι in such a connexion, which suits better the remaining in, enduring, labouring under, giving one's self up to, an already-existing state, than the adopting or taking advantage of a new one: cf. such expressions as τοιοῦτω μόρῳ ἐχρήσατο ὁ παῖς, Herod. i. 117: συμφερόν,

συντυχίῳ, εὐτυχίῳ, χρῆσθαι, often in Herod.: ἀμαθίᾳ χρῆσθαι, and the like.

23.] *ground of the above precept.* 'For the slave who is called in the Lord (not, as E. V. and De Wette, 'He who is called in the Lord, being a slave,' which would be δούλος κληθεὶς, see above, δούλος ἐκλήθη; ἐν κυρίῳ, as the element in which what is about to be stated takes place) is the Lord's freedman ('ἀπελεύθερος with genit. is not here in the ordinary sense of 'libertus alicujus,' 'any one's manumitted slave': for the former master was sin or the devil, see on ch. vi. 20;—but only a freedman belonging to Christ, viz. freed by Christ from the service of another. This the reader would understand as a matter of course." Meyer); similarly he that is called being free (not here κληθεὶς ἐλεύθερος, see above) is the slave of Christ.' Christ's service is perfect freedom, and the Christian's freedom is the service of Christ. But here the Ap. takes, in each case, one member of this double antithesis from the outer world, one from the spiritual. The (actual) slave is (spiritually) free: the (actually) free is a (spiritual) slave. So that the two are so mingled, in the Lord, that the slave need not trouble himself about his slavery, nor seek for this world's freedom, seeing he has a more glorious freedom in Christ, and seeing also that his brethren who seem to be free in this world are in fact Christ's servants, as he is a servant. It will be plain that the reason given in this ver. is quite inconsistent with the prevalent modern rendering of ver. 21.

23.] *Following out of δούλος ἐστὶν χριστοῦ, by reminding them of the PRICE PAID whereby Christ PURCHASED them for His* (ch. vi. 20): *and precept thereupon, BECOME NOT SLAVES OF MEN: i.e. 'do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage so as to cause you*

s Rom. xvi. 26

ref.

a = ch. i. 10

ref. w.

δίδωμι.

s Cor. vii. 10.

b pass., Matt.

v. 7. Rom.

x. 31. ref.

o = ch. iv. 2

al. fr.

d = ver. 1.

e = Acts viii.

16. ref.

f Rom. viii. 38.

ch. iii. 22.

Gal. i. 4.

s Thes. ii. 2.

s Tim. iii. 1.

Heb. ix. 9. only.

1 Maco. xii. 44. (See note.)

g = Lake xxi. 25.

s Cor. vi. 4.

xii. 10.

1 Thes. iii. 7.

1 Kings

xii. 2.

h = ver. 40.

i Rom. vii. 2.

ver. 59.

k = Matt. vi. 32. ref.

l here only f.

m = Acts xxii. 30.

Ps. cxiv. 7.

25 Περὶ δὲ τῶν παρθένων ἑπιταγὴν κυρίου οὐκ ἔχω, **ABDE**
 ἡ γνῶμην δὲ δίδωμι ὡς ἡ πλημμένος ὑπὸ κυρίου πιστὸς **FGJK**
 εἶναι. 26 νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν
 ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως
 εἶναι. 27 δέδεσαι γυναικί, μὴ ζῇτε λύσιν. λέλυσαι

26. om (i. e. from εἶναι to εἶναι) 48.—for οὖν, δε 238.—οτι καλον εστιν D'FG vna.—το ομ

anxiety to change the one or increase the other. Chrys., al., think the precept directed against *οὐθαλμοδουλεία*, and general regard to men's opinion. But it is better to restrict it (however it may legitimately be applied generally) to the case in hand. Hammond, Knatchbull, Michaelis, al., understand it as addressed to the *free*, and meaning that *they* are not to *sell themselves into slavery*: but this is evidently wrong: as may be seen by the change to the *second person plur.* as addressing *all his readers*: besides that a new example would have been marked as in ver. 18. 21.

24.] *The rule is again repeated*, but with the addition *κατὰ θεῷ*, reminding them of the relations of Christ's freedman and Christ's slave, and of the price paid, just mentioned:—of that relation to God in which they stood by means of their Christian calling. 'The usual rendering, *Deo inspectante* (Grot.), i. e. 'perpetuo memores, vos in ejus conspectu versari' (Beza), does not so well suit the *local word μνίστω*." Meyer. 25—38.] *Advice*

with some digressions connected with the subject concerning the MARRIAGE OF VIRGINS. 25. *παρθένων* is not, as Theodor-mops., Bengel, Olsh., al., *unmarried persons of both sexes*, a meaning rarely if ever found,—see Rev. xiv. 4 and note,—perfectly unnecessary here, and introduced from a mistaken view of vv. 26—28. The emph. is on *ἐπιταγὴν*—'command of the Lord have I none,' i. e. *no expressed precept*: so that, as before, there is no marked comparison between ὁ κύριος and ἐγώ.

πιστὸς εἶναι] 'to be faithful,' as in ref.,—as a steward and dispenser of the hidden things of God, and, among them, of such directions as you cannot make for yourselves, but require one so entrusted to impart to you. This sense, which has occurred in the estimate given of himself in this very Ep., is better than the more general ones of *true* (Billroth, Rückert) or *believing* (Olsh., Meyer, De Wette). 26.] The question of the marriage of *virgins* is one involving the expediency of contracting marriage in *general*: this he deals

with now, on grounds connected with the then pressing necessity. οὖν, 'then,' follows on γνῶμ. δίδωμι, and introduces the γνῶμη.

τοῦτο indicates what is coming, viz. τὸ οὕτως εἶναι. καλόν, see note on ver. 1: 'the best way.'

τὴν ἐνεστῶσαν ἀνάγκην.] 'the instant necessity:' viz. that prophesied by the Lord, Matt. xxiv. 8. 21, &c.: which shall precede His coming: see especially ver. 19 there: not, *the cares of marriage*, as Theophyl., διὰ τὰς ἐν αὐτῷ δυσκολίας, κ. τὰ τοῦ γάμου ἐχληρά: nor *persecutions*, as Photius in Oecum., al., which are only a *part* of the apprehended troubles. These the Ap. regards as *instant, already begun*: for this is the meaning of ἐνεστῶσαν, not *imminent, shortly to come*: see ref. and Jos. Antt. xvi. 6. 2, τὸ ἴθους τῶν Ἰουδαίων εὐχάριστον εὐρίσθαι, οὐ μόνον ἐν τῷ ἐνεστῶτι καιρῷ, ἀλλὰ καὶ ἐν τῷ προγεγεννημένῳ,—where *all time future* is evidently excluded. See note on 2 Thes. ii. 2, where this distinction is very important. ὅτι καλ.

ἀνθ. . . .] De Wette takes ὅτι as *because*, understanding τοῦτο above = τὸ παρθένον εἶναι 'that this (virginity) is best on account of the instant necessity, because it is (generally) best for a man so to be (i. e. unmarried).' But this seems constrained, and tautological, and the only rescue of it from the charge of tautology is found in the word 'generally,' which is not in the text. Far better, with Meyer and most interpp. to view the sentence as an *anacoluthon*, begun with one constr., τοῦτο καλὸν ὑπάρχειν, and finished, without regard to this, when on account of the intervening words it became necessary to restate the καλόν, with another constr., ὅτι, &c. Thus we shall have it, literally rendered: 'I think then this to be the best way on account of the instant necessity,—that it is the best way for a man thus to be.'

οὕτως, = ὡς καὶ γὰρ as ver. 8? or perhaps ὡς ἰστίον, which seems better on account of the following context, ver. 27. This, in the case of the *unmarried*, would amount to the other: and the case of *virgins* is now that especially under consideration.

ἀπὸ γυναικὸς, μὴ ^κ ζήτει γυναῖκα. ²⁸ ἐὰν δὲ καὶ γαμήσῃς, ^{mm} οὐχ ἡμαρτες, καὶ ἐὰν ^{mm} γήμῃ ἢ παρθένος, οὐχ ἡμαρτεν·
^α θλίψιν δὲ τῇ ^ο σαρκὶ ^α ἔξουσιν ^ρ οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν
^ρ φεῖδομαι. ²⁹ τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς ^ο συν-
 εσταλμένος ἐστὶν ^ι τὸ λοιπὸν, ἵνα καὶ οἱ ἔχοντες γυναῖκας

50. See ch. i. 12 ref. 1 = have only 1. Str. iv. 31. See Acts v. 6. Tobit xii. 13.
 1 = Matt. xxvi. 45. Heb. x. 18. (Eph. vi. 10 ref.)

FG Meth.—28. καὶ om v it slav (anct) Ambrst Pelag.—rec for γαμήσῃς, γήμῃς (to conform to the follg), with JK & Chr Thdrt al; λαβῆς γυναῖκα DEFG; λαβῆς (omg γυν.) Meth; *accepteris uxorem* v it lat-f; *duxeris* Tert: txt¹AB (-ση) 17. 37. 46. 113-marg Bas Dam al.—for γήμῃ, γαμή D¹FG.—bef παρθ., om ἢ BFG.—ουκ (2ce) D¹.—ἡμαρτες to ἡμαρτεν om 178.—εν τη σαρκὶ D¹FG g (in *carne* or *carnis*) Oec (text); εἰσου. τη σαρκ. al.—29. rec ori o καιρ. (supplementary), with DEFG 57 all it copt al Orig Thl al: txt ABJK 17. 23. 44-6-8. 67. 72-3. 109-10-13-14. 238 all v basm syr al Eus Meth Bas (Chr) Thdrt lat-f.—rec to λοιπὸν ἐστίν, with D²EJK & Chr Thdrt Thl al (om Chr); λοιπὸν (only) D¹; ἐστίν· λοιπὸν ἐστίν FG 67² g v al: txt AB 17. 37. 46. 68. 71-3-4. 80 copt syr (Syr?) arm al Bas Cyr: το λοιπ. om 39. There is great var in the punctn:—rec (with J & copt copt al Thdrt Thl Oec) has *syn. το λ. ἐστίν*; DFG 67². 68. 71 v it lat-f (Aug, al expr το λοιπὸν twice) *συνιστ.* το λοιπὸν ἐστίν ἵνα . . . (the *varr* have *appy* arisen from a desire to fix the connexion of το λοιπὸν more definitely).—καὶ om 67² tol arm.—rec (ed 1624) and add om οἱ (in *error appy*).—ουσιν om FG g

ἀνθρώπων, not as in ver. 1, but here purposely general, including those treated of, young females. 27.] τὸ οὕτως εἶναι restated and illustrated: neither the married nor the unmarried are to seek for a change. The general recommendation here is referable alike to all cases of marriage, and does not touch on the prohibition of ver. 10,—only *dissuading from a spirit of change, in consideration of the ἐπιστά-σθαι ἀνάγκη*. It seems better to take the ver. thus, than, with Meyer and De Wette, to regard it as inserted to guard against misunderstanding of the preceding γνώμη of the Ap. λαλῶσαι does not imply *previous marriage*, but as Phot., οὐχὶ πρὸς τοὺς συναφθίντας, εἴτα διαλυθίντας, . . . ἀλλ' ἀπλῶς πρὸς τοὺς μὴ συνελθόντας ἔλως εἰς γάμον κοινωνίαν, ἀλλὰ λελυμένους ὄντας τοῦ τοιοῦτου δεσμοῦ,—and Estius, “intelligit liberum a conjugio, sive uxorem aliquando habuerit, sive non.”

28.] *Not sin, but outward trouble*, will be incurred by contracting marriage, whether in the case of the unmarried man or of the virgin; and it is to spare them *this*, that he gives his advice. ‘But if also (καὶ, of the other alternative: see ver. 21) thou shalt have married, thou didst not sin (viz. when thou marriedst); and if a virgin (generic art.) shall have married, she sinned not; but such persons (viz. οἱ γήμαντες) shall have tribulation in the flesh (it is doubtful, as Meyer remarks, whether the *dative* belongs to the substantive,—*trouble for the flesh*,—or to the verb,—*shall have in the flesh trouble*): but I (emphatic—my motive is) am spar-

ing you’ (endeavouring to spare you this θλίψιν ἐν σάρκι, by advising you to keep single). 29—31.] *He enforces the foregoing advice by solemnly reminding them of the shortness of the time, and the consequent duty of sitting loose to all worldly ties and employments.*

29. τοῦτο δὲ φημι . . . q. d. ‘What I just now said, of marrying being no sin, might dispose you to look on the whole matter as indifferent: my motive, the sparing you outward affliction may be underrated in the importance of its bearing: but I will add this solemn consideration.’ ὁ καιρ. συνιστ. ἐστ. τὸ λοιπόν] ‘The time that remains is short:’ lit., ‘the time is shortened henceforth:’—i. e. the interval between now and the coming of the Lord has arrived at an extremely contracted period. These words have been variously misunderstood. (1) ὁ καιρὸς has been by some (Calvin, Estius, al.) interpreted ‘the space of man’s life on earth:’ which, however true it may be, and however legitimate this application of the Ap.’s words, certainly was not in his mind, nor is it consistent with his usage of ὁ καιρὸς: see Rom. xiii. 11. Eph. v. 16,—or with that in the great prophecy of our Lord which is the key to this chapter, Luke xxi. 8. Mark xiii. 33. (2) *συνεσταλμένος* has been understood as meaning *calamitous* (so Rosenm., Rückert, Olshausen, al.). But it never has this signification. In such passages as 1 Macc. iii. 6; v. 3. 2 Macc. vi. 12, παρακαλῶ . . . μὴ συ-στίλλεσθαι διὰ τὰς συμφοράς: 3 Macc. v. 33, τῇ ὁράσει . . . συνεστᾶλη,—it has the meaning of *humbling, depressing*, which

u ch. vi. 20
 ref.
 v = 2 Cor. vi.
 10.
 w ver. 21 ref.
 x ch. ix. 18
 only t.
 8 Mac. v. 22.
 y intrins. Matt.
 ix. 9 al. Pa.
 oxviii. 8.
 s Phil. ii. 8
 only. Isa.
 iii. 17.
 a Matt. xxviii.
 14 only t. Wisd. vi. 15. vii. 23.
 1d only t. 14 ref. d Rom. viii. 8 ref.
 b ver. 8.
 c constr., Matt. vi. 24 var. read. Phil. ii. 20. iv. 6.

ὡς μὴ ἔχοντες ὥσιν, ³⁰ καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, **ABDE**
 καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ἄγοράζοντες **FGJK**
 ὡς μὴ κατέχοντες, ³¹ καὶ οἱ χρώμενοι τὸν κόσμον,
 ὡς μὴ καταχρώμενοι ὡς μὴ παραγίγει γὰρ τὸ σχῆμα τοῦ
 κόσμου τούτου. ³² θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι.
 ὁ ἄγαμος ἐμερίμνᾳ ^{cc} τὰ τοῦ κυρίου, πῶς ἀρέσει τῷ

syx arm.—30. for κλαιοντες, κλειοντες FG.—31. rec τῷ κοσμῷ τουτω (grammli corrpn, and supplementary addn), with D²EJK &c Thdrt Thl al: txt **ABD¹FG** (add τουτον D¹FG al) copt basm.—for καταχρ., παραχρ. J Bas Thdrt; χρωμενοι 121 basm al v it lat-ff (not Tert).—32. δε om FG 61 it al: γαρ 38 Clem.—οτι ο αγ. arm.—τα του το του follg om 80.—αρση (corrpn to more usual mood) **ABDEFG** 21. 46. 109 Eus (and so in next ver): txt JK mss (nrly) Clem Orig Meth Ath Thdrt Dam Thl Oec.—τω θεω

would be obviously inapplicable to *καὶρός*. The proper meaning of *συστέλλεσθαι*, *to be contracted*, is found in Diod. Sic. i. 41, διὸ καὶ τὸν Νεῖλον εὐλόγως κατὰ τὸν χειμῶνα μικρὸν εἶναι καὶ συστέλλεσθαι. It is, as Schrader well renders it, in Kurzem stürzt die alte Welt zusammen. *συστέλλεσθαι* and *συστολή* are the regular grammatical words used of the *shortening of a syllable* in prosody. (3) τὸ λοιπὸν has been by some (Tertull. ad Uxorem i. 5, Jer. adv. Helv. [ii. 13 c], on Ezek. [v. 331 d], on Eccl. [vii. 58 d],—Vulg., Erasmus, Luther, Calvin, Estius; also E. V. and Lachm.) joined to what follows: 'it remains that both they,' &c. But thus (a) the sense of *ἵνα* will not be satisfied—see below: (β) the usage of τὸ λοιπὸν is against it, which would require it to stand alone, and the sense *not* to be carried on as it is in 'superest, ut,' τὸ λοιπὸν, ἵνα . . .—see Eph. vi. 10. Phil. iii. 1; iv. 8. 1 Thess. iv. 1. 2 Thess. iii. 1. Heb. x. 13. (γ) The continuity of the passage would be very harshly broken: whereas by the other rendering all proceeds naturally. We have exactly parallel usages of τὸ λοιπὸν in ref.

ἵνα καὶ . . .] The end for which the time has been (by God) thus gathered up into a short compass:—'in order that both they,' &c.: i. e. in order that Christians, those who wait for and shall inherit the coming kingdom, may keep themselves loosed in heart from worldly relationships and employments: that, as Meyer, "the married may not fetter his interests to his wedlock, nor the mourner to his misfortunes, nor the joyous to his prosperity, nor the man of commerce to his gain, nor the user of the world to his use of the world."—This is the only legitimate meaning of *ἵνα* with the subj. The renderings which make it = *etsi*, 'tempus . . . futurum cum ei qui uxores habent pares futuri sint non habentibus,' Grot., or 'ubi' (local), are

inadmissible. We may notice that according to this only right view of *ἵνα*, the clauses following are not *precepts of the Ap.*, but the *objects*, as regards us, of the *divine counsel in shortening the time*.

30. ὡς μὴ κατέχοντες, 'as not possessing (their gains).' So in the line of Lucretius (iii. 984), "Vitaque mancipio nulli datur, omnibus usu." 31. χρώμενοι . . . καταχρώμενοι] the *carā*, as in *κατέχοντες*, appears here to imply that intense and greedy use, which turns the legitimate use into a fault. This meaning is better than *abuse*, which is allowable philologically, and is adopted by Theodoret, Theophyl., Oec., Luther, Olsh., al., but destroys the parallel. I would render them, 'and they who use the world, as not using it in full.' So, or merely 'as not using it,' regarding *καταχρ.* = *χρ.*—Vulg., Calv., Grot., Estius, al., and Meyer and De Wette. *χρῆσθαι* with an acc. is found only here: never in classical Greek, and very rarely in Hellenistic. Almost the only undoubted instance seems to be in a Cretan inscription, Boeckh, Corp. Inscr. ii. 400, καὶ τὰ ἄλλα πάντα χρήμειναι, ἐν δὲ τῇ ὁδῷ τὰς ἐξικίας θοίνας. See Bornemann, note on Acts xxv. 17, where *βοηθίας* is a varr. read. *παραγίγει γὰρ* . . .] gives a reason for ὁ καιρ. συνεσταλμ. *ιστ.* τὸ λοιπ., the clauses which have intervened being subordinate to those words: see above. Emphasis on *παραγίγει*: 'for the form (present external form, cf. Herodian i. 9, ἀνὴρ φιλοσόφου φέρων σχῆμα, and other exx. in Wetst.) of this world is passing away' (is in the act of being changed, as a passing scene in a play: cf. *πάραγι πέρυγας*, Eur. Ion, 165).—This shows that the time is short:—the form of this world is already beginning to pass away.

—Grot., al., according to the mistaken view of var. 29,—non manebunt, quæ

κυρίῳ³³ ὁ δὲ γαμήσας^c μεριμνᾷ^{cc} τὰ τοῦ κόσμου, πῶς
 ἄρῃσιν τῇ γυναικί.³⁴ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ^c — Matt. xli.
 παρθένος. ἡ ἄγαμος^c μεριμνᾷ^{cc} τὰ τοῦ κυρίου, ἵνα^{25, 26. See}
 ᾗ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα^c με- f ch. v. 8 reff.

FG g v Orig Cypr all: *αὐτῷ* Thl (marg).—33. *ἀρῃση*—see last ver.—34. rec *μεμερισται* η γυν. καὶ η π., with (E? if so, E is not here a copy of D) some few mss, latt mentd by Jer Tert al: *μεμερισται* καὶ D²(E?)FGJK 23. 37-9. 44-8. 68-9. 70-2. 4. 80-9. 91. 106-8-10²-13-14-16-17-19-21 all lect 14 al it basm slav Chr Thdrt, Dam; *μεμ.* δε 30; *μεμ. δε καὶ* Syr eth al; *καὶ μεμ.* D¹ copt basm (appy) demid Cyr Ath (or Ps-Ath) Ephr Aug Jer (expressly): *καὶ μεμερ.* καὶ AB 6. 10. 17. 31. 41-4-6. 67. 71-3. 93. 109-22 v syr Eus Meth Bas Epiph Timoth Euthal Cypr (appy) Pel Fulg Prim Bed. (*The reason of the varr has evidently been that μεμερισται has been imagined to apply to the foregoing, and to mean 'is divided in heart,' 'distracted.' Hence came the καὶ before μεμερισται. Then, it being retained by those also who joined μεμ. with the following, we get the readg καὶ μεμ. καὶ η γυν. &c, or the erasure of the 2nd καὶ. So that on the whole the reading in txt is preferable, as having most prob been the origl.*) —η ἀγαμος is transpd in AB 17. 71. 122 al eth (appy) Aug, and placed both aft γυνη and παρθένος, καὶ μεμερισται being joined to the preceding—τῇ γυναικί, καὶ μεμερισται. So also 6. 10. 31. 46. 71-3 v basm (appy) Eus Cyr Jer, Aug (*mulier et inuupta et virgo*) al, but they do not inf it aft παρθένος: txt DEFGJK most mss it syrr al Meth Ps-Ath Thdrt Thl Oec Tert Ambrst all. (*The varr have arisen from the above mistake respq μεμερισται: for thus the γυνη and παρθ. being cast into one category, it became necessary that the former shd be specified as ἀγαμος.*)—aft κυρίου ins πῶς ἀρῃσιν τῷ κυρίῳ 4. 57. 73 Thl Aug¹,—καὶ δεφ σωμ. om A v copt al Orig, Ath Did Tert al.—τῷ σωμ. κ. τῷ πν. AB Clem Orig, Ath: txt DEFGJK mas appy Orig, Method, Did Thdrt Thl Oec.

nunc sunt, res tranquillæ, sed mutabuntur in turbidas.' Theophyl. and many Comm. understand the saying of *worldly affairs in general*—ἀχρὶς ὧς εἰσι τὰ τοῦ παρόντος κόσμου, καὶ ἐπιπόλαια:—but this is inconsistent with the right interp. of ver. 29: see there.

32—34.] *Application of what has been just said to the question of marriage.* 32. ὁλῶ 62 ...

'But (i. e. since this is so—since the time is so short, and *that*, in order that we Christians may sit loose to the world) I wish you to be without worldly cares' (undistracted). Then he explains how this touches on the subject. πῶς ἀρῃσιν—'how he shall please:—' πῶς ἀρῃση—'how he may please.' The latter is the more usual: see Winer, § 42. 4, b.

34.] See var. readd.: I treat here only of the text.—'Divided also is the (married) woman and the virgin' (i. e. *divided in interest* from one another: οὐ τὴν αὐτὴν ἔχουσι φροντίδα, ἀλλὰ μεμερισμένοι εἰσι ταῖς σπουδαῖς, Theophyl.: not merely, *different from one another*, as E. V., Chrys., Luth., Grot., al.). The sing. verb seems to be used, as standing first in this sentence, and because ἡ γυνὴ κ. ἡ παρθ. embraces the female sex as one idea: so e. g. Plat. Lys. p. 207, φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ: Herod. v. 21, εἶπετο γὰρ δὴ σφί κ. ὀχήματα κ. θηράκοντες καὶ ἡ πᾶσα πολλὴ παρασκευή: q. d. 'There loves thee father and mother,'—there followed them, &c.

See more exx. in Kühner ii., p. 58 (§ 433, exception 1):—Reiche thinks that one and the same woman is intended at different periods: but ἡ δὲ γαμήσασα is against this: it would be γαμήσασα δὲ (Meyer).—The judgment of marriage here pronounced by the Ap. must be taken, as the rest of the chapter, with its accompanying conditions. He is speaking of a pressing and quickly shortening period which he regards as yet remaining before that day and hour of which neither he, nor any man, knew. He wishes his Corinthians, during that short time, to be as far as possible *totally undistracted*. He mentions as an objection to marriage, that which is an *undoubted fact of human experience*:—which is necessarily bound up with that relation; and *without which the duties of the relation could not be fulfilled*. Since he wrote, the unfolding of God's providence has taught us more of the interval before the coming of the Lord than even an inspired Apostle was given to see. And as it would be perfectly reasonable and proper to urge on an apparently dying man the duty of abstaining from contracting new worldly obligations,—but both unreasonable and improper, should the same person recover his health, to insist on this abstinence any longer: so now, when God has manifested His will that nations should rise up and live and decay, and long centuries elapse before the day of the coming of Christ, it

s = ch. vi. 6.
 x. 11. xii.
 7 al.
 h ch. x. 28
 only.
 i here only.
 Prov. xiii.
 28.
 k and constr.,
 Mark xi. 7.
 l Acts xiii. 60
 rec. ch. xii.
 24.
 m here only t.
 See ch. ix.
 13.
 n here only t.
 Polyb. ii. 20.
 11 al. See
 Luke x. 40.
 o ch. xiii. 5 only. Dent. xxv. 2. See Ezech. xvi. 3.
 p Mark xv. 24 | J. James v. 14. q = Syr.
 Iph. in Aug. 714. *ἐκείν* ἀπάγει σὺν ἑμὶν τε παρθένον; Soph. Oed. Tyr. 1463. τὰν ὁβελίαν οὐκ ἔραυν
 τε παρθένον ἑμῶν. r here only t.
 u ch. v. 56. Col. i. 28 only t. Ps. lvi. 8 Symm.
 v = Luke xiv. 13. xxiii. 17. Jude 5. Jos.
 Ant. xvi. 9. 2. w constr., here only. *ἔξ.*, Matt. vii. 29 recf.

—τα του κοσμ. om B.—*ἀριση* see on ver 32.—35. rec *συμφορον*, with Meth Chr Thdrt al: txt ABD¹ 13. 17. 26. 37. 49 Hea.—rec *ευπροσεδρον*, with K &c Chr (h l, and Matth's ms.) Oec: *προσεδρον* J: *ευπροσικτον* 5. 6: txt ABDEFG 17. 31-7. 49. 73 al Clean Eus Bas all.—36. *ασχημονει* FG omg *νομιζει*.—for οὕτως, τουτο Α.—*γενεσθαι* FG Meth.—και ουχ αμ. 109.—ουκ D(E?)FG.—*γαμειτω* D'FG vs Aug (*si nuda*) v d e al lat-f: *γαμειτωσαν* JK: *γαμυσασαν* 238: om scti.—37. rec *εδρ.* εν r. καρδ. with JK al Thdrt, Thl al: om *εδρ.* FG it (d e g) scti: txt ABDE 17. 23. 31-7. 9. 46-9. 57. 71-3-4. 120 (for *εδρ.*, *γενναιος* 46) v copt basm syrr al Bas Thdrt, lat-f. (*The*

would be manifestly unreasonable to urge,—except in so far as every man's *καιρος* is *συνεσταλμένος*, and similar arguments are applicable,—the considerations here enforced. Meanwhile they stand here on the sacred page as a lesson to us how to regard, though in circumstances somewhat changed, our worldly relations; and to teach us, as the coming of the Lord may be as near now, as the Apostle then believed it to be, to act at least in the spirit of his advice, and be, as far as God's manifest will that we should enter into the relations and affairs of life allows, *ἀμίρμνοι*. The duty of ver. 35 fin. is incumbent on all Christians, at all periods.

35.] *Caution against mistaking what has been said for an imperative order*, whereas it was only a *suggestion for their best interest*.

τοῦτο] vv. 32—34.
 πρὸς τὸ ἑμ. αὐτ. σὺμ.] 'For your own (emph.) profit,'—i. e. not for my own purposes—not to exercise my apostolic authority.—'Not that I may cast a snare (lit. 'a noose'; the metaphor is from throwing the noose in hunting, or in war; so Herod. vii. 85, ἡ δὲ μάχη τούτων τῶν ἀνδρῶν ἦδε. ἰκεῖαν συμμίγῃσι τοῖς πολεμίοις, βάλλουσι τὰς σιμὰς ἐκ' ἀκρῶ βρόχους ἔχουσαι, ὅτε δ' ἂν τέγγῃ ἦντι ἵππου ἦντι ἀνθρώπων, ἐκ' ἐμῶν ἔλκει οἱ δὲ ἐν ἵρκει ἱμπαλασσομένοι διαφθείρονται. See other exx. in Wetst.) over you (i. e. entangle and encumber you with difficult precepts), but with a view to seemliness (cf. Rom. xiii. 13) and waiting upon the Lord without distraction.' De W. remarks, that πρὸς τὸ παρεδρεύειν τῷ κ. ἀπερ. would be the easier constr.

36—38.] For seemliness' sake: and consequently, if there be danger, by a father withholding his consent to his daughter's marriage, of unseemly treatment of her, let an exception be made in that case: but otherwise, if there be no such danger, it is better not to give her in marriage.—'But (introduces an inconsistency with *εὐσχημον*) if any one (any father) thinks that he is behaving unseemly towards his virgin daughter (viz. in setting before her a temptation to sin with her lover, or at least, bringing on her the imputation of it, by withholding his consent to her marriage), if she be of full age (for before that the imputation and the danger consequent on preventing the marriage would not be such as to bring in the *ἀσχημοσύνη*).—The *ἀκμή* of woman is defined by Plato, Rep. v. p. 460, to be twenty years, that of man, thirty), and thus it must be (i. e. and there is no help for it,—they are bent on it beyond the power of dissuasion,—depends not on *ἔαν*, as the indic. shows, but on *ἐλ.* οὕτως, is that they must marry.—Theophyl. takes the words for the beginning of the consequent sentence = οὕτω καὶ γενεσθῶ. But, as Meyer remarks, the words would thus be altogether superfluous, and after *ὀφείλει*, οὐχ ἀμαρτάνει would be inapplicable), what he will (as his determination on this *νομιζειν*), let him do (τὸ δοκοῦν πατρίτῳ, Theodoret) he sinneth not (*ἀμαρτίας γὰρ ὁ γάμος ἐλευθέρως*, Theodoret); let them (his daughter and her lover) marry.'—Some (Syr., Grot., al.) take *ασχημονειν* passively,—'thinks that he is (likely to be) brought into disgrace as regards his daughter,' viz. by her seduction, or

ABDE
 FGJK

δὲ ἔχει * περὶ τοῦ ἰδίου * θελήματος, καὶ τοῦτο ὃ κέκρικεν x of man, Luke
ἐν τῇ καρδίᾳ αὐτοῦ, ^{yy} τοῦ * τηρεῖν τὴν ἑαυτοῦ ὁ παρθένον, xxiii. 35.
* καλῶς ποιεῖ. ⁸⁸ ὥστε καὶ ὁ ὁ ἐγαμίζων * καλῶς ποιεῖ, y = Acts xx. 16 ref.
καὶ ὁ μὴ ὁ ἐγαμίζων, c κρείσσον ποιεῖ. yy = Acts xxvii. 1.

39 Γυνὴ ὁ δέδεται ὁ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς. s=1 Thes. v. 38. See 1 Pet.
1. 4. John xii. 7. a = Acts x. 38. Phil. iv. 14. James ii. 8, 19. 2 Pet. i. 19. b here only †. (Mark xii. 25 v. r.) c ver. 9 ref. d = Rom. vii. 2. ver. 27. e Rom. vii. 1 ref.

transposn seems to have been made for perspicuity, to bring ἐστῆκεν and ἑδραῖος together.)
—rec aft καρδ. (1st) om αὐτοῦ (prob as unnecessary), with JK al syr al Thdrt, Dam Thl
Oec: ins ABDEFG all vss Bas Thdrt lat-fl.—for καρδ. αὐτοῦ (2nd), ἰδια καρδια AB (Bentl
expressly) 31-7-9. 46. 73-4: suo corde Ambrst (The rov and αὐτοῦ having produced
confusion, and one or other, or both, being omitted [see below], ἰδια was insd to parti-
cularize καρδια, being sanctioned by ἰδιου just precedg): txt DEFGJK al.—roubef τηρ. om
AB 17. 39. 46. 67¹. 73. 106-8-14-15-19-20. 238 (all?) (as unnecessary? or not understood?
or perhaps from the rov of αὐτοῦ originally. See note): ins DEFGJK al Dam Oec.—
for ποιεῖ, ποιήσει AB 6. 17. 46. 67² copt basm (corr'n to future, as better suiting the sense:
see also on next ver): txt DEFGJK most mss v it syrr æth al Bas Thdrt Dam Thl Oec.—
38. om 3. 114: ὥστε to 1st ποιεῖ om FG 39. 57.—for ἐγ., γαμίζων ABDE 17. 23. 31. 46
Clem Meth Bas: ἐγγαμίζων K 71. 113¹-17 Thdrt Dam: add τηρ. εαυτοῦ παρθένον (or τ.
παρθ. εαυτ.) ABDE 17. 31-7. 46. 71-3. 93. 109 v d e copt basm Syr syrt al Clem Angl,
all (γαμίζων τ. εαυτ. παρθ. appears to have been a gloss on ἐγαμίζων: there would be
no reason for an alteration the other way).—ποιήσει B 6. 17. 37. 67².—rec ο δε μη
(corr'n for contrast), with JK al syr Thdrt Thl Oec: txt ABDEFG 17. 46. 73. 93. 177-9
v it copt basm Syr æth al Clem Meth Bas Chr lat-fl.—γαμίζων ABDE &c as before, and
FG who om ὥστε to ποιεῖ bef: ἐγγ. κ. &c as bef (see above).—ποιήσει AB 6. 17. 37.
46. 67² al: txt &c as before (see above).—39. rec aft δέδεται ins νομω (γαμω K Epiph)
(addn from Rom vii. 2), with D² EFGJ &c v Syr syrt al Thdrt al Ambrst, al, but om
ABD¹ F 17. 67² am demid tol harl² d e copt basm al Clem Oec, Cyr lat-fl.—αυτης om

by her being despised as unmarried. But this would require (1) the future ἀσχημονήσῃ, —(2) ἐπὶ with a dative, the acc. showing that the verb is one of action: Meyer compares ἀσχημονεῖν εἰς τινα, Dion Hal. ii. 26. And (3) the active sense of the verb is found in this Ep. ch. xiii. 5, the only other place where it occurs in the N. T.

37.] 'But he who stands firm in his heart (= purpose,—having no such mis-giving that he is behaving unseemly), not involved in any necessity (no ὀφείλει γενίσθαι, as in the other case: no determination to marry on the part of his daughter, nor attachment formed), but has (change of constr. —the clause is opposed to ἔχων ἀνάγκ.) liberty of action respecting his personal wish (to keep his daughter unmarried), and has determined this in his heart (τοῦτο, not stated what, but understood by the reader to mean, the keeping his daughter unmarried:—not in apposition with nor explained by, τοῦ τηρ. τ. εαυτ. παρθ., see below), in order to keep (in her present state) his own virgin daughter' (this, τοῦ τηρ., is the purpose of the determination expressed in κέκρικεν; not [as commonly given] the expl. of τοῦτο, which would require τὸ τηρεῖν or τηρεῖν. It shows that the motive of the κέκρικεν is the feeling of a father, desirous of retaining

in her present state his own virgin daughter. So Meyer, and I think rightly; see note on Acts xxvii. 1. De Wette, on the other hand, regards the words τοῦ τηρ. . . , as merely a periphrasis for not giving her in marriage.)

38.] The latter καὶ has been altered to δι because a contrast seemed to be required between καλῶς and κρείσσον. One account might be (as M. and De W.) that Paul had intended to write καλῶς ποιεῖ twice, but *currente calamo*, intensified the expression to κρείσσον ποιεῖ. Perhaps a better one would be found by referring the καὶ—καὶ to that which καλῶς and κρείσσον have in common: 'both he who gives in marriage does well, and he who gives not in marriage does well, even in a higher degree.'

39, 40.] Concerning second marriages of women. 39. δέδεται] viz. τῷ ἀνδρὶ, or perhaps absolutely, 'is bound,' in her marriage state. γαμηθῆναι.] γαμηθῆναι and γαμῆσαι are later forms, reprobated by the grammarians: γαμεθῆναι and γαμίσαι being the corresponding ones in good Greek. See Lobeck on Phrynichus, p. 742.—Meyer cites Schol. on Eur. Med. 593, γαμί μὲν γὰρ ὁ ἀνὴρ, γαμίτραι δὲ ἡ γυνή. But not invariably, see ver. 28. μόνον ἐν κυρίῳ] 'only in the Lord,' i.e. within the limits of Christian connexion—in the

1—Matt. xxvii. εἰς. Acts vii. 60. xiii. 34. ob. xl. 30. xv. 6 al. Isa. xiv. 8. g w. inf., here only. h—Rom. xvi. 2, 8, 11 al. i ver. 36. k—ch. i. 10. 1 ch. iii. 18 rec. m Rom. viii. 9. Jude 19. n Acts xv. 20. xxi. 25. Rev. ii. 14, 20 f. q ch. iv. 6 rec. r—ch. x. 28. Acts ix. 31 rec. p—vv. 7, 10, 11. See 1 Tim. vi. 20.

1—Matt. xxvii. εἰς. Acts vii. 60. xiii. 34. ob. xl. 30. xv. 6 al. Isa. xiv. 8. g w. inf., here only. h—Rom. xvi. 2, 8, 11 al. i ver. 36. k—ch. i. 10. 1 ch. iii. 18 rec. m Rom. viii. 9. Jude 19. n Acts xv. 20. xxi. 25. Rev. ii. 14, 20 f. q ch. iv. 6 rec. r—ch. x. 28. Acts ix. 31 rec. p—vv. 7, 10, 11. See 1 Tim. vi. 20.

44.—def κοιμ. ins και D²(E)?FG (εκοιμηθη for και κοιμ.) J all syr (meth al appy) Thdrt Oec (perhaps error, facilitated by the common occurrence of και in such a posn: cf vv 11, 28): om ABD¹K &c vss Clem Orig Thdrt (text) al; quodsi lat.-ff, si autem al.—for κοιμηθη, αποθανη A 73 basm syr (marg) Clem Bas.—rec aft o ανηρ ins αυτης (supplementary addn), with DEFGJ &c vss (syr*) Orig, Dam Thl lat.-ff: om ABK many mas v (ms) Orig, Bas Cyr Thdrt, Oec Vig: o ανηρ αυτης om Tert Cypr.—γαμηθη FG v it lat.-ff: γαμησαι J¹—40. for δε (2nd), γαρ B 4. 17. 37. 67². 71-3. 116 tol basm syr (δε in marg) Ambr Ambrst Vig Sedul (not Tert, Aug Jer al) (corr to suit the sense).—for θεου, χριστου 17.—for εχειν, εχω FG g Tert, Ambrst Aug.

CHAP. VIII. 1. ουκ οιδμεν 31.—δε om 109.—2. rec aft ε ins δε (for connexion), with DEFGJK &c v syr* g (si autem aut quod si) Chr Thdrt Thl Oec, si quis enim Jer, et si quis meth al: txt¹AB 17. 46. 71-3-4. 80. 116 am tol har! (appy) d e (quodsi e) copt basm arm Clem Melet Nyss Dam Orig-int Tert Cypr Ambrst all.—for ειδεναι, εγνωκειν (corr to suit the follg) ABDEFG 17. 31-7-8. 46. 71-3. 116 d e g copt basm Clem Nyss, Thdrt, Dam (γνωσκειν Melet): txt JK &c Chr Thdrt (hl) Thl Oec: ιναι 39. 91. 109: scire aliquid, pondum cognovit (scit some ff) . . . eum scire v lat.-ff.—for ουδεπω, ουπω AB 17. 31. 46. 71-3. 116 Clem Melet (prob aft the erasure of ουδεν as unnecessary, ουδετω, thus standing

element in which all Christians live and walk:—‘let her marry a Christian.’ So Tertull., Cypr., Ambros., Jerome, Grot., Est., Bengel, Rosenm., Olsh., Meyer, De W.—But Chrys. explains it μετὰ σωφοσύνης, μετὰ κοσμιότητος:—and so (but in some cases including in this the marrying of a Christian) Theodoret (ρουριστιν ὁμοπιστω, εὔσειβει, σωφρόνως, ἐν νόμῳ), Theophyl., Calv., Beza, Calov., al. This however seems flat, and the other much to be preferred; also as making a better limitation of ὡς θέλει. 40. μακαριώτερα] ‘happier,’ partly by freedom from the attendant trials of the ἐνεστώσα ἀνάγκη,—but principally for the reason mentioned verse 34. “To higher blessedness in heaven, which became attached to celibacy afterwards in the views of its defenders (Ambros., Corn. a Lap., al.), there is no allusion here.” Meyer.

δοκῶ δὲ καγὼ] This is modestly said, implying more than is expressed by it,—not as if there were any uncertainty in his mind. It gives us the true meaning of the saying that he is giving his opinion, as ver. 25: viz. not that he is speaking without inspiration, but that in the consciousness of inspiration he is giving that counsel which should determine the question. The rationalizing Grotius explains πνεῦμα θεοῦ, ‘non revelationem, sed sincerum affectum Deo et piis serviendi,’ referring to ch. iv. 21, where (1) the meaning is not this (see

note); and (2) the expression is not πνεῦμα θεοῦ. καγὼ] ‘as well as other teachers.’ Whether said with a general or particular reference, we cannot tell, from not being sufficiently acquainted with the circumstances.

VIII. 1.—XI. 1. ON THE PARTAKING OF MEATS OFFERED TO IDOLS, AND ASSISTING AT FEASTS HELD IN HONOUR OF IDOLS.

CHAP. VIII. 1—13. Though (vv. 1—6) for those who are strong in the faith, an idol having no existence, the question has no importance, this is not so with all (ver. 7); and the infirmities of the weak must in such a matter be regarded in our conduct (vv. 8—13).

1.] δὲ, transitional, as in ch. viii. 1, al. fr.—As regards the construction, we may observe, that περὶ δ. ῥῶν εἰδ. is again taken up ver. 4, περὶ τῆς βρώσ. οὖν ῥῶν εἰδ., after a parenthesis. We may also observe that in the latter case οἶδαμεν ὅτι is restated, bearing therefore, it is reasonable to suppose, the same meaning as before, viz. ‘we know, that.’ This to my mind is decisive against beginning the parenthesis with ὅτι, and rendering ὅτι, ‘for,’ as Luther, Bengel, Valckn., al.:—‘we know (for we all have knowledge),’ &c. Are we then to begin it with πάντες, leaving περὶ . . . οἶδαμεν ὅτι broken off, corresponding to the words resumed in ver. 4? We should thus leave within the pa-

ἐγνωνκεν καθὼς δεῖ γινῶναι· ³ εἰ δέ τις ἀγαπᾷ τὸν θεόν, ⁴ οὗτος ἐγνώσται ὑπ' αὐτοῦ. ⁵ περὶ τῆς ἑβρώσεως οὖν

alone, was altered to οὐκω: so Meyer:) txt DEFGJK most mss Nyss Chr Thdrt, Dam Thl Oec.—bef εγν. om ουδεν (see above) ABD¹FG 17. 31. 46. 71-3. 109-16. 238 v it copt basm al Clem Melet Nyss Thdrt, lat-ff: txt D¹EJK most mss syrr al Chr Thdrt, Dam Thl Oec.—for εγνωνκεν, εγνω (the eye of the transcriber prob passing from κ of κεν to κ of καθως follg) ABD¹FG 31-7. 46. 73-4. 116-20 Clem Melet Nyss Thdrt, Dam: ηδει 17: txt D¹EJK most mss Chr Thdrt, Thl Oec.—3. υπ αυτου om 17.—4. for της βρ.

renthesis a very broken and harsh sentence: πάντες γινῶσιν ἔχομεν (what γινῶσιν? if γν. about the εἰδωλοθ., it should be joined with the preceding; if γν. in general, it should be τὴν γινῶσιν, see ch. xiii. 2, which would be absurd; if some γν. on some subjects, as σὺ πιστὴν ἔχεις, James ii. 18, it would here be irrelevant), ἡ γν. φυσιοῖ, ἡ δὲ ἀγ. κ.τ.λ. The first logical break in the sense is where the concrete γινῶσιν, that περὶ τῶν εἰδ., is forsaken, and the abstract ἡ γινῶσιν treated of. Here therefore, with Chrys., &c., Beza, Grot., Calv., Est., al., De Wette, and Meyer, I begin the parenthesis, — . . . we are aware that we all (see below) have knowledge; knowledge, &c.; not however placing it in brackets, for it is already provided for in the constr. by the resumption of περὶ . . . οὖν below; and is not a grammatical but only a logical parenthesis.—The εἰδωλοθῶντα were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples (see ver. 10), or in private houses (ch. x. 27), sometimes sold in the markets, by the priests, or by the poor, or by the niggardly. Theophrastus, Charact. xviii., describes it as characteristic of the ἀνελκίσθερος, — ἐκδιδούς αὐτοῦ θυγατέρα, τοῦ μὲν ἱερίου, πλὴν τῶν ἱερῶν, τὰ κρία ἀποδιδόσθαι. They were sometimes also reserved for future use: Theophr. mentions it as belonging to the ἀναίσχυντος, — θύσας τοῖς θεοῖς αὐτὸς μὲν δεπνύειν παρ' ἑτέρῳ, τὰ δὲ κρία ἀποτιθέναι ἄλοι πάσας. Christians were thus in continual danger of meeting with such remnants. Partaking of them was an abomination among the Jews: see Num. xxv. 2. Ps. cvi. 28. Rev. ii. 14. Tobit i. 10—12; and was forbidden by the Apostles and elders assembled at Jerusalem, Acts xv. 29; xxi. 25. That Paul in the whole of this passage makes no allusion to that decree, but deals with the question on its own merits, probably is to be traced to his wish to establish his position as an independent Apostle, endowed with God's Holy Spirit sufficiently himself to regulate such matters. But it also shows, how little such decisions were at that time regarded as lastingly

binding on the whole church: and how fully competent it was, even during the lifetime of the Apostles, to Christians to open and question on its own merits, a matter which they had, for a special purpose, once already decided.—There should be a comma at εἰδωλοθῶντων, as the resumed sentence (ver. 4) shows.

πάντες γινῶσιν ἔχομεν] Who are πάντες? Meyer says, Paul himself and the enlightened among the Corr.: Estius, al., these latter alone; and some think it said ironically, some concessively, of them: Grot., "pars maxima nostrum, ut Rom. iii. 12." But it is manifest from vv. 4—6, which is said in the widest possible reference to the faith of all Christians, that all Christians must be intended here also: and so Chrys., Theophyl., Oecum., Calov., al., and De Wette. But then, ver. 7, he says, οὐκ ἐν πᾶσιν ἡ γινῶσιν: and how are the two to be reconciled? By taking, I believe, the common sense view of two such statements, which would be, in ordinary preaching or writing, that the first was said of what is professed and confessed, — the second of what is actually and practically apprehended by each man. Thus we may say of our people, in the former sense, 'all are Christians; all believe in Christ:' but in the latter, 'all are not Christians; all do not believe.'

γινῶσιν, scil. περὶ αὐτῶν.—From ἡ γν. to end of ver. 3 (see above) is a logical parenthesis. ἡ γινῶσιν, 'knowledge,' abstract.—scil. when alone, or improperly predominant: it is the attribute of ἡ γινῶσιν, 'barely.' ἡ ἀγάπη viz. 'towards the brethren,' see Rom. xiv. 15, and ch. x. 23.

οὐκ ὀδ.] 'helps to build up' (God's spiritual temple), ch. iii. 9. 2, 3.] The general deductions, (1) from a profession of knowledge, and (2) from the presence of love, in a man:—expressed sententially and without connecting particles, more, as Meyer observes, after the manner of St. John in his Epistles.—On the text, see var. readd.—The case supposed is the only one which can occur where love is absent and conceit present: a man can then only think he knows,—no real knowledge being accessible without humility and love. Such a man 'knows nothing yet, as he ought to know:' has had no real practice in the art of knowing.—'But if a man loves God

τῶν ^α εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ, ^{ΑΝΘΡΩΠΩΝ} ^{ΚΑΙ} ^{ΚΑΙ} ὅτι οὐδεὶς θεὸς ἕτερος ^{ΕΙ ΜΗ Εἰς} ^δ καὶ γὰρ εἶπερ ^{ΕΙΣ} ^{ΕΙΣ} εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς, ὥς περ ^{ΕΙΣ} ^{ΕΙΣ} εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί, ^ἢ ^ἢ ἄλλ' ἡμῖν εἰς

οὖν, δε της βρ. DE 1. 17. 108-15 vs Iren Aug (γνωσεως D¹ 121).—οὐδὲν ἵστιν FG.—^{εἕτερος} om ABDEFG 17. 39. 46-7. 67¹. 73. 116-19 v it all Cyr Bas Iren lat-f (proth as in the way, or, as Mey suggests, to avoid the possible misunderstanding,—‘There is only one θεος ἕτερος:’) txt JK most mss syrr al Chr Thdrt Dam Thl Oec.—δ. α. λεγόμενοι FGK 117.—from εἰσιν to εἰσιν om J.—θεοὶ (1st) καὶ κυριοὶ DE d e Ambrst Pel: θεοὶ λεγόμενοι 144.—τω οὖρ. 178.—rec της γης, with mss Thdrt, (but once he has also εν τω οὖρ.) Oec: txt ABDEFGK 37. 46. 57. 67¹. 73. 80-9. 114 (al?) Orig, Cyr Ch Thdrt, Dion-areop al.—for ὡς περ, εἰπερ (eiquidem) v Aug (somet) Pelag: add οὖν Chr.—θ. ἀλλ om B basm Iren; ὡς περ A?: ἡμῖν δε 17 copt Ath Did Cyr, Epiph.—εις ο θεος

(which is the highest and noblest kind of love, the source of brotherly love, 1 John v. 2), this man (and not the wise in his own conceit) is known by Him.’ The explanation of this latter somewhat difficult expression is to be found in Gal. iv. 9, οὖν δε γινώσκεις θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ. So that here we may fairly assume that he chooses the expr. *γνωσται ὑπ’ αὐτοῦ* in preference to that which would have been, had any object of knowledge but the Supreme been treated of, the natural one, viz. οὗτος ἔγνω αὐτόν. We cannot be said to know God, in any full sense (as here) of the word to know. But those who become acquainted with God by love, ‘are known by Him:’ are the especial objects of the Divine knowledge, their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad in them. So in 2 Tim. ii. 19, *ἔγνω κύριος τοῦς δυνάτας αὐτοῦ*. See also Ps. i. 6, and reff.

4.] The subject is resumed, and further specified by the insertion of *τῆς βρώσεως*.

οὖν resumes a broken thread of discourse: so Plat. Apol. p. 29, ὥς γε οὐδ’ εἰ με ἀφίετε . . . εἰ μοι πρὸς ταῦτα εἰποιτε, &c. . . εἰ οὖν με, ὑπερ εἰπόν, ἐπὶ τοῦτοίς ἀφίετε . . . See Hartung, Partikellehre, ii. 22.—‘We know that there is no idol in the world,’—i. e. that the εἰδωλα of the heathen (meaning not strictly the images, but the persons represented by them) have no existence in the world. That they who worship idols, worship devils, the Ap. himself asserts ch. x. 20; but that is no contradiction to the present sentence, which asserts, that the deities imagined by them, Jupiter, Apollo, &c., have absolutely no existence. Of that subtle Power which under the guise of these deluded the nations, he here says nothing. The rendering of Chrys., Theodoret, Theophyl., Oecum., Vulg., E. V., Luther, Beza, Grot., Est., al. (‘an idol is nothing in the world,’ ch. x. 19. Jer. x. 3. Sanhedr. 63. 2 [Wetst.], “no-verant utique Israelitæ idolum nihil esse”),

is certainly wrong here, on account of the parallel οὐδεὶς θεὸς ἕτ. εἰ μὴ εἰς which follows.—‘And that there is no other God, but One:’ on the omission of ἕτερος, see var. readd.;—cf. the first commandment, οὐκ ἔσονται σοι θεοὶ ἕτεροὶ πλὴν ἐμοῦ.

5, 6.] Further explanation and confirmation of ver. 4.

5.] ‘For even supposing that (εἶπερ makes an hypothesis, so that “in incerto relinquatur, jure an injuria sumatur,” Herm. ad Viger. p. 834. See also Hartung, Partikellehre, i. 343, who gives many exx.—καὶ γὰρ εἰ, as Eur. Med. 460, καὶ γὰρ εἰ σύ με στυγίζεις, οὐκ ἂν δυνάμην σοι κακῶς φρονεῖν ποιεῖ; see Hartung, Partikellehre, i. 140 f.) beings named gods (not those who are named gods, εἰ λεγ. θ., i. esset, all who are so named) exist (the chief emphasis is on εἰσιν, on which the hypothesis turns), whether in heaven, whether upon earth, as (we know that) there are (viz. as being spoken of, Deut. x. 17, ὁ γὰρ κύριος ὁ θεὸς ἑμῶν, οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων, see also Ps. cxxxv. 2, 3) gods many, and lords many’ (the εἶπερ brings in an acknowledged fact, on which the possibility of the hypothesis rests.—‘Even if some of the many gods and many lords whom we know to exist, be actually identical with the heathen idols . . .’ The Ap. does not concede this, but only puts it). This exegesis, which is Meyer’s, is denied by De Wette, who takes εἶπερ as concessive, ‘even though,’ and understands εἰσιν both times as only ‘are,’—in the meaning of the heathen,—imagining it impossible that Paul should have seriously said in an objective sense, ‘there are gods many.’ But in the sense in which he uses θεοὶ (see above) there is no unlikelihood that he should assert this.

—Chrys. gives the following explanation: “καὶ γὰρ εἶπερ εἰσὶ λεγόμενοι θεοὶ, ὥς περ οὖν καὶ εἰσιν,” οὐκ ἀπλῶς εἰσιν, ἀλλὰ, λεγόμενοι, οὐκ ἐν πράγματι, ἀλλ’ ἐν ῥήματι τοῦτο ἔχοντες: εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς: ἐν οὐρανῷ τὸν ἥλιον λέγων κ. τὴν σελήνην

θεὸς ὁ πατήρ, ὃς ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτὸν, καὶ εἰς κύριος Ἰησοῦς χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. ἅλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις τινὲς δὲ τῇ συνειδήσει ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνειδήσις αὐτῶν ἀσθενὴς οὕσα μολύνεται. ὁ βρώμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ.

1. iv. 19 al.
e Rom. xiv. 15 reff.

d Rev. iii. 4. xiv. 4 only. Isa. lxxv. 4 al. — Sir. xxi. 28.
f — Rom. xii. 1 (xiv. 10). 2 Cor. iv. 14.

FG.—τα (1st) om D.—και ημ. εις αυτ. om Clem Orig., (not elsw) Ath Did Cassiod.—και εις . . . δι αυτου om 72. 115.—δι ον B.—δι αυτον 114: εις αυτον 93.—at end, 55. 72¹. 109-78 al slav-ant and some gr-ff add και εν πνευμα αγιον εν ω τα πάντα και ημεις εν αυτω: but om Chr (expressly,—θεν δηλον οτι φειδόμενος της ασθενειας των ακουόντων ταύτην ιχρήσατο τῇ διασκευῇ, και δια τουτο ουδε τοις πνεύματος ιμνη-λόθουσαν for τ. ειδωλου): txt DEFGJ most mss v it syr al Chr Thdrt Thl Oec Tert Aug all.—rec του ειδ. εως αρτι (corrū for perspicuity), with AJ &c vss (τινεις δε εως αρτι copt) Chr Thl Oec: txt BDEFG 31-7. 116 v (am dem harl tol) it Syr arm Bas Thdrt lat-ff—ως om 57. 67². 114-20 al.—8. υμας 17. 37. 108-16-18 lect 8: ατ παριστ. 238.—rec παριστησι (corrū to suit the follg pres tense), with DEJ al vss Orig., Ath (mss.) Chr Thdrt al Jacob-nisib lat-ff: συνιστησιν FG: txt AB 5. 10. 17.

κ. τὸν λοιπὸν τῶν ἁστρον χρόνον· καὶ γὰρ καὶ ταῦτα προσεκίνησαν Ἕλληνες ἐπὶ γῆς δὲ δαίμονας, καὶ τοὺς ἐξ ἀνθρώπων θεοποιήσαντας ἅπαντας. And similarly Theodoret, Theophyl., Oecum., Calvin., Beza, Calov., Estius, Schrader, al. See the various minor differences of interpretation, in Pool's Synopsis and De Wette.—There is a sentence in Herodotus (ix. 27) singularly resembling this in its structure: ἡμῖν δὲ, εἰ μὴδὲν ἄλλο ἐστὶ ἀποδοτέμενον, ὥς περ ἐστὶ πολλά τε καὶ εὖ ἔχοντα, . . . ἀλλὰ καὶ ἀπὸ τοῦ ἐν Μαραθῶνι ἔργου αἰετοὶ ἴσμεν, κ.τ.λ. Cf. also Hom. Il. α. 81 f.; φ. 576 f.

6.] 'Yet (see reff. just given, and ch. iv. 15) to us (emphatic: however that matter may be, we hold) there is one God, the Father (ὁ πατήρ answers to Ἰησοῦς χριστός in the parallel clause below, and serves to specify what God—viz. the Father of our Lord Jesus Christ) of Whom (as their Source of being) are all things, and we for Him (His purposes—to serve His will); and one Lord Jesus Christ (notice the εἰς θεός opposed to θεοὶ πολλοί, and εἰς κύριος to κύριοι πολλοί), by Whom (as Him by whom the Father made the worlds, John i. 3. Heb. i. 2) are all things, and we (but here secondly, we as His spiritual people, in the new creation) by Him.'—The inference from the foregoing is that, *per se*, the eating of meat offered to idols is a thing indifferent, and therefore allowed. The limitation of this licence now follows.

7.] 'But not in all is the knowledge (of which we have been speaking: i. e., see above, is not in them in their individual

apprehension, though it is by their profession as Christians): but some through their consciousness, to this day, of the (particular) idol (i. e. through their having an apprehension of this day of the reality of the idol, and so being conscientiously afraid of the meat offered, as belonging to him: not wishing to be connected with him. τῇ συνειδήσει εἰς ἄρτι is not = τῇ εἰς ἄρτι συν., but εἰς ἄρτι stands separate, as above: so διὰ τῆς ἡμῶν παρουσίας πάλιν πρὸς ὑμᾶς, Phil. i. 26) eat it as offered to an idol, and their conscience, in that it is weak, is defiled.'—By εἰς ἄρτι, it is shown that these ἀσθενεῖς must have belonged to the Gentile part of the Cor. church: to those who had once, before their conversion, held these idols to be veritable gods. Had they been Jewish converts, it would not have been συνειδήσις τοῦ εἰδώλου which would have troubled them, but apparent violation of the Mosaic law.

8.] Reason why we should accommodate ourselves to the prejudices of the weak in this matter: because it is not one in which any spiritual advantage is to be gained, but one perfectly indifferent: not, with Calvin, al., an objection of the strong among the Cor.: no such assumption must be made, without a plain indication in words that the saying of another is being cited: see Rom. ix. 19; xi. 19; and as Meyer well remarks, if the eaters had said this, they would have expressed it, οὐτε ἰδὼν μὴ φάγωμεν περισσ., οὐτε ἰδὼν φάγ., ὑστερ., as it has actually been corrected (see var. readd.) in some MSS., and adopted

οὔτε ἐὰν μὴ φάγωμεν, ὕστερόν μεθα, οὔτε ἐὰν φάγωμεν, ἀδελφῶν
 περισσεύομεν. ⁹ βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν
 αὕτη πρὸς κομμα γένηται τοῖς ἀσθενέσιν. ¹⁰ ἐὰν γάρ
 τις ἴδῃ σὲ τὸν ἔχοντα ἢ γινώσκῃ ἐν εἰδωλείῳ κατακείμενον,
 οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται
 εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν, ¹¹ καὶ ἀπόλλυται ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφός

g ch. 1. 7 ref.
 h = ch. xiv.
 12 al. See Rom. iii. 7 ref.
 i = Acts xiii. 40 ref.
 k = Rom. xi. 21.
 l = ch. vii. 37 al.
 m Rom. ix. 23 ref.
 n here only t.
 1 Macc. i. 47 al.
 o = Mark ii. 15 | L. Mark xiv. 3 only t. Prov. vi. 9. p = ch. x. 23. xiv. 4, 17. 1 Thess. v. 11. (Rom. here only. See Mal. iii. 15.) constr., Eph. ii. 23 ref. q Rom. xiv. 16 ref. r Rom. iv. 19 ref. s Matt. vi. 7.

46. 67². 71. 93 lect 18 copt basm Clem, Orig, Ath Dam.—rec aft ουτε ins γαρ (for connexion), with DEFGJ &c vs Clem Orig Chr Thdrt al Jac-nisib Ambrst al: txt AB 2. 17. 74 lect 17 am tol basm meth al Cypr Aug, (Text₂): δη 52.—rec φαγωμεν, περισσευ. . . . μη φαγ. vstreuen. (appy a transposn to bring closer the clause φαγωμ. περισσ., to βρωμ. ου παριστ., as being logically connected with it), with A² (which however has μη φαγ. 1st and [so also 17] φαγ. 2nd) DEFGJ &c syrr al Clem Orig Chr Thdrt al Jac-nisib Cypr al: txt A¹B (περισσευομεθα B Orig.) 46 am tol dem flor mar copt basm arm Bas Dam.—9. δε om 80.—ημων 44. 238: αυτ. υμων lect 8.—rec ασθενουσιν (appy corrtn to suit ασθενων below, which however is gradually introduced,—ασθενισιν,—ασθενους οντος,—ασθενων), with J &c Chr Thdrt Thl Oec (Chr h l Thl add των αδελφων): txt ABDEFG 17. 46. 67². 80 al Clem, Dam.—10. ειδη A 44.—σε om BFG v g Orig-int lat-f (eum qui habet v Aug): ins AD &c.—ειδωλιω ABDJ (ιδωλ. AG).—ουχ 44.—ασθενος ουστα (eum nisi infirma), v d (g has both) lat-f.—εσθ. τα ειδωλοθ. DEFG was Orig-int Aug al.—11. απολ. γαρ B 17 copt basm goth Clem, (elsew cites freely αλλα απ.) απολ. ουν A 39: και απ. ουν 46 Dam: txt DEFGJ &c syrr al Chr al Iren Jer al. (The sentence has prob been tampered with to get rid of the appt awkwardness of the question being carried on through ver 11,—and ουν and γαρ have been attempts to break it off at εσθιειν).—rec απολειται (to suit the fut above), with D² EFGJ &c vas Chr (edd and mss vary) Thdrt (h l) Thl Oec Iren Jer al: txt ABD¹ (απολυται D¹, απολλυται D²) 32. 46. 67². 73-4 (al?) copt goth d e Clem, Bas Antioch Chr (see above) Thdrt, Dam.—rec επι τη σ. γν. (επι, 'on account of,' seems to have been a corrtn for the more difficult εν,—see note), with J &c Chr Thdrt Thl Oec: txt ABDEFG 17 al Bas Thdrt: in v it all Iren Jer al: εν om Clem, (Orig) Thdrt (ms).—for γνωσει, βρωσει lect 6² Chr (expressly: ουδε γαρ ειπεν 'Επι σῇ τελειότητι, ουδε 'Επι τῇ σῇ γνώσει, ἀλλ' 'Επι τῇ σῇ βρώσει): conscientia harl v-sixt Aug al-latt.—rec ο ασθενων αδελφος (attempt to simplify, at the expense of the emphatic character of the sentence), with J &c Chr Thdrt al (ad. ο ασθ. syr al): om ad. v (ed) Syr: txt ABDEFG 17. 37 (al?) v it copt meth goth

by Lachm. in his last edn.—The *δε* carries on the argument.—Bengel remarks (against the ordinary rendering, which takes παραστήμι = συνίστημι, 'commendo,' which meaning it will not bear) that παραστήσει is a verbum μέσον, after which may follow a good or a bad predicate:—'will not affect our (future) standing before God;—and to this indifferent meaning of παραστήσει answers the antithetic alternative which follows. 9.] 84—q. d. "I acknowledge this indifference—this licence to eat or not to eat; but it is on that very account, because it is a matter indifferent, that ye must take heed, &c."—The particular πρὸς κομμα in this case, would be, the tempting them to act against their conscience;—a practice above all others dangerous to a Christian, see below, ver. 11. 10.] Explanation how the πρὸς κομμα may arise. τίς, scil. (see below) ἀσθενής ὢν. τὸν

ἔχοντα γινώσκῃ seems to imply that the weak brother is aware of this, and looks up to thee as such. ἐν εἰδωλείῳ κατ.] See on εἰδωλοθ., ver. 1.—εἰδωλείον, as Ποσειδεῖον, Ἀπολλωνεῖον, Ἰσείον, &c. "οἰκοδομηθήσεται is not a vox media, as Le Clerc, Elsner, Wolf, al., nor is it impelletur, as Castal., Bengel, Kypke, al., nor confirmabitur, as Syr., Grot., Billroth, al." (Mey.), but as Meyer and De Wette, edificabitur, not without a certain irony, seeing it is accompanied by ἀσθενούς ὄντος,—for thus the building up would be without solid foundation—a ruinosa edificatio, as Calv. 11.] . . . and (thus) the weak perishes after: see the parallel, Rom. xiv. 15 and note) in (as the element in which,—he entering into it as his own, which it is not) thy knowledge,—the brother, in whose behalf Christ died!—See again Rom. xiv.

Κ δι' ὃν χριστὸς ἀπέθανεν; ¹² οὕτως δὲ ἁμαρτάνοντες
 οὕτως εἰς τοὺς ἀδελφούς καὶ τύπτοντες αὐτῶν τὴν συνείδη-
 ABDE σιν ἁσθενοῦσαν, εἰς χριστὸν ἁμαρτάνετε. ¹³ διόπερ
 FGJK εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω
 κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκαν-
 δαλίσω.

IX. ¹ Οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος; οὐχὶ
 Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς
 ἑστε ἐν κυρίῳ; ² εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ
 γε ὑμῖν εἰμι· ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς

d = Rom. iv. 11. (Hagg. ii. 24.)

e Acts i. 28. Rom. i. 6. Gal. ii. 8 only. Deut. xxii. 7.

al Bas Iron Jer Ambrst al Clem, (o ad. asch. : elsw, he cites ατ. γαρ ο ασθ. τη ση γν.)
 —12. rec outw: txt AG &c.—τους om FG.—και om FG it goth.—13. το βρωμα FG.—
 μου (1st) om g goth Cypr Ambrst (ed).—μου (2nd) om D¹FG it Cypr al.

CHAP. IX. 1. rec αποστ.; ... ελευθ.; (possibly transpos to bring the weightiest
 question into prominence,—or, as Mey, ουκ ειμ. ατ. having been omd in mistake [as
 below], was re-ined first as the weightier and first treated, cf vv 2, 3), with DEFGJK &c
 it syr basm goth al Chr Thdrt al Ambrst: txt AB 5. 10. 17. 37. 46. 93. 177-9 v copt Syr
 æth arm al Orig Tert Aug Ambr Pel Cassiod Bed: ουκ ειμ. ατ. om 71. 178.—rec aft
 ιησ., add χριστον, with DEJK &c v (ed) copt syr* al Chr Thdrt al: om AB 46. 74 am
 tol harl sah basm æth Orig Ambrst: χριστον ιησ. FG demid Tert Aug.—εωρακα
 D(E?)FG: add τοις σθαλμοις μου arm.—2. om A (i. e. from εν κυριω to εν κυριω).—
 rec της ειμης ατ. (prob corr. Mey objects to txt, that the evidence of B alone is too weak,
 and that σφρ. μου is prob a corr to ευλ ιργ. μου above. This latter is surely improb, and
 he forgets that A omits the ver and C is deficient), with DG(EFGJK?) &c: txt B 17. 31.
 46 (al?) Orig.—for αποστ., επιστολης 14. 37 lectt 8. 19 æth.—εν κυριω om D¹ (46 appy)

15. 12.] οὕτως, viz. as in vv. 10, 11.
 καὶ fixes and explains what is meant by
 ἁμαρτ. εἰς τ. ἀδ. τύπτοντες] smit-
 ing: τὶ γὰρ ἀπηνίστερον ἀνθρώπου γέ-
 νος; ἂν τὸν νοσοῦντα τύπτοντος; Chrys.

13.] *Fervid expression of his own
 resolution consequent on these considera-
 tions, by way of an example to them.*

βρῶμα, 'food,' i. e. any article of
 food, as ver. 8: purposely indefinite here:
 'if such a matter as food' . . . , but pre-
 sently particularized.—οὐ μὴ φάγω, future,
 'I will not eat.'

κρέα] 'Quo certius
 vitarem carnem idolo immolatam, toto
 genere carniu abstererem.' Bengel.

σκανδαλίσω] 'be the means of offend-
 ing:' 'commutator persons: modo dixit ei
 cibus offendit.' Bengel. "Non autem hoc
 dicit quod hoc aliquo casu opus sit, sed ut
 ostendat multo graviora quam de quibus
 hic agitur sustinenda pro proximorum
 salute." Grot.

IX. 1—27.] *He dig-
 ressively illustrates the spirit of self-
 denial which he professed in the resolution
 of viii. 13,—by contrasting his rights as
 an Apostle with his actual conduct in
 abstaining from demanding them (vv. 1—
 22). This self-denying conduct he further
 exemplifies, vv. 23—27, for their imita-
 tion.*

1.] He sets forth, (1) his in-

dependence of men (contrast ver. 19); (2)
 his apostolic office (for the order, see var.
 readd.):—(3) his dignity as an Apostle, in
 having been vouchsafed a sight of Christ
 Jesus our Lord:—(4) his efficiency in the
 office, as having connected them to God.

ἐλευθ.] So that the resolution of
 viii. 13 is not necessitated by any depend-
 ence on my part on the opinion of others.

ἑώρακα] Not, during the life of our
 Lord on earth, as Schrader, nor is such an
 idea supported by 2 Cor. v. 16; see note
 there:—but, in the appearance of the Lord
 to him *by the way to Damascus* (Acts ix. 17;
 ch. xv. 8: see Neand. Pf. u. Leit. p. 151, note);
 and also, secondarily, in those other visions
 and appearances,—recorded by him, Acts
 xviii. 9 (?), xxii. 17,—and possibly on other
 occasions since his conversion. οὐ μικρὸν δὲ
 καὶ τοῦτο ἀξίωμα ἦν, Chrys.

ἐν κυρίῳ, is not a mere humble qualification of τὸ
 ἔργον μου, as Chrys., τὸν ἰστέον τοῦ θεοῦ τὸ
 ἔργον ἐστίν, οὐκ ἰμῶν,—but designates as
 elsewhere, the element, in which the work
 is done: they were his work as an Apos-
 tle, i. e. as the servant of the Lord en-
 abled by the Lord, and so IN THE LORD.
 See ch. iv. 16. 2.] At least my
 apostleship cannot be denied by you of my
 men, who are its seal and proof.

f w. dat., 1 Pet. iii. 15 only. *ἐστε ἐν κυρίῳ.* ³ ἢ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ABDE FGJK
See Acts xxii. 1 f. *αὕτη ἐστίν.* ⁴ μὴ οὐκ ἔχομεν ἑξουσίαν φαγεῖν καὶ πίνειν;
ch. ii. 14 ref. ⁵ μὴ οὐκ ἔχομεν ἑξουσίαν ἀδελφὴν γυναῖκα περιάγειν,
Rom. x. 19. ch. xi. 23 only. P.
i Matt. vii. 29 ref. k trans., here only. Esck. xxxvii. 2. (Matt. iv. 23 al. 4. latrans.)

de tot Syr al Chr.—3. *ἐστίν αὕτη* (*transposn*) AB 37. 46 Chr Dam: txt DEFGJK mss nry vs Thdrt Thl Oec.—4. *ἐγώ* μν J al: *εχω* slav-mss (and so in next ver).—5. for *ἀδελφὴν γυναῖκα, γυναῖκας* FG g Clem, (*citg freely*) Tert all: *ἀδελφας γυναῖκας* arm mss mentd by Jer: *ἀδελφοί, γυναῖκα* lectt 8. 56: *ad. om* Ambrst (ed): Sedul says, *in graeco sorores, non mulieres, legitur: uxores* Helvid Cassiod: *mulierem sororem* v (hari¹, not am dem al): (*the varr shew, as in ch vii, how the sacred text was tampered with by the*

al... οὐκ εἰμὶ] οὐκ because it belongs closely to the hypothesis: 'if I am no Apostle,' see ch. vii. 9.—*ἄλλοις*, 'to others,' i. e. in the estimation of others.—*ἀλλά γε*, 'yet at least,' is stronger than *ἀλλά* alone. The particle shows that the sentiment which it introduces has more weight than the other to which the *ἀλλά* is a reply. See Hartung, Partikellehre, i. 385. Meyer (after Klotz) remarks that "in the classics *ἀλλά γε* is never found without one or more words intervening;" those words being emphatic: e. g. Aristoph. Nub. 399, *πῶς οὐχὶ Σίμων' ἐνίστησεν*.... *ἀλλὰ τὸν αὐτοῦ γε νῶν βάλλει; σφραγίς*] as being the proof of his apostolic calling and energy, by their conversion: better than,—by the signs and wonders which he wrought among them, as Chrys. (al.) from 2 Cor. xii. 11—13, and perhaps misled by the similarity of *σημεῖον* and *σφραγίς*. Their conversion was the great proof; so Theodore¹ ἀπόδειξιν γὰρ τῶν ἀποστολικῶν κατορθωμάτων τὴν μετέραν *ἐγω μεταβολήν.* ἐν κυρ.] belongs to the whole sentence, see above, on ver. 1.

3.] This belongs to the preceding, not to the following verses: *αὕτη*, viz. the fact of your conversion: this word is the subject, not the predicate—as in John i. 19; xvii. 3, and stands here in the emphatic place before the verb; referring to what went before. With ver. 4 a new course of questions begins, which furnish no ἀπολογία. τοῖς ἐμὲ ἀνακρ.] For the dat. see Acts xix. 33. 2 Cor. xii. 19:—'to those, who call me in question: 'ἐμὲ, emphatic, as Chrys. says of ver. 2, *κάν βούληται τις μαθεῖν πόθεν ὅτι ἀπόστολός εἰμι, ὑμᾶς προβάλλομαι.* 4.] He resumes the questions which had been interrupted by giving the proof of his Apostleship. μὴ οὐκ ἔχ.] μὴ asks the question: οὐκ ἔχομεν is the thing in question: 'Is it so, that we have not power...?' The plur. seems to apply to Paul alone: for though Barnabas is introduced momentarily in ver. 6, there can be no ref. to him in ver. 11. It may perhaps be used as pointing out a matter of right which any

would have had on the same conditions (see ver. 11) and as thus not belonging personally to Paul, as do the things predicated in vv. 1, 2. 15. This however will not apply to ver. 12, where the emphatic *ἡμεῖς* is personal. φαγεῖν κ. πίνειν] 'To eat and to drink,' sc. at the cost of the churches: not with any ref. to the eating of things offered to idols (as Schrader, iv. 132), nor to Jewish distinctions of clean and unclean (as Billroth and Olshausen);—see below, vv. 6, 7. 5.] 'Have we not the power to bring with us (also to be maintained at the cost of the churches, for this, and not the power to marry, is here the matter in question) as a wife, a (believing) sister, (or, 'to bring with us a believing wife: these are the only renderings of which the words are legitimately capable. Augustine, De Opere Monachorum, § 5, explains it thus: "Ostendit sibi licere quod ceteris Apostolis, id est ut non operetur manibus suis, sed ex Evangelio vivat: . . . ad hoc enim et fideles mulieres habentes terrenam substantiam ibant cum eis, et ministrabant eis de substantia sua," &c., and similarly Jerome adv. Jovin, i. p. 26 D. So likewise Tertull., Theodore¹, Oecum, Isid., Pelus, Theophylact, Ambros., and Sedul. So too Corn. a Lap. and Estius. See Estius, and Suicer, γυνή, II. And from this misunderstanding of the passage grew up a great abuse,—and such women are mentioned with reprobation by Epiphani. Hær. 78, under the name of ἀγαπηταί. They were also called ἀδελφαί: and were forbidden under the name of συνεργατοὶ by the 3rd Canon of the 1st Council of Nicæa. See these words in Suicer) as also the other Apostles (in the wider sense, not only the twelve, for, ver. 6, Barnabas is mentioned. It does not follow hence that all the other App. were married; but that all had the power, and some had used it) and the brethren of the Lord (mentioned, not because distinct from the ἀπόστολοι, though they were absolutely distinct from the twelve, see Acts i. 14,—but as a further specification of the most renowned persons, who travelled

ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου
καὶ Κηφᾶς; ⁶ ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν
ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; ⁷ Τίς στρατεύεται ἰδίοις
οὐφωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ τὸν καρπὸν
αὐτοῦ οὐκ ἐσθίει; τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ
γάλακτος τῆς ποίμνης οὐκ ἐσθίει; ⁸ μὴ κατὰ ἄνθρωπον
ταῦτα λαλῶ, ἡ καὶ ὁ νόμος ταῦτα οὐ λέγει; ⁹ ἐν
γὰρ τῷ Μωυσέως νόμῳ γέγραπται Οὐ φιμώσεις βοῦν

† 31. 4. o — Heb. i. 5, 18. pch. iii. 6 ref. Dent. xx. 6. q — Luke xvii. 7. 1 Kings xxv. 16.
† Matt. xxvi. 31. Luke ii. 8. John x. 16 only. Gen. xxxii. 16. s ch. iii. 2 ref. 2 Thess. iii. 8.
ref. ch. xv. 32. u Luke xi. 11, 12. xviii. 11. Rom. ii. 15. ch. xvi. 6. 2 Cor. i. 13. Interrog., Luke
xii. 41. Rom. iv. 9. v Deut. xxv. 4. 1 Tim. v. 18. Matt. xiii. 12 ref.

parties in the controversy on celibacy).—οι (2nd) om K al.—8. του om (to conform to
vv 4 and 5) ABD¹(E?)FG 17. 46 Isid: txt D²(E?)JK mss (nrly) Chr Thdrt Dam Thl
Oec: μη om Chr-ed (ins syr*): hoc operandi v lat.-ff.—7. τοις ιδ. οφ. lect 56.—rec εκ
του καρπου (corrta to conform to the follg εκ του γαλ.), with (C²)D²E &c vss Chr
Thdrt al: εκ των καρπων (C²): Dam: txt ABCD¹D¹FG 17. 46. 137 g tol harl flor (mss
al, but de fructum d am¹) sah Bed.—εσθ. και πινει DEFQ it.—rec η τις ποιμ. (corrta
for connezion), with AC¹JK &c Syr Dam Oec: txt BC² s apph) DEFG 31. 73. 119 v it
sah syr arm goth al Chr Thdrt Thl Aug Ambrst al.—for της ποιμν., αυτης D¹FG 3. 35.
vss Chr Thl Aug Hil Ambrst (αυτου lect 14: om lect 12 Dial).—8. λεγω DEFG 38. 48.
72. 122.—rec η ουχι και ο νομ. ταν. λ. (alteration from nol understanding txt), with
JK &c sah al Chr Thdrt al: η ει (en Syr) και ο νομ. τ. λ. FG g Syr goth: txt ABCDE
46 vss Orig Epiph Marcion (in Epiph, but reads ει for η, and adds μωσως aft νομ.)
Ambrst (but reads ταυρα eadem) al.—9. for εν . . γεγραπται, γεγραπται γαρ DEGF
it Orig, (elsw εν τω ν. γεγρ.) Hil: txt ABCJK mss (nrly) vss Orig, gr.-ff Aug (νομ. μω.
48. 72. 110-20 vss Nys Chr Thdrt, μω. om Ambrst).—for φιμωσεις, κημωσεις D¹FG

as missionaries, and took their wives with them. On the ἀδ. τοῦ κυρ. see note, Matt. xiii. 55. They were in all probability the actual brethren of our Lord by the same mother, the sons of Joseph and Mary. The most noted of these was James, the Lord's brother [Gal. i. 19; ii. 9. 12, comp. Acts. xii. 17; xv. 13; xxi. 18], the resident bishop of the Church at Jerusalem: the others known to us by name were Joses [or Joseph], Simon, and Judas, see note on Matt. ib.), and Cephas (Peter was married, see Matt. viii. 14. A beautiful tradition exists of his encouraging his wife who was led to death, by saying μίμνησο, ὡ αἰτη, τοῦ κυρίου, Clem. Alex. Strom. vii. § 63. Euseb. H. iii. 30. Clem. Alex. Strom. iii. § 52, relates that he had children)†—Clem. Alex. (ib. § 53) imagines that he recognizes the wife of our Ap., ἣν οὐ περιεκόμειν διὰ τὸ τῆς ὑπηρείας εὐσταλῆς, in the σὺζυγος whom he addresses, Phil. iv. 3. But this is evidently a mistake: see note there.

6.] 'Or (implying what the consequence would then be, see ch. vi. 2. 9: does not introduce a new ἐξουσία, but a consequence of the denial of the last two) have only I and Barnabas (why Barnabas? Perhaps on account of his former connexion with Paul, Acts xi. 30; xii. 25; xiii. 1—15. 39;

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but this seems hardly enough reason for his being here introduced. It is not improbable that having been at first associated with Paul, who appears from the first to have abstained from receiving sustenance from those among whom he was preaching, Barnabas after his separation from our Ap. may have retained the same self-denying practice (not power to abstain from working (i. e. power to look for our maintenance from the churches, without manual labour of our own. The Vulg. has 'hoc operandi,' so also Tertull., Ambros., al., omitting μὴ, and against the usage of ἐργάζεσθαι, see ref.)† 7—12.] Examples from common life, of the reasonableness of the workman being sustained by his work. 7.] From the analogies of human conduct. (1) The soldier.

ἰδίοις οὐφωνίοις] with pay furnished out of his own resources,—the instrumental dative, see Winer, § 31. 4. στρατεύομαι, of the soldier, who serves in the army: στρατεύω, of the general, or the nation, that leads, or undertakes, the war. So Thucyd. iii. 101, of the states which joined the Peloponnesians, οἱοι καὶ ξυνοστράτευον πάντες: but Xen. Cyr. viii. 4. 29, of the wife of Tigranes, ἀνδρείως ξυνοστράτευετο τῷ ἀνδρὶ. See Kühner, ii. 18 (§ 398). (2) The husbandman. τὸν καρπ. αὐτ.

L L

w 1 Tim. v. 18
only. I.e.
x constr., but
ellipt., ch.
vii. 21. Xcm.
Cyr. iii. 1.
80.
y Acts xviii.
21 recd.
a ch. vii. 36 recd.

ἄλωϋντα. μὴ τῶν βοῶν * μέλει τῷ θεῷ, ¹⁰ ἡ δὲ ἡμᾶς ABD
πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι * ὀφείλει * ἐπ' EF
ἐλπίδι οὐ β' ἁροτριῶν ἁροτριαί, καὶ ὁ * ἄλωϋν * ἐπ' ἐλπίδι JK

z Acts ii. 26. Rom. iv. 18 al. Luke and Paul only. Ps. xv. 9.
b Luke xvii. 7 only. Deut. xxii. 10.

Hes Thdr₁ (but not appy citing the text).—περι τῶν βοῶν DEFG 31-9. 46. 73. 178 lect 12 vss.—10. παντως om sah basm arm: παντας 32. 121.—και γραφη lect 2—rec επ επ. οφ. ο αροτρι. (appy a transposn connected with the next var read,—to throw the 1st επ επιδι more into emphasis at the beginning, as the 2nd is at the end of the sentence), with D³ (ο αρ. οφ. Ε) JK &c vss (but var transp) Chr Thdr₁ Thl Occ: ο επ επ. αρ. οφ. D¹: οφειλει ο επ επ. αρ. οφειλει FG: txt ABC 17. 31-7. 46. 80. 93 lect 12 v Orig Dial Eus Cyr Dam Aug Pel Bed.—rec for επ επ. του μετ.,—της ελπίδος αυτού μετεχιν επ επιδι (Meyer's acct seems to be the right one, that, it being overlooked that αλοαν must be supplied aft αλων, μετεχιν was supposed to be infra aft οφειλει, and so του altered to αυτου; then the sense belterred by insg της ελπίδος and transposg the origl επ επιδι to the end), with D¹EJK &c Chr Thdr₁ Dam Thl Occ: της ελπίδος αυτού μετεχιν D¹FG (επ επιδος 46): της ελπίδος αυτου επ επιδι μετεχιν 31: επ επιδι αυτου μετ. slav-ms: επ επ. της ελπίδος αυτ. μετ. slav-ed: txt KABC 10. 17. 71 (but του om 71) syrr (copt) sah basm arm al Orig Eus Cyr Aug, also in

οὐκ ἐσθ.] τὸν καρπὸν, as Meyer observes, is simply objective: he does eat the fruit, though it may be only part of it. (3) The shepherd.—Here it is ἐκ τοῦ γάλα, perhaps on account of the inappropriateness of τὸ γάλα . . . ἰσθίει, and also of τὸ γάλα πίνειν, milk being for the most part made into other articles of food, which sustain the shepherd partly directly, partly by their sale.

8.] 'Am I speaking these things merely according to human judgment of what is right? Or (see note, ver. 6) does the law too not say these things?'

9.] (It does say them): 'for in the law of Moses it is written, Thou shalt on the fut. with an imperative meaning, 'Thou shalt not,' i.e. 'This I expect of thee, that thou wilt not,' common to all civilized languages, see Winer, § 44. 3. Kühner, § 446. 2) not muzzle an ox while treading out the corn' (in the sense = 'the ox that treads out; but strictly, that would require τὸν β. τὸν ἀλωῦντα).—'ἀλοῶν dicantur boves, quum grana ex aristis extertunt pedibus, qui mos Orientis, sed et Græciæ, ut ex Theophrasto et aliis discimus. Hic triturandū mos in Asia hodieque retinetur. Solent enim illarum regionum incolæ, postquam demesse fruges sunt, non domum eas ex agris, more nostro, granis nondum excussis, in horrea convelere: sed in aream quandam sub dio comportare: deinde, sparsis in aream manipulis frugum, boves et bubalos immittunt, qui vel pedibus calcantes (see Micah iv. 13), vel currum quoddam genus trahentes super frumenta, ex aristis eliciunt grana.' Rosenmüller.—'Is it for oxen (generic) that God is taking care?'—We must not, as ordinarily, supply μόνον, only for oxen, and thus rationalise the sentence: the question

imports, 'In giving this command, are the oxen, or those for whom the law was given, its objects?' And to such a question there can be but one answer. Every duty of humanity has for its ultimate ground, not the mere welfare of the animal concerned, but its welfare in that system of which MAN is the head: and therefore, man's welfare. The good done to man's immortal spirit by acts of humanity and justice, infinitely outweighs the mere physical comfort of a brute which perishes. So Philo (de Victimis offertibus, § 1) rightly explains the spirit of the law: οὐ γὰρ ὑπὲρ τῶν ἀλόγων ὁ νόμος, ἀλλ' ὑπὲρ τῶν νοῦν ε. λόγον ἔχόντων ὥστε οὐ τῶν θυομένων φρονεῖ ἵσταν, ἵνα μηδεμίαν ἔχοι λύβην, ἀλλὰ τῶν θυνόντων, ἵνα περὶ μηδὲν πάθος ἐπραίνωσι.

10.] 'Or (the other alternative being rejected) on our account (δι' ἡμᾶς, emphatic—not on account of men generally, but as Estius, "propter nos evangelii ministros:" cf. the ἡμεῖς of vv. 11, 12, with which this ἡμᾶς is inseparably allied) altogether (τὸ πάντως, προσθεῖς, . . . ἵνα μὴ συγχωρήσῃ μηδ' ὁτιοῦν ἀντιπεῖν τῷ ἀποστῇ, Chrys.) does it (ὁ νόμος: or perhaps ὁ θεός, but better the former, as above, τῷ θεῷ being only incidentally introduced as the confessed Author of the law, and ὁ νόμος remaining the subject of the sentence) say (this)? (on our account): for on our account it (viz. οὐ φιμώσεις, κ.τ.λ., not, that which follows, q. esset γίγναται) was written, meaning that (not 'for,' argumentative as the ground of ἱγρήθη, but containing the purpose of ἱγρήθη, expressed in its practical result) the plougher (not literal but spiritual, see below) ought to plough in hope, and the thresher (to thresh, see varr. readd.) in hope of par-

τοῦ ^d μετέχειν. ¹¹ εἰ ἡμεῖς ὑμῖν τὰ ^e πνευματικά ^f ἔσπει- ^g ραμεν, ^h μέγα εἰ ἡμεῖς ὑμῶν τὰ ⁱ σαρκικά ^j θερίσωμεν; ^k ¹² εἰ ἄλλοι τῆς ὑμῶν ^l ἐξουσίας ^m μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ⁿ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ ^o πάντα ^p στέγομεν, ἵνα μὴ ^q τινα ^r ἐγκοπῇν ^s δώμεν τῷ ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

spe fructus percipiendi v Pel Bed.—11. *ei* om lect 12.—*en* *ymyn* Syr arr.—*ou* *me* *ga* D¹ d. —*ei* *ymyn* (appy) *arm*: *ymyn* lect 56.—for *σαρκ.*, *πνευματικά* lect 12.—*rec* *θερισμυν* (*grammatical* *corr* *qft* *ei*), with AB (e ail) K & Chr Dam Thl Oec: *txt* CDEFGJ 23. 31-7-9. 71-3. 80. 113 al lect 56 v it all Thdrt.—12. *rec* *εξουσ. υμ.* (*transpos*), with JK &c: *txt* ABCDEFG 37. 46. 73. 80. 178-9 (all?).—*ou* *εχρημεθα* (perhaps *ουκ* *εχρημεθα*?) A: *ουκ* *εχρησασμyn* 238.—*στεργουμεν* *schol* in 19 Cyp: *γεγονασμyn* lect 56: *στεργουμεν* lect 8.—*αυτη* for *ταυ.* FG.—*rec* *εγκοπ. τινα* (*transpos* to *more usual order*), with (εκκοπ. DJJ 2. 48-9. 63. 238 al lectt 12. 56 Thdrt: *συνεγκοπ.* 37) DEFGJK &c *syr* al Chr Thdrt al: *txt* ABC 46. 137 v *e* *copt* (Syr) al *Text* Ambrst al.—*τινα* om g

taking' (of the crop).—The words used in this sentence are evidently *spiritual*, and *not literal*. They are inseparably connected with *δὲ ἡμᾶς* which precedes them: and according to the common explanation of them as referring to a mere maxim of agricultural life, would have no force whatever. But spiritually taken, all coheres. "The command (not to muzzle, &c.) was written on account of *us* (Christian teachers) that we ploughers (in the *γέωργοι* *θεοῦ*, ch. iii. 9) might plough in hope,—and we threshers (answering to the *βοῦς ἀλοῶν*) might work in hope of (as the ox) having a share." So Chrys. and Theophyl.: *τουτίστιν, ὁ διδάσκαλος ὁρᾷτε ἀποριῶν, καὶ κοπιῶν ἐπ' ἀπιδί ἀμοιβῆς κ. ἀντιμισθίας*. So also Meyer and De Wette: but by far the greater part of interpp. take it literally; understanding *ἡμᾶς* of mankind in general, and *ὁ ἀποριῶν* and *ὁ ἀλοῶν* of labourers in agriculture.—No minute distinction must be sought between the *ἀποριῶν* and the *ἀλοῶν*. The former is perhaps mentioned on account of the process answering to the breaking up the fallow ground of Heathenism:—the latter on account of its occurrence in the precept. 11.] The *ἡμεῖς* (both times *strongly emphatic*:—we need sorely some means of marking in our English Bibles, for ordinary readers, *which words have the emphasis*) is *categoric*, but in *fact* applies to Paul alone. The secondary emphasis is on *ὑμῖν* . . . *ὑμῶν*. It is one of those elaborately antithetical sentences which the great Apostle wields so powerfully in argument. The *ἡμεῖς*—*ἡμεῖς*, being identical, stand out in so much the stronger relief against the triple antithesis, *ὑμῖν*, *πνευματικά*, *ἐσπείραμεν*,—and *ὑμῶν*, *σαρκικά*, *θερίσωμεν*.—For the subj. after *ei*, see Winer, § 42. 3; ch. xv. 5. 1 Thess. v. 10. Kühner, § 818 A. 1. The usage is

common in Homer, Od. α. 204, al. fr.,—doubtful in Herod. ii. 13; viii. 49. 118,—and hardly ever found in Attic writers. See Soph. CEd. Tyr. 198, *εἰ τι νὸς ἀφῆ*, and CEd. Col. 1442, *εἰ σου στερηθῶ*.

πνευμ. and *σαρκ.* (see Rom. xv. 27) need no explanation. The first are so called as belonging to the *spirit* of man (De W. and Meyer, as *coming from the Spirit of God*; but it is better to keep the antithesis exact and perspicuous), the second as serving for the nourishment of the *flesh*. 12.]

ἄλλοι does not necessarily point at the *false* teachers; others may have exercised this power. ὑμῶν is the objective genitive:

'power over you,'—see reff.—The second *ἀλλά* is not in apposition with the first, but in opposition to the idea implied in *εἴπ. τῇ* *ἐξ. ταύτη*. Meyer compares Hom. Il. α. 24 f., *ἀλλ' οὐκ Ἀργεῖδ' Ἀγαμέμνονι ἦν-δανε θυμῷ, ἄλλὰ κακῶς ἀφίει*.

στέγομεν] The word was commonly used, as may be seen in Wetst., of vessels *containing, holding without breaking*, that which was put into them; thence of *concealing* or *covering*, as a secret; and also of *enduring* or *bearing up against*. In this last sense Diod. Sic. iii. 34, uses it literally of ice, *στέγοντος τοῦ κρυστάλλου διαβά-σις στρατοπέδων κ. ἀμαξῶν ἐφόδους*,—and (xi. 25, Wetst. but?) of a besieged fort, *οὐ μὴνγε τὴν ὁρμὴν . . . ἔσπεγεν . . . τὸ . . . τεῖχος, . . . ἀλλὰ ὑπέκρινεν ἠναγκάστεο*. So also Ezech. Sept. c. Theb. 216, *πύργον στέγειν εὐχεσθε πολεμίων δόρυ*. These last usages are very near akin to this of our text, —'We endure all things': viz. labour, privations, hardships. The *εγκοπαί* (hindrances—so Diod. Sic. i. 32, speaks of the Nile as being *πολλάκις διὰ τὰς ἐγκοπάς ἀνακλώμενος*) would arise from his being charged with covetousness and self-seeking, which his *independence* of them would en-

o here only. 8o ἑρασια, 1 Chron. vi. 40. ix. 18. xxviii. 18. p sūl, 2 Tim. iii. 15 only. q Rom. xi. 3 al. r here only. Prov. i. 21. See ch. vii. 35. s here only + t constr. dat., Matt. xi. 1. Acts xxiii. 51. Inf., Lake viii. 55 al. dat. and inf., here only. Dan. i. 6. u = Acts iv. 2. xiii. 5 al. fr. uu = Matt. iv. 4. 1 L. only. v ch. vii. 21 ref. vv Matt. xvii. 12. Lake xxii. 57. xxiii. 51. John xiv. 30. w Mark x Rom. iv. 2 al. Paul. Heb. iii. 6. (arrang. of words, 2 Cor. ii. 4.) ix. 42. καλ. = ch. vi. 1, 8, 26. x Rom. iv. 2 al. 6. Paul. Heb. iii. 6. (arrang. of words, 2 Cor. ii. 4.) y Rom. iv. 14 ref. z absol., Rom. xv. 20 ref. a Acts xxvii. 20 ref. κρατερή δ' ἐπεκείσεται. ἀνάγκη, Hom. II. ζ. 458. b Paul, here only. opp., Jude 11 only. gosp. and Rev. passim. constr., Hos. ix. 12.

οὐκ οἶδατε ὅτι οἱ τὰ ὁ ἱερά ¹³ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ ἑθυσιαστηρίῳ ¹⁴ παρεδρεύοντες τῷ ἑθυσιαστηρίῳ ¹⁵ συμμερίζονται; οὕτως ¹⁶ καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ¹⁷ ἐγὼ δὲ οὐ κέχορμαι οὐδενὶ τούτων· οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως ¹⁸ γένηται ἐν ἐμοί· ¹⁹ καλὸν γάρ μοι ²⁰ μᾶλλον ἀποθανεῖν ἢ τὸ ²¹ καύχημά μου ἵνα τίς ²² κενώσῃ. ²³ ἰὰν γὰρ ²⁴ εὐαγγερίζωμαι, οὐκ ἔστιν μοι ²⁵ καύχημα· ἀνάγκη γάρ μοι ²⁶ ἐπὶ κείται· ²⁷ οὐαὶ γάρ μοι ἐστὶν ἕαν μὴ ²⁸ εὐαγγελίσωμαι.

sah basm arm Clem Orig.—13. τα εκ του D¹FG 46 vss lat.-ff.—rec προσεδρεύοντες (see ch vii. 35), with JK & Chr Thdrt Thl Oec: txt ABCDEFG 17. 46 Eus Procop. Dam.—14. ἐπεταξῃ 178.—15. rec ουδενι εχρησαμην (corrns for simplification), with K & Chr Thdrt Thl Oec: txt AB¹CD¹EFG 17. 37. 46-9. 57. 71-3. 177-9 Dam, also ουδενι εκχορμαι D²J: ουκ εχρησαμην ουδενι 23: ουδενι ου εκχορμαι 80.—μαλλον om 17. 106: αποθ. μαλλ. 106.—for ινα τις κεν., ουδεις κεν. BD¹(E?) 17 sah basm Tert Ambrst (ed): ουδεις μη κ. A: τις κ. FG 26 (prob corrns to simplify the constr, and the more so as an ind fut follows: see below. Mey thinks the true readg to be η το κ. μου ουδεις κενωσει, and supposes an apostrophe at μου, followed by the exclamation, ουδεις κενωσει. But qu?): ινα τις ου μη κεν. 109: txt CD³E (appy) JK mss nrly (appy) v vss Chr Thdrt Dam Thl Oec Jer Aug all.—rec κενωση (gramml corrns), with K & Chr Thdrt al: txt ABCD¹D²EFGJ &c.—16. for ευαγγελιζωμαι (1st), -ωμαι DEFG: -ζομαι J al Dam.—for καυχημα, χωρίς DEFG it Ambrst (ms).—for αναγκη . . . επικ., αληθειαν γαρ ερω 17: for επικ., εστι sah.—rec ουαι δε (clumsy alteration, not seeing that γαρ explains αναγκη), with JK & syrr al Chr (h l) Thdrt al: txt ABCDEFG all vss Orig Ath Cyr Chr, Orig-int Jer Ambrst all.—for εστιν, εσται (alteration, to apply it better to the last day) FG g (est aut erit) Ambrst Symm: om 119 copt Syr al.—rec ευαγγελιζωμαι (appy corrns in ignorance, to suit -ζωμαι above), with K & Orig Ath al: -ζομαι J al: txt ABCDEFG 48

tirely prevent. 13, 14.] *Analogy of the maintenance of the Jewish priesthood from the sacred offerings, with this right of the Christian teacher, as ordained by Christ.*—Meyer rightly remarks, that οἱ τὰ ἱερά ἐργαζόμενοι can only mean the priests, not including the Levites: and therefore that both clauses apply to the same persons. ἐργάζεσθαι, ἔρδειν, ριζειν, are technical words for the offering of sacrifice. See ref. to LXX. ἱεροῦ here, as ἑθυσιαστηρίου is parallel with it below, is probably not 'the sacrifice,' 'the holy thing,' but 'the temple'—'the holy building.' Similarly Jos. B. J. v. 13. 6, makes the Zealots say, διτ . . . τοὺς τῷ ναῷ σπαρευομένους ἐκ τοῦ ναοῦ τρέφεσθαι. παρεδρ.] So Jos. contr. Apion. i. 7, speaks of the priests as τῇ θυσιαστικῇ τοῦ θεοῦ προσεδρεύοντες.—On the practice referred to, see Num. xviii. 8 ff. Deut. xviii. 1 ff.—No other priesthood but the Jewish can have been in the mind of the Apostle. The Jew knew of no ἑθυσιαστή-

ριον but one: and he certainly would not have proposed heathen sacrificial customs, even in connexion with those appointed by God, as a precedent for Christian usage: besides that the idea is inconsistent with οὕτως καὶ: see below. 14.] 'So also (i. e. in analogy with that His other command) did the Lord (Christ; the Author by His Spirit of the O. T. as well as the New) command (viz. Matt. x. 10. Luke x. 8) to those who are preaching the gospel, to live of (be maintained by) Themistius [Kypke] has ζῆν ἐξ ἐργασίας the gospel.' Observe, that here the Ap. is establishing an analogy between the rights of the sacrificing priests of the law, and the preachers of the gospel. Had those preachers been likewise sacrificing priests, is it possible that all allusion to them in such a character should have been here omitted? But as all such allusion is omitted, we may fairly infer that no such character of the Christian minister was then known. As Bengel remarks on ver. 13:

17 εἰ γὰρ ἐκὼν τοῦτο πρᾶσσω, ^dμισθὸν ἔχω· εἰ δὲ ^eRom. viii. 20 only. Exod. xxi. 13. ^d—Matt. v. 12. ^e—1 al. fr. ^e here only. ^f Job xiv. 17. ^f Luke xvi. 3. ^g Eph. i. 10. ^h 2, 9. Col. ^h here only. ⁱ 25. 1 Tim. i. 4 only. L. P. Isa. xxii. 19. ⁱ—Acts xxvii. 12. ^j Gen. xxxii. 19. ^j—Wisd. x. 21. ^g—Rom. iii. 2 reff. ^k ch. vii. 81 only. ⁸ Mac. v. 22.

17 εἰ γὰρ ἐκὼν τοῦτο πρᾶσσω, ^dμισθὸν ἔχω· εἰ δὲ ἐκὼν, οἰκονομίαν ^eπεπίστευμαι. 18 τίς οὖν μοῦ ἐστιν ὁ ^dμισθός, ἵνα ^zεὐαγγελιζόμενος ^hἀδάπανον ⁱθῇσω τὸ εὐαγγέλιον, εἰς τὸ μὴ ^kκαταχρησασθαι τῇ ἐξουσίᾳ μου

(al?) Chr., al.—17. for *εχω, ουκ εχω* 13. 37.—18. τι 109.—rec μοι εστ. (appy contr, not observing the constr. to give the sense 'What reward then have I?') [τις ουν εστιν μοι μισθος], instd of 'What then is my reward?'—see further in note, with B (e sil) DEFGJ (but εστ. μοι DEFG) &c syr al Chr Thdr al Aug: txt ACK 17. 39. 46. 57. 117 lect 14 v copt sah syr eth al Cyr Jer Ambrst Pel Bed.—for εστιν, εσται (as above) D'FG it Aug Ambrst.—o om 73 Oec-text.—θω 238.—rec αὐτ το ευαγγ. ins του χριστου (addn to particularize, or perhaps to accord with ver 12), with D²EF²GJK &c g syr al Thdr al Jer: om ABCD¹ 3. 17. 23. 46. 57. 74 v d e copt sah arm Cyr Chr (comm.) Ambrst Aug

'Si missa esset sacrificium, plane Paulus versu sequente apodosin huc accommodasset.'

15.] οὐδενὶ τούτων is best explained of the different forms of ἐξουσία, —not, with Chrys., al., τῶν πολλῶν πα-
ραδειγμάτων—πολλῶν γάρ μοι παρεχόν-
των ἐξουσιᾶν, τοῦ στρατιώτου, τοῦ γε-
ωργοῦ, τοῦ ποιμένος, τῶν ἀποστόλων,
τοῦ νόμου, τῶν παρ' ἡμῶν εἰς ὑμᾶς γε-
νομένων, τῶν παρ' ὑμῶν εἰς τοὺς ἄλλους,
τῶν ἐρίων, τοῦ προστάγματος τοῦ
χριστοῦ, οὐδενὶ τούτων ἐπίσθην εἰς τὸ
καταλόμην τὸν ἐμῶν τοῦ νόμου, καὶ λαβεῖν.
True, that each of these examples pointed
to a form of ἐξουσία, and none of these
forms had he made use of. See reff. on
ch. vii. 21.

ἔγραψα is the epistolary
aorist—'I wrote (write) not these things
however, that it may be thus (viz. after
the examples which I have alleged) done to
me (in my case, see reff.):—for it were
good (reff.) for me rather to die (or, better
for me to die, see ref. Mark) than that any
one should make void (see var. readd.)
my (matter of) boasting.' To under-
stand ἀποθανεῖν as Chrys., Theophyl.,
Oec., Estius, Billroth, al., ἀποθ. ἀμφ.,
seems quite unnecessary. Further on,
Chrys. himself expresses the true sense:
οὕτω καὶ ζωῆς αὐτῷ γλυττώτερον ἦν τὸ
γινόμενον:—and Calvin, "tantum Evan-
gelii promovendi facultatem nimirum pro-
pria vitæ præferbat." 16 ff.] The

reason why he made so much of this
materies gloriandi: viz. that his mission itself
gave him no advantage this way, being an
office entrusted to him, and for which he
was solemnly accountable: but in this thing
only had he an advantage so as to be able
to boast of it, that he preached the gospel
without charge. οὐκ γάρ—explains the
ἀνάγκη. On οὐαί ἐστιν, see ref. Hos.

17.] 'For (illustration and con-
firmation of οὐαί γάρ, κ.τ.λ. above) if I am
doing this (preaching) of mine own ac-
cord (as a voluntary undertaking, which in

Paul's case was not so, as Chrys., τὸ ἐκὼν
κ. ἄκων ἐπὶ τοῦ ἐγκεχειρισθαι καὶ μὴ ἐγ-
κεχειρισθαι λαμβάνων: not, as E. V., al.,
willingly, for this was so) I have a reward
(i. e. if of mine own will I took up the mini-
stry, it might be conceivable that a μισθός
might be due to me. That this was not the
case, and never could be, is evident, and the
μισθός therefore only hypothetical):
but if involuntarily (which was the case,
see Acts ix. 16; xiii. 14; xvi. 16) with a
STEWARDSHIP (olk. emphatic) have I been
entrusted' (and therefore from the nature
of things, in this respect I have no μισθός
for merely doing what is my bounden duty,
see Luke xvii. 7—10: but an οὐαί, if I fail
in it. Chrys. observes well: οὐδὲ γὰρ
εἶπεν, εἰ δὲ ἄκων, οὐκ ἔχω μισθόν, ἀλλ'
olk. περιιστ. δεικνύς θτι καὶ οὕτως ἔχει
μισθόν, ἀλλὰ τοιούτον, ὅλον ὁ τὸ ἐπιταχ-
θὲν ἐξανάσας, οὐχ ὅλον ἐκείνος ὁ ἐκ τῶν
ἐαυτοῦ φιλοτιμησάμενος κ. ὑπερβὰς τὸ
ἐπιτάγμα).—The above interpretation,
which is in the main that of Chrys., Theo-
phyl., Oecum. (altern.), al., Meyer, and De
Wette, is the only one which seems to me
to satisfy, easily and grammatically, all the
requirements of the sentence, and at the
same time to suit the logical structure of
the context. The other Comm. go in omnia
alia, and adopt various forced and arbitrary
constructions of the verse. 18.] Or-
dinarily, and even by De Wette, thus ar-
ranged and rendered: 'What then is my
reward? (It is), that in preaching I
make the gospel to be without cost, that I
use not my power in the gospel. But this,
though perhaps philologically allowable
(against Meyer, see John xvii. 3, αὕτη
ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι . . .
also John xv. 8. 1 John iv. 17 [?]), is not
true. His making the gospel to be without
cost, was not his μισθός, but his καθήκον
only: and these two are not identical.
The καθήκον was present: the μισθός,
future.—Meyer's rendering is equally at

I w. &c. here
 only. w.
 ἀπό, Rom.
 vii. 8.
 m Acts vii. 6
 ref.
 n Luke vii. 48.
 Acts xii. 22.
 xxvii. 15.
 ch. x. 5.
 xv. 6 al.
 o Matt. xvi.
 26 al. fr.†
 —Matt. xviii.
 15. 1 Pet.
 iii. 1.
 ἐν τῇ εὐαγγελίῃ; ¹⁹ ἑλεύθερος γὰρ ὢν ἐκ πάντων, ^{AND}
 πᾶσιν ἑμαυτὸν ἑδούλωσα, ἵνα τοὺς πλείονας ὀκερδήσω. ^{FR}
 20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαίος, ἵνα Ἰου-
 δαίους ὀκερδήσω τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ
 ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ὀκερδήσω.
 21 τοῖς ἄνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ
 p Rom. vi. 14, 15. Gal. iv. 4, 5, 21. q = Acts ii. 28. Wisd. xvii. 2.

Pel Bed.—καταχρασθαι A 17.—εν τῷ ευαγγ. om 109.—19. ελ. γαρ ων om 48: γαρ
 om 108¹-79.—πασιν om 4¹: τοις πασιν 120: εν πασιν D¹ d e.—for πλειονας, παντας
 46. 109 syr (πλειονας marg) Clem Jer.—for κερδ., σωσω 3. 33-5. 120.—20. και om
 D¹E¹ 37 d e copt sah.—ως (1st) om G¹ 39. 67² g¹ Tert Sedul.—τους ιωδ. 71. 93 lect 8.
 οι υπο νομον arm.—rec om μη εν αυτος υπο νομον (i. e. from νομον το νομον, by over-
 sight of copyist), with K (J omits from κερδησω) &c Syr copt al Orig Thdrt
 al: ins ABCDEFG all v it sah syr copt al Orig Thdrt al.—for ινα, αλλ ινα και arm.—
 for κερδ., εξαγορασω 72.—21. rec θειω and χριστω (corrpt, not observg the constr: see

fault. He would make *τις* οὐδὲν μοῦ ἔστιν
 ὁ μισθός; a question implying a negative
 answer—'What then is my reward?
 None: in order that I preach gra-
 tuitously,' &c. But thus he severs off (see
 below) the whole following context, vv. 19—
 23; and as it seems to me, stultifies the
 καύχημα, by robbing it altogether of the
 coming μισθός. I am persuaded that the
 following is the true rendering: 'What
 then is my reward (in prospect) that I
 (ἵνα, like ὅπως in classical Greek, with a
 fut. indic., points to the actual realization
 of the purpose, with more precision than
 when followed by the subjunctive. So
 Xen. Cyr. ii. 4. 31, Κύρος, ὦ Ἀρμένις,
 κελεύει οὕτω ποιεῖν σε, ὅπως ὡς τάχιστα
 ἔχων οὐλαίς καὶ τὸν δασμὸν καὶ τὸ σπρά-
 γνημα,—Kühner, Gramm. ii. 490, where
 see more examples) while preaching, ren-
 der the gospel without cost (i. e. what
 reward have I in prospect that induces me
 to preach gratuitously), in order not to
 use (as carrying out my design not to use.
 καταχρ. see ref. and note: not, to abuse,
 as E. V.) my power in the gospel (= τῇ
 ἐξουσίᾳ μου τῇ ἐν τῇ εὐαγγ., as often; cf.
 τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5; οἱ
 νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16, al. fr.)'

19 ff.] He now proceeds to answer
 the question, 'What prospect of reward
 could induce me to do this?'—'For (q. d.
 the reward must have been great and glo-
 rious in prospect) being free from (the
 power of) all men, I enslaved myself
 (when I made this determination: and have
 continued to do so) to all, that I might
 gain (not τοὺς πάντας, which he could not
 exactly say, but) the largest number' (of
 any; that hereafter Paul's converts might
 be found to be οἱ πλείονες: see below on
 ver. 24).—Bengel has remarked on κε-
 ρδήσω, 'congruit hoc verbum cum conside-

ratione mercedis:' but 'congruit' is not
 enough: it is actually THE ANSWER to
 the question *τις μοῦ ἔστιν ὁ μισθός*; This
 'lucrificesse' the greater number is dis-
 tinctly referred to by him elsewhere, as his
 reward in the day of the Lord: *τις γὰρ*
ἡμῶν ἑλπίς ἡ χαρὰ ἡ στίφανος καυχῆ-
σις; ἡ οὐχὶ καὶ ὑμεῖς ἔμπροσθεν τοῦ
κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν τῇ αὐτοῦ
παρουσίᾳ; ὑμεῖς γὰρ ἴστε ἡ δόξα ἡμῶν
καὶ ἡ χαρὰ. 1 Thess. ii. 19, 20. And it is
 for this reason, that ἵνα . . . κερδήσω is
 three times repeated: and, as we shall pre-
 sently see, that the similitude at the end of
 the chapter is chosen. 20—22.]

Specializes the foregoing assertion *πᾶσιν ἐ-*
δούλωσα, by enumerating various parties
 to whose weaknesses he had conformed
 himself, in order to gain them. 20. τοῖς
 Ἰουδ. &c. Ἰουδ.] See examples, Acts xvi. 3;
 xxi. 26. οὐκ εἶπεν, Ἰουδαίος, ἀλλ' ὡς
 Ἰουδαίος, ἵνα δεῖξῃ ὅτι οἰκονομία τὸ πρᾶγ-
 μα ἦν, Theophyl. aft. Chrys. The Jews
 here are not Jewish converts, who would be
 already *won* in the sense of this passage.

τοῖς ὑπὸ νόμον . . .] These again
 are not Jewish converts (see above); nor
 proselytes, who would not be thus dis-
 tinguished from other Jews, but are much
 the same as Ἰουδαῖοι, only to the number
 of these the Ap. did not belong, not being
 himself (αὐτὸς contrasts with &c above)
 under the law, whereas he was nationally a
 Jew. 21. τοῖς ἄνόμοις &c. ἄν.] The

ἄνομοι are the Heathen: hardly, with
 Chrys., such as Cornelius, fearing God but
 not under the law. Paul became as a
 Heathen to the Heathen, e. g., when he
 discoursed at Athens (Acts xvii.) in their
 own manner, and with arguments drawn
 from their own poets. μὴ ὢν, &c. λ.]
 'not being (being conscious of not being,
 remembering well in the midst of my

ἀλλ' ἔννομος χριστοῦ, ἵνα ὁ κερδάνω τοὺς ἄνόμους. ¹ — here only. (Acts xix. 39 only)†.
 22 ἐγενόμην τοῖς ἁσθενέσιν ἁσθενής, ἵνα τοὺς ἁσθενεῖς
 ὁ κερδήσω. τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως
 τινὰς σώσω. 23 πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα
 συγκοινωνῶς αὐτοῦ γένωμαι. 24 οὐκ οἶδατε ὅτι οἱ
 ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ
 λαμβάνει τὸ βραβεῖον; οὕτως ἡμεῖς τρέχετε, ἵνα καταλάβωμεν
 τὸ βραβεῖον. ² — here only. (Acts xix. 39 only)†.
 13 al. Polyb. xviii. 29. 4 al. y Phil. iii. 14 only †.
 a — Rom. ix. 30. Phil. iii. 12. Exod. xv. 9. s — Rom. ix. 16.

note), with D³JK &c (θεω sah Syr al) Thdrt Oec (text): txt ABCD¹E (but E² θω) FG 7. 17. 26. 31-7. 42-61. 67². 73 v it copt arm syr Orig Did Cyr Chr Isid Dam Oec (comm) Thl Ps-Ath lat.-ff.—rec κερδήσω (corr'n to suit ver 20), with DE (aft ανομ. DE al vss) JK &c Orig Did Chr Thdrt al: txt ABCFG 17. 37. 46. 109 (Clem).—rec bef ανομ. om τους (prob to suit ioud. above), with FGJK &c Chr Thdrt al: ins ABCDE 17. 37. 71-3. 109 al Orig Did.—22. εγενου. (om 17) δε και FG g.—ασθενουσιν DEFG.—rec aft ασθ. ins ως (to tally with the 3 former), with CDEFGJK &c vss Chr Thdrt al: om AB v d e Orig (retaining the 3 former) Cypr Aug Amb Ambrst Bed.—τους om 80.—εγενομην FG Clem.—rec ins τα bef παντα (prob to suit τοις πασιν: but often when παντα occurs, τα is insd bef it in some mss), with D³EJK &c Orig, Mac Chr, Thdrt al: txt ABCD¹FG 46 Clem Orig, Naz Cyr Chr, —for παντως τινας, παντας (conformation to the foregoing clauses) DEFG vss (not copt sah syr goth al) lat.-ff: also, pref'g τους 17 Clem Orig (elsw παντα): παντως τινας 116 lectt 5. 17. 18.—for σωσω, κερδησω eth ar-erp Clem Orig, Mac Naz, Thl (marg) Tert Jer Aug.—23. rec ουτω δε ποι. (prob corr'n to specify more particularly the foregoing), with JK &c syrr al Thdrt Dam Thl Oec: txt ABCDEFG 17. 37. 46. 67². 73. 80 v it copt eth Naz Chr Schol-on-7 Ambrst Pelag Sedul Bed: ταυτα δε παντα sah arm.—24. bef ουτως, ins εγω δε λεγω υμιν FG g.—rec ουτω

ἀνομία that I was not. This is implied by μή, which is subjective, giving the conviction of the subject, not merely the objective fact as οὐκ ὦν would do) an outlaw from God (θεοῦ and χριστοῦ are genitives of dependence, as after κατήκοος, ἰσχυρός, &c.) but a subject-of-the-law of Christ (the words seem inserted rather to put before the reader the true position of a Christian with regard to God's law revealed by Christ, than merely with an apologetic view to keep his own character from suffering by the imputation of ἀνομία), that I might gain those who had no law.—κερδανῶ and κερδήσω are both found in the classics: see Matthiae, § 239, and Lobeck in Phrynichus, p. 740.—The ἁσθενεῖς here can hardly be the weak Christians of ch. viii. and Rom. xiv., who were already won, but as in refl., those who had not strength to believe and receive the Gospel. This sentence does not then bring out a new form of condescension, but recapitulates the preceding two classes, τοῖς ὑπὸ νόμον . . . τοῖς ἀνόμοις. 22. τοῖς πᾶσιν . . .] This sums up the above, and others not enumerated, in one general rule,—and the various occasions of his practising the condescension (aorists) in one general result (perfect).—‘To all men I am become all things’ (i. e. to each according to his situation and prejudices) that by all means

(‘omnino:’ or perhaps as Meyer, in all ways: but I prefer the other) I might save some (τινὰς is emphatic:—some, out of each class in the πάντες:—It is said, as is the following ver., in extreme humility, and distrust of even an Apostle's confidence, to show them the immense importance of the μισθός for which he thus denied and submitted himself). 23.] But (q. d. ‘not only this of which I have spoken, but all’) all things I do on account of the gospel, that I may be a fellow partaker (with others) of it’ (of the blessings promised in the gospel to be brought by the Lord at His coming). 24 ff.] ‘This is my aim in all I do: but inasmuch as many run in a race, many reach the goal, but one only receives the prize,—I as an Apostle run my course, and you must so run yours, as each to labour not to be rejected at last, but to gain the glorious and incorruptible prize. This, as compared with the former context, seems to be the sense and connexion of the passage. He was anxious, as an Apostle, to labour more abundantly, more effectually than they all: and hence his condescension (συγκατάβασις) to all men, and self denial: accompanied with which was a humble self distrust as to the great matter itself of his personal salvation, and an eager anxiety to secure it. These he proposes for their

b John xviii.
36 reff.
c const., ch.
xl. 2.
d ch. vii. 9
only †.
e ch. vi. 4 reff.
f Rom. i. 23
reff.
g Luke xx. 25.
Heb. xiii. 18.
2 Marc vii. 34. See i Tim. vi. 17.
m Matt. xxi. 30 al.

βητε. 25 πᾶς δὲ ὁ ἄγωνιζόμενος ἑγκρατεύεται· ἐκείνοι * μὲν οὖν ἵνα ῥθαρτόν στέφανον λάβωσιν, ἡμεῖς δὲ ῥθαρτον. 26 ἐγὼ τοῖνυν οὕτως τρέχω ὥς οὐκ ἀδύλως, οὕτως κ' πυκτεῦω ὥς οὐκ ἄρα ἔδρων·

(and in ver 26): txt ACG &c.—25. μὲν οὖν om arm: οὖν om K 6. 117-19 sah goth Clem Iren (sy*).—26. for τὸν., δε sah: δε τοῖνυν 80.—δαίρων 72. 113* (al?).—

example likewise.

24.] The allusion is primarily no doubt to the Isthmian games; but this must not be pressed too closely: the foot-race was far too common an element in athletic contests, for any accurate knowledge of its predominance in some and its insignificance in others of the Grecian games to be here supposed. Still less must it be imagined that those games were to be celebrated in the year of the Epistle being written. The most that can with certainty be said, is that he alludes to a contest which from the neighbourhood of the Isthmian games was well known to his readers.

βραβεῖον] Wetst. quotes from the Schol. on Pindar, Olymp. i, λέγεται δὲ τὸ διδόμενον γέρας τῷ νικήσαντι ἀθλητῇ ἀπὸ μὲν τῶν διδόντων αὐτὸ βραβεῖον βραβεῖον, ἀπὸ δὲ τῶν ἀθλούντων δέον, and from the Etymol., βραβεῖον λέγεται ὁ παρὰ τῶν βραβεύων διδόμενος στίφανος τῷ νικῶντι.

οὕτως τρ.] 'Thus (after this manner—viz. as they who run all, each endeavouring to be the one who shall receive the prize:—not, as the one who receives it (Meyer, De Wette),—for the others strive as earnestly as he: still less must we take ἵνα καταλάβῃτε for ὡς καταλαβεῖν, which is barely allowable, and here would not suit the sense; the οὕτως being particularized presently by one point of the athletes' preparation being specially alleged for their imitation) run (not καὶ ὑμεῖς τρέχετε, because the evident analogy between the race and the Christian conflict is taken for granted. If, as Dr. Peile imagines, a contrast had been intended, between the stadium where one only can receive the prize, and the Christian race where all may, it must have stood οὕτως δὲ ὑμεῖς τρέχετε, ὡς καὶ πάντας;) καταλαβεῖν. But such contrast would destroy the sense), in order that ye may fully obtain' (the prize of your calling, see Phil. iii. 14. On λαμβάνω and καταλαμβάνω see note, ch. vii. 31).

25.] The point in the οὕτως, the conduct of the athletes in regard of temperance, which he wishes to bring into especial prominence for their imitation;—as concerning the matter in hand,—his own absti-

nence from receiving this world's pelf, in order to save himself and them that heard him.—The δὲ specifies, referring back to οὕτως. The emphasis is on πᾶς, thus showing οὕτως to refer to the πάντες who τρέχουσιν.

ἄγωνιζόμενος is more general than τρέχων,—q. d. 'Every one who engages, not only in the race, but in any athletic contest,' and thus strengthening the inference. The art. (ὁ ἄγων.) brings out the man as an enlisted and professed ἄγωνιζόμενος, and regards him in that capacity. Had it been πᾶς δὲ ἄγωνιζ., the sense would have been, 'Now every one, while contending,' &c., making the discipline to be merely accidental to his contending—which would not suit the spiritual antitype, where we are enlisted for life.—Examples of the practice of abstinence in athletes may be seen in Wetst. in l. I will give but two: (1) Hor. de Art. Poet. 412: 'Qui studet optatam cursu contingere metam, Multa tulit fecitque puer, sudavit et aluit: Abstinuit venero et vino.' (2) Epict. c. 35: θέλεις δλύμπια νικῆσαι; καὶ γὰρ νῆ τοὺς θεοὺς, κομψὸν γάρ ἐστιν. ἀλλὰ σκόπει καὶ τὰ καθηγούμενα καὶ τὰ ἀκόλουθα, καὶ οὕτως ἅπτον τῶν ἔργων. δειὸ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην ἐν ὥρᾳ τεταγμένη, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον· ὡς ἐνυχεν ἀπλῶς, ὡς λατρεῖ παραδεωκέναι σαυτὸν τῷ ἐπιστάτῃ, εἰτα εἰς τὸν ἀγῶνα παρήχεσθαι.

ἐκείνοι.] scil. ἐγκρατεύονται. μὲν οὖν, 'immo vero' (reff.).—The Schol. on Pind. Isthm. ὑπόθεσις, cited by Meyer, says: στίφος δὲ ἐστὶ τοῦ ἀγῶνος πέντε, τὸ δὲ ἀνέκαθεν σέλινα καὶ αὐτοῦ ἦν ὁ στίφανος.

ἡμεῖς 84, scil. ἐγκρατευόμεθα ἵνα λάβωμεν στίφανον. He takes for granted the Christian's temperance in all things, as his normal state.

26.] 'I then (ἐγὼ emphatic—recalls the attention from the incidental exhortation, and reminiscence of the Christian state, to the main subject, his own abstinence from receiving, and its grounds. τοῖνυν, as distinguished from other particles which imply restriction of what has been generally said to

27 ἀλλ' ὅπως πιάζω μου τὸ σῶμα καὶ ὁ δουλαγωγῶ, ῥήμῳς
 ἄλλοις κηρύξας αὐτοῖς ἡ ἀδόκιμος γένωμαι.

p Rom. xi. 21 al 9. Paul only, exc. Acts xxvii. 29 (var. read.).

n Lake xviii. 5
 only t.
 o here only t.
 Gen. xliii. 18
 Symm.

q Rom. i. 28 reff.

27. αλλα B.—υποπιάζω FGJK 73. 89¹ all lectt 6. 8. 13 al Eus Serap Eph Naz, Chr (Matth's ms.); Dam: υποπιάζω D³ (υποπ-) E 46. 113-marg al Clem Naz, Chr (Matth's ms.); Thdr¹; castigo v ff; al ff subjicio, macero, affligo; lividum facio d e Iren Paulin: txt ABCD¹ and D⁴ Orig Chr (ed Montfauc, also Matth's ms.) Thdr², Thl Oec.—αλλους 80.

some particular object, indicates the dropping of minute or collateral points, and returning to the great necessary features of the subject,—and this, as introducing some short and pithy determination or conclusion: see Hartung, Partikellehre, ii. 348. E.g.—Xen. Cyr. vi. 3. 17, τούτων μὲν τοίνυν ἄλις εἴη, ἀ δὲ καιρὸς ἡμῖν εἶδέναι, ταῦτα, ἴφη, διηγοῦ), so run as (οὕτως—ώς, see reff.) not uncertainly (reff.: cf. also Polyb. iii. 54. 5, τῆς χιόνος ἀθλον ποιούσης ἑκάστοις τὴν ἐπιβασιν:—‘uncertainly,’ i.e. without any sure grounds of contending or any fixed object for which to contend: both these are included. Chrysostom rightly brings it into subordination to the main subject, the participation with idolaters:—τί διῶσιν, οὐκ ἀδήλως; πρὸς σκοπὸν τινα βλέπων, φησιν, οὐκ εἰπὴ καὶ μάτην, καθάπερ ὑμεῖς, τί γὰρ ὑμῖν γίνεται πλέον ἀπὸ τοῦ εἰς εἰδωλεῖα εἰσέναι, καὶ τὴν τελειότητα δῆθεν ἐκείνην ἐπιδείκνυσθαι; οὐδέν. ἀλλ’ οὐκ ἰγὼ τοιοῦτος, ἀλλὰ πάντα ἄπερ ποιῶ, ὑπὲρ τῆς τῶν πλησίων σωτηρίας ποιῶ. κἀν τελειότητα ἐπιδείκνυμαι, δι’ αὐτοῦς; κἀν συγκατάβασιν, δι’ αὐτούς; κἀν ὑπερβῶ Πίτρον ἐν τῇ μὴ λαμβάνειν, ἵνα μὴ σκανδαλισθῶσι; κἀν καταβῶ πλέον πάντων, περιεμνόμενος καὶ ξυρῶμενος, ἵνα μὴ ὑποσκελισθῶσι. Hom. xxiii. p. 201 c); so fight I, as not striking the air’ (and not my adversary). The allusion is not to a σκιμαχία or rehearsal of a fight with an imaginary adversary, as Chrys. (ἔχω γὰρ δὴν πλῆξω) Theophyl. al. m., but of a fight with a real adversary (viz. here, the body) in which the boxer vainly hits into the air, instead of striking his antagonist. So Entellus in the pugilistic combat, Æn. v. 446, ‘vires in ventum effudit,’ when Dares ‘ictum venientem a vertice velox Prævidit, celerique elapsus corpore cessit.’ See exx. both of what is really meant, and of the σκιμαχία, in Wetst. — Obs., in both places *οὐκ* is used and not *μή*, as importing the matter of fact, and joined closely with the adverb in one case and the verb in the other.

27.] ‘But I bruise my body (ὅπως πιάζω, lit. to strike heavily in the face so as to render black and blue. “ὅπως πιάζω—τὰ ὑπὸ τοῦς ὤπας τῶν πλῆγων ἵχνη, ut ait Pollux: sed latius dici sic

cœpere ἀφ’ οἰαρδοποτοῦν πλῆγῆς τραύματα, ut ait Scholiastes ad Aristoph. Acharn., Cicero Tusc. 2, ‘Pugiles cestibus contusi,’ i.e. ὅπως πιάζονται.” Grot. The body is the adversary, considered as the seat of the temptations of Satan, and especially of that self-indulgence which led the Corr. to forget their Christian combat, and sit at meat in the idol’s temple. The abuse of this expression to favour the absurd practice of the Flagellants, or to support ascetic views at all, need hardly be pointed out to the rational, much less to the Christian student. It is not even of fasting or prayer that he is here speaking, but, as the context, vv. 19—23, shows, of breaking down the pride and obstinacy and self-seeking of the natural man by laying himself entirely out for his great work—the salvation of the greatest number) and enslave it (‘etiam δουλαγωγεῖν a pectus desumptum est: nam qui vicerat, victum [vincitum?] trahebat adversarium quasi servum.’ Grot. But this seems to want confirmation. I can find no account of such a practice in any of the ordinary sources of information. Certainly Dares is not made the slave of Entellus in Æn. v.: and Virgil is generally accurate in such matters. I had rather give a more general meaning: that, viz. of the necessary subjection, for the time, of the worsted, to the prevailing combatant), lest perchance having proclaimed (κηρ. absolute: as in Æsch. Æum. 566, κήρυσσε, κήρυξ, καὶ στρατὸν κατεργάθου [Peile]. The subject of the proclamation might be the laws of the combat, or, the names of the victors (Æn. v. 245), each by one in the capacity of herald: probably here the former only, as answering to the preaching of the Apostles. The nature of the case shows, that the Christian herald differs from the agonistic herald, in being himself a combatant as well, while the other was not: and that this is so, is no objection to thus understanding κηρύξας) to others, I myself may prove rejected’ (from the prize: not, as some Comm., from the contest altogether, for he was already in it). An examination of the victorious combatants took place after the contest, and if it could be proved that they had contended unlawfully, or unfairly,

r Rom. i. 18.
xi. 26.
1 Thess. iv.
18.
s Acts iii. 26.
vii. 12 al.
t John i. 49.
Acts iv. 12.
u Rom. vi. 8
reff.
v Rom. xiv. 15
reff.
w Rom. i. 11.
ch. ii. 18. xii. i. xiv. 1 al.

X. ¹ Οὐ θέλω γὰρ ὑμᾶς ἄγνοεῖν, ἀδελφοί, ὅτι οἱ ^{ABD}
πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν καὶ πάντες ^{EF}
διὰ τῆς θαλάσσης διήλθον, ^{JK} καὶ πάντες εἰς τὸν
Μωυσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ,
³ καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον,

CHAP. X. 1. rec θελω δε (*corrn*, the connexion not being perceived), with JK &c syr al Chr Thdrt al: txt ABCDEFG 6. 17. 39. 46. 73-4. 178 v it copt Clem Orig gr-lat-f. —ad. μου Syr sah. —υμων 49. 73. —παντες om lect 8. —και παντες το και παντες om lect 17 Iren Hil, Vig. —for θαλ., νεφελης 17.—2. εβαπτισθησαν ACDEFG 17. 39. 46. 73. 80. 93. 109-79 al lect 19 Dial Bas Cyr Did Chr (somet) Thdrt (somet) Thl al: —ζοντο Thl-ms (*notwithstandg the strong MS evidence, the pass appears to have been a corrn to the more usual exprn in the case of Christian baptism*): txt B (e sil) JK most mss Orig, Chr, (h l) Thdrt (h l) Dam Oec.—3. om 109-78 al.—αυτο om AC¹ (appy) 46 æth al.—πνευμ. βρ. εφay. BC³ 93: πνευ. εφ. βρ. A 137 Marcion in Epiph: txt (C¹?) DEFGJK mss (nrly) vss (nrly) Orig Dial Chr Thdrt Thl al Iren (or others cited by

they were deprived of the prize and driven with disgrace from the games. Such a person was called *ἐκκεκριμένος*, and *ἀποδοκιμασμένος*, see Philo de Cherub. p. 120, § 22. So the Ap. if he had proclaimed the laws of the combat to others, and not observed them himself, however successful he might apparently be, would be personally rejected as *ἀδόκιμος* in the Great Day. And this he says with a view to show them the necessity of more self-denial, and less going to the extreme limit of their Christian liberty: as Chrys. *εἰ γὰρ ἡμεῖς τὸ κηρῦσαι, τὸ διδάσαι, τὸ μυρίους προκαγαγεῖν οὐκ ἀρκεῖ εἰς σωτηρίαν, εἰ μὴ καὶ τὰ κατ' ἑμαυτὸν παρασχοίμην ἀληπτα, πολλῶ μᾶλλον ὑμῖν*.

X. 1—22.] He proceeds, in close connexion with the warnings which have just preceded, to set before them the *great danger of commerce with idolatry*, and enforces this by the *example of the rebellions and rejections of God's ancient people*, who were under a dispensation analogous to and typical of ours (1—11); and by the *close resemblance of our sacrament of the Lord's Supper,—their eating of meats sacrificed,—and the same act among the heathen*, in regard of the *union* in each case of the *partakers in one act of participation*. So that they could not eat the idol's feast without partaking of idolatry = *virtually abjuring Christ* (vv. 15—22).

1.] γὰρ joins to the preceding. He had been inculcating the necessity of *self-subduing* (ch. x. 24—27), and now enforces it in the particular departments of *abstaining from fornication, idolatry, &c.*, by the example of the Jews of old. οὐ θέλω . . ., see reff. οὐ πατ. ἡμῶν] He uses this expression, not merely speaking for himself and his Jewish converts, but regarding the Christian church

as a continuation of the Jewish, and the believer as the true descendant of Abraham.

πάντες . . . πάντες . . . πάντες, each time with strong emphasis, as opposed to τοῖς πλείοσιν, ver. 5. ALL had these privileges, as *all of you* have their counterparts under the Gospel: but *most of them* failed from rebellion and unbelief.

ἐντὸς τῆς νεφ. ἦσαν] The pillar of cloud, the abode of the Divine Presence, went before them, and was to them a *defence*: hence it is sometimes treated of as *covering* the camp, e. g. Ps. civ. 39, διεπέρασε νεφέλῃν εἰς σκίπην αὐτοῖς: and thus they would be *under* it. So also Wisd. x. 17; xix. 7,—ἡ τὴν παρεμβολὴν σκιάζουσα νεφέλη. See Exod. xiii. 21; xiv. 22.

2.] εἰς τ. Μωυσ. ἐβαπτ., 'received baptism to Moses'; entered by the act of such immersion into a solemn covenant with God, and became His church under the law as given by Moses, God's servant,—just as we Christians by our baptism are bound in a solemn covenant with God, and enter His church under the Gospel as brought in by Christ, God's eternal Son; see Heb. iii. 5, 6. Others (Syr., Beza) explain it 'per Moysen,' or (Calv., al.) 'auspiciis Moysi,' which εἰς will not bear,—not to mention that the formula βαπτίζω εἰς was already fixed in meaning, see reff. ἐβαπτ., 'baptismum suscepunt'; see var. readd.

ἐν τῇ ν. καὶ ἐν τῇ θ.] The cloud and the sea being both *aqueous*, and this point of comparison being obtained, serves the Ap. to indicate the outward symbols of their initiation into the church under the government of Moses as the servant of God, and to complete the analogy with our baptism. The allegory is obviously not to be pressed minutely: for neither did they *enter* the cloud, nor were they *wetted by the waters* of the sea; but they *passed*

⁴καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπινον γὰρ ἑκ πνευματικῆς ἀκολουθοῦσης πέτρας, ἡ πέτρα δὲ ἦν ὁ ^{x Heb. ix. 10 only. Ps. cl. v. 26. Matt. xxvii. 32. xliii.} ^{37. John xv. 1. Gen. xli. 26, 27. Exod. xli. 11. Ezek. xli. xvii. 11.}

him) lat.-ff.—4. αὐτο om A 46 æth Orig₁ al.—rec πομ. πνευ. ἐπιον (*transposn to conform with the precedg*), with &c Dial Chr Thdrt al Iren (or others citd by him) Orig-int al: txt ABC 46. 137 Orig₁ Cyr Epiph Jer (ἐπινον 137 Orig₁: ἐπιαν D¹).—rec ἡ δὲ πέτρα (*transposn to more usual order, the emphasis not being observed*), with ACD³JK Orig (somet) Chr Thdrt al: txt BD¹D²EFG (ἡ om FG) &c Orig: ἡ . . . χρ.

under both, as the baptized passes under the water, and it was said of them, Exod. xiv. 31, "Then the people feared the Lord, and believed the Lord, and His servant Moses." To understand, as Olsh., the sea and cloud, of water and the Spirit respectively, is certainly carrying the allegory too far: not to mention that thus the baptism by the Spirit would precede that by water.

3.] They had what answered to the one Christian sacrament, Baptism: now the Ap. shows that they were not without a symbolic correspondence to the other, the Lord's Supper. The two elements in this Christian sacrament were anticipated in their case by the manna and the miraculous stream from the rock: these elements, in their case, as well as ours, symbolizing the BODY AND BLOOD OF CHRIST. The whole passage is a standing testimony, incidentally, but *most providentially*, given by the great Apostle to the importance of the *Christian Sacraments*, as necessary to membership of Christ, and not mere signs or remembrances; and an inspired protest against those who, whether as individuals or sects, would lower their dignity, or deny their necessity. βρώμα πνευματικόν, κ.τ.λ.] The manna is thus called, from its being no mere physical production, but miraculously given by God—the work of His Spirit. Thus Isaac is called, Gal. iv. 29, ὁ κατὰ πνεῦμα γιννῆθεϊς, in opposition to Ishmael, ὁ κατὰ σάρκα γιννῆθεϊς. Josephus calls the manna θεῖον βρώμα καὶ παράδοξον, Antt. iii. 1. 6: and in Ps. lxxvii. 24, it is said ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς.—We can scarcely avoid recognizing in these words a tacit reference to our Lord's discourse, or at all events to the substance of it,—John vi. 31—58.

4.] It is hardly possible here, without doing violence to the words and constr., to deny that the Ap. has adopted the tradition current among the Jews, that the rock followed the Israelites in their journeyings, and gave forth water all the way. Thus Rabbi Solomon on Num. xx. 2: "Per omnes quadraginta annos erat iis puteus" (Lightf.). and Schöttgen cites from the Bammidbar Rabba, "Quomodo comparatus fuit ille puteus (de quo Num. xxi. 16)? Resp. Fuit sicut petra, sicut

alveus apum, et globosus, et volutavit se, et ivit cum ipsis in itineribus ipsorum. Cum vexilla castra ponerent, et tabernaculum staret, illa petra venit, et conedit in atrio tentorii. Tunc venerunt Principes, et juxta illum steterunt, dicentes, 'Ascende, putee, &c.' (Num. xxi. 16) et ascendit." See other testimonies in Schöttgen.—The only ways of escaping this inference are, (1) by setting aside the *natural* sense altogether, as Chrys., Theophyl.,—οὐ γὰρ ἡ τῆς πέτρας φύσις τὸ ὕδωρ ἤφει, ἀλλ' ἑτέρα τις πέτρα πνευματικὴ τὸ πᾶν εἰργάζετο, τοῦτο ἐστὶν ὁ χριστός, ὁ παρὼν αὐτοῖς πανταχοῦ, καὶ πάντα θαυματουργῶν διὰ γὰρ τοῦτο εἶπεν, ἀκολουθοῦσης,—or (2) by taking πέτρα = τὸ ἐκ τῆς πέτρας ὕδωρ, as Erasm., Beza, Grot., Estius, Lightf.:—and so Calvin. who says: "Quomodo, inquit, rupes quæ suo loco fixa stetit, comitata esset Israelitas? Quasi vero non palam sit sub Petræ voce notari aquæ fluxum, qui nunquam populum deseruit." But against both of these we have the plain assertion, representing matter of physical fact, ἔπινον ἐκ πνευματικῆς ἀκολουθοῦσης πέτρας, 'they drank from a (or, aft. a preposition, *the*) miraculous rock which followed them:' and I cannot consent to depart from what appears to me the only admissible sense of these words. How extensively the traditionary reliques of unrecorded Jewish history were adopted by apostolic men under the inspiration of the Holy Spirit, the apology of Stephen may bear witness.

ἡ πέτρα δὲ ἦν ὁ χριστός.] 'But (distinction between what they saw in the rock and what we see in it: they drank from it and knew not its dignity: but) the rock was Christ.'—In these words there appear to be *three allusions*: (1) to the ideas of the Jews themselves: so the Targum on Isa. xvi. 1: "Afferent dona Messiae Israelitarum, qui robustus erit, propterea quod in deserto fuit RUPES ECCLESIA ZIONIS:" so also in Wisd. x. 15 ff., the σοφία θεοῦ (see note on John i. 1) is said to have been present in Moses, to have led them through the wilderness, &c. That the MESSIAH, the ANGEL OF THE COVENANT, was present with the church of the Fathers, and that His upholding power was mani-

1 Matt. iii. 17.

1 M. L.

2 Cor. xii. 10.

2 Thess. ii.

12.

a ch. ix. 19

red.

b here only.

N. M. xiv.

16.

c — Rom. v. 14.

cc plur., ver. 11

red.

d Acts iii. 19. vii. 19.

Rom. i. 11, 20 al.

c here only.

N. M. xi. 24.

f ch. v. 9 red.

χριστός· ὁ ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ἠνδρό-
κησεν ὁ θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι
ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακεῖνοι ἐπεθύμησαν.
μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν, ὥς περ

om 119.—5. rec evdok. with DEFGJK &c Thdrt Dam Oec Thl: txt ABC al Clem Chr. —o θεος om Clem Marcion (in Epiph) Iren.—6. τυπος 49 slav-ms: εις τυπον 46: in figura nostri d e Iren-cit Bed: in figura nostri v g Vig Ambrst: figura nostrae Tert Cyp Aug.—ἡμιν 39. 46 sah slav (appy): δι ημας arm.—εκεينوι sah.—7. μηδ ειδωλο-
λατραι γινεσθαι FG 3. 116-22 g (effici aut efficiamini) arm.—καθως και D' al.—τινες

fested in miraculous interferences for their welfare, was a truth acknowledged no less by the Jew than by the Christian. (2) To the frequent use of this appellation, a Rock, for the God of Israel. See, *inter alia*, Deut. xxxii. 4. 15. 18. 30, 31. 37. 1 Sam. ii. 2. 2 Sam. xxii. 2, and passim; xxiii. 3, &c. Psalms passim, and especially lxxviii. 20, compared with ver. 35: see also Rom. ix. 33. 1 Pet. ii. 8. Hence it became more natural to apply the term *directly to Christ*, as the ever-present God of Israel. (3) To the sacramental import of the water which flowed from the rock, which is the point here immediately in the Ap.'s mind. As well in sacramental import as in upholding physical agency, *that rock was Christ*. The miraculous (spiritual) food was (sacramentally) the flesh of Christ: the miraculous (spiritual) drink was the blood of Christ: so that the Jews' miraculous supplies of food and drink were *sacramentally significant of the Body and Blood of Christ*, in kind analogous to the two great parts of the Christian Supper of the Lord.—In the contents prefixed to the chapters in the E. V., we read as the import of these verses, "*The sacraments of the Jews are types of ours*," which though perhaps correctly meant, is liable to be erroneously understood; inasmuch as no sacramental ordinance can be a *type of another*, but all alike, though in different degrees of approximation, and by different representations, *types of Him*, Who is the fountain of all grace. The difference between their case and ours, is generally, that they were unconscious of the sacramental import, whereas we are conscious of it: "they knew not that I healed them," Hos. xi. 3: and in *this particular case*, that Christ has come to us "not by water only, but by water and blood," 1 John v. 6: His DEATH having invested our sacramental ordinance with another and more deeply significant character. To enter more minutely into the import of the words, '*the rock was Christ*,' would be waste of time and labour. The above reasons abundantly

justify the assertion, without either pressing the verb ἦν beyond its ordinary acceptation, or presuming to fix on the Ap. a definiteness of meaning which his argument does not require. See in Meyer's note an example of the proceeding which I blame.

5.] 'But not with the greater part of them (in fact with Joshua and Caleb only) was God pleased.' κατεστρ. γὰρ . . . The very words of the LXX, see ref.

6.] 'Now (δὲ transitional) these things happened as figures (not 'types' as we now use the word, meaning by type and antitype, the material representation, and the ultimate spiritual reality,—but figures, as one imperfect ceremonial polity may figure forth a higher spiritual polity, but still this latter may not itself be the ultimate antitype) of us (the spiritual Israel as distinguished from the literal),—in order that we might not be (God's purpose in the τύποι: of course an ulterior purpose, for they had their own immediate purpose as regards the literal Israel) lusters after evil things (generally: no special reference yet to the Corinthian feasters, as Grot. supposes. So Theophyl. rightly: καθολικῶς περὶ πάσης κακίας λέγει, ἐπειδὴ καὶ πᾶσα κακία ἐξ ἐπιθυμίας. εἴτα καὶ καρ-
είδος τῆθαι τὰς κακίας. Simly Chrys.) as they also (καί, i. e. supposing us to be like them) lusted.'—The constr. may be a verb substantively attracted into the plur. (or sing.) by the predicate,—one often found: so Herod. i. 93, ἡ μὲν περίοδος . . . εἰσι στάδιοι ἔξ; and ii. 15, αἱ Θῆβαι Ἀγυ-
πτος ἰκαλεῖτο: so in Latin, Ter. Andr. iii. 3. 23, 'Amantium iræ amoris integratio est:' see many other exx. in Kühner, § 429:—or, which is perhaps better, as in ver. 11, where see note.—The rendering, '*Now in these things they were figures of us*' (I know not by whom suggested, but I find it in Dr. Peile's Notes on the Epistles), is inconsistent both with the arrangement of the words,—in which ταῦτα has the primary emphasis,—and with ἐγενήθησαν, which should be ἦσαν. 7.] Now, the

^m Matt. iv. 2.
¹ Thess. iii. 5.
^{al.} Exod.
^{xvii.} 27.
^a Num. xxi. 6.
^o Matt. xx. 11.
¹⁰ Luke v. 30.
^{John.} vi. 41.
^{43.} 61. vii. 29.
^{only.} Exod.
^{xvi.} 7 (alex.).
^p here only.
^{See} Heb. xi.
²⁸ Rev. xii.
^{Num.} xi. 29.
^q here only.
^r plur., ver. 6.
^{Luke} xxiv.
¹¹ John xxi. 81.
^{Rev.} i. 19.
^{Wisd.} xvi. 6.
^w ch. li. 11.
^x xlii. 23 al.
^{xxiii.} 23 al.
^c = ch. i. 9 read.
¹² Rev. i. 19.
^a here only.
^{See} Matt. xli. 39.
^s = Acts xlii. 41 read.
³⁴ = Luke v. 26. vii. 16.
^{Exod.} xv. 15.
¹³ Acts vi. 4.
¹⁴ Acts xxi. 7.
¹⁵ Acts xx. 19.
¹⁶ Acts xxi. 26 read.
¹⁷ Acts xxi. 26 read.
¹⁸ Acts xxi. 26 read.
¹⁹ Acts xxi. 26 read.
²⁰ Acts xxi. 26 read.
²¹ Acts xxi. 26 read.
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τὴν ABCD¹ FG all mss Epiph al Ir all.—αὐτὸν om 2. 122: αὐτον 73 Chr (somet).—
 ἐξήκουσαν, CDEFG all.—απωλλυντο A (appy) B.—10. γογγυζωμεν DEFG 17 d e copt
 Chr₂ (not h l) Aug₁—rec καθως και (see above), with JK &c: txt AB (καθαρι
 B 93) CDEFG all vsz Chr-mss gr-lat-ff.—γογγυζον 238.—απωλλυντο A.—ολεθρευουσιν
 D¹: ολεθρου FG.—11. παντα om (to correspond with ver 6: παντ. δε ταυ. is no real
 variation, for we always find ταυτα παντα and παντα ταυτα interchanged in the MSS)
 AB 17 sah Marcion (in Epiph and Tert) Orig₁ Dial Hipp Cyr alex (oft) Cyr-jerus, Oros,
 Pac: ins (παντ. δ. τ. DEFG 3. 46. 57. 70 g [αθη] Orig₁ Chr Aug₁ Vig) CDEFGJK vsz
 Thdrst Oec Thl Iren Jer al: παντα δε Iren, Hil.—rec τυποι (corr^a to correspond with
 ver 6), with DEFGJ most mss copt sah syr al (in exemplum nostrum Syr) Thdrst, (h l
 expressly: αντι του ως τυποι., and elsw expl ταυτα τυπικως εκεινους συνεβη) Thl
 (h l) Oec Dial (τυπος): txt^a ABCCK 10. 17. 23. 31. 46-7. 57. 71-3. 80. 115-17 syr (marg
 al v it (in figura or simply) Iren (or Iren-cit) lat-ff Marcion (in Epiph) Orig₁ Hipp Mac
 Cyr alex (oft) Cyr-jerus, Chr all.—συνβαινεν (corr^a: see note) BCK al (the same
 which have τυπικως) Marcion (in Epiph) Orig₁ Dial, Hipp Cyr-jerus, Chr (Matt's mss.):
 εγινετο Mac: εγινετο Cyr-jerus: εγενοντο sah: txt ADEFGJ most mss Dial, Chr
 Thdrst, all.—το τελος sah.—του αιωνος 74.—rec κατηντησεν (altern of the perf into
 the aor, so common with the copyists), with ACD² E² JK &c Orig₁ Chr Thdrst al: txt
 KBD¹ E¹ FG 39, 46 Orig₁ Bas, Cyr₂,—12. ωστε αδελφοι 80.—13. for ουκ ειληφ^a, ου καταλαβ^a
 FG e g Orig-int lat-ff.—for πιστος, δυνατος 44. 108 slav (exc mod) Procop.—for ουκ

of God to be the *seeking for signs*: Theodoret, to be in *danger of arising from those who spoke with different tongues*. ἐπειράζον δὲ κ. οἱ ταῖς διαφόροις κερημοναῖς γλώτταις, κατὰ φιλοτιμίαν μάλλον ἢ χρεῖαν ταύτας ἐπ' ἐκκλησίας προσφέροντες. 10.] γογγύετε has been by Estius, Grot., al., and De Wette, understood of murmuring *against their teachers*, as the Israelites against Moses and Aaron, Num. xiv. 2; xvi. 41. But not to mention that this was in fact *murmuring against God*, such a reference would require something more specific than the mere word γογγύετε. The warning is substantially the same as the last, but regards more the spirit, and its index the tongue. Theophyl.: αὐτίκα αὐτοὺς καὶ διὰ τοῦτον, ὅτι ἐν τοῖς πεπραμένοις οὐκ ἔφαρον γενναίως, ἀλλ' ἐγόγγυον λίγιστον, πότε ἤξει τὰ ἀγαθὰ, καὶ ὥς πότε αὐ κακώσεις; simply Chrys. —The destruction referred to must be that related Num. xvi. 41 ff. when the pestilence (which though it is not so specified *there*, was administered on another occasion by a destroying angel, 2 Sam. xxiv.

16, 17, see also Exod. xii. 23) took off 14,700 of the people. The punishment of the unbelieving congregation in Num. xiv., to which this is commonly referred, does not seem to answer to the expression ἀπώλοντο ὑπὸ τ. θλοδρευτοῦ, nor to the ρινες, seeing that all except Joshua and Caleb were involved in it. 11.] τυττωίς, see var. readd., 'by way of figure.' Meyer cites from the Rabbis, 'Quidquid evenit Patribus, signum filiiis.'—The plural συνίβαινον expresses the plurality of events separately happening: the singular ἰστροφῇ, their union in the common record of Scripture. Similarly 2 Pet. iii. 10, στοιχεῖα λυθήσονται. . . . τὰ ἐν αὐτῇ ἔργα κατακίησεται. See Winer, § 47. 3. b.—ἐδ ενεκα a slight opposition to συνίβαινον ἑκτινοίς. τὰ τολη τ. αλόν.] = ἡ συντήλεια τοῦ αλόνος of Matt. xiii. 39: 'the ends of the ages' of this world's life time. So Chrys.: οὐδὲν ἄλλο λέγει ἢ οτι ἐπίστροφῃ λοιπόν τὸ δικαστήριον τὸ φοβερόν.—The form νοουσία belongs to later Greek. The classical word is νοστήριος or νουθρία: see Lobbeck on Phrynichus, p. 512. κατήν.] 'have

δὲ ὁ θεός, ὃς οὐκ ἑάσει ὑμᾶς ^dπειρασθῆναι ^{dd}ὑπὲρ ὃ ^{d ver. 9.}
 δύνασθε, ἀλλὰ ποιήσει σὺν τῷ ²πειρασμῷ καὶ τὴν ^eἐκ-
 βασιν τοῦ δύνασθαι ⁸ὑπενεγκεῖν. ¹⁴διόπερ, ⁱἀγαπητοί
 μου, ^kφεύγετε ἀπὸ τῆς ^lεἰδωλολατρείας. ¹⁵ὥς ⁿφρονί-
 μοις λέγω· κρίνατε ὑμεῖς ὁ φημι. ¹⁶τὸ ποτήριον τῆς
^pεὐλογίας ὃ ^qεὐλογοῦμεν, οὐχὶ ^rκοινωνία τοῦ αἵματος

10. xxvi. 18. Rom. xi. 8. Ps. cxlii. 7, 9. g 2 Tim. iii. 11. 1 Pet. ii. 19 only. Job ii. 10. Prov. vi. 28.
 h ch. viii. 18 reff. i Acts xv. 25 reff. k ch. vi. 13 reff. l Gal. v. 20. Col. iii. 5. 1 Pet. iv. 8 only t.
 m = Acts xvii. 22. 2 Cor. vi. 13. n Matt. vii. 24 al. Prov. xiv. 17. o attr. Matt. xxi. 43 al.
 p = Gal. iii. 14. James iii. 10. Rev. v. 12, 13, vii. 12. q Matt. xxvi. 26 reff. Mark x. 16. Luke
 ix. 10. r ch. i. 9 reff.

εἰσει, οὐκ ἄφησκει DEFG.—πειρασθῆν. ὑμας B.—οὐ δύνασθε FG 123² d g.—εις το δυν.
 93.—rec bef υπενεγκ. ins ὑμας (supplementary addn), with D³ (aft υπ.) K & Thdr̄t.
 Dam Oec Thl (ed): txt ABCD²EFGJ 17. 32. 46-7. 52. 67². 73. 80 v it sah syrr Mac²,
 Bas², Cyr (oft) Chr (comm and Matt's mss) Thdr̄t¹ Thl.—14. διο αδελφοι μου αγαπητοι
 38. 48. 72 al: διοπερ αδ. μου 119 aeth Chr Thl: δια τουτο ουν sah.—ειδωλολατριας
 CD¹FG &c: txt AB²D²E²JK &c.—15. φρονιμοις υμιν DE vss.—for κριν. υμ. ο φημι,
 κρινατε ουν, φημι D¹.—κρινατε F.—16. for ευλ., ευχαριστιας FG 71. 80. 213.—ηυλο-

reached.' The ages are treated as occupying space, and their extent as just coincident with our own time. See a similar figure in the last of the reff.

12.] *ἰσταναι*, viz. in his place as a member of Christ's church, to be recognized by Him at His coming for one of His. To such an one the example of the Israelites is a warning to take heed that he fall not, as they did from their place in God's church.

13.] There are two ways of understanding the former part of this verse. Chrys., Theophyl., Grot., Est., Bengel, Olsh., De Wette, al., take it as a continuation, and urging of the warning of the ver. preceding, by the consideration that no temptation had yet befallen them but such as was ἀνθρώπινος, 'within the power of human endurance'; but 'major tentatio imminet,' Beng. :—while Calvin, al., and Meyer regard it as a consolation, tending to show them that βλεπίτω μὴ πτόσθ is within the limits of their power, seeing that their temptation to sin was nothing extraordinary or unheard of, but only 'according to man:' and they might trust to God's loving care, that no temptation should ever befall them which should surpass their power to resist. This latter seems to me beyond doubt the correct view. For (1) in the parallel which they bring for the former sense, Heb. xii. 4, οὐκῶ is distinctly expressed,—and would have been here also, had it been intended. Besides, in that case οὐκῶ, as having the primary emphasis, would have been pre-fixed, as in Heb. xiii. 4: οὐκῶ πειρασμός ὑμᾶς εἰληφεν. . . . Then again (2) this restricts the sense of πειρασμός to persecution, which it here does not mean, but solicitation to sin, in accordance with the whole context. εἰληφεν—has taken you, not λαβεν, took you, shows that the temptation was still soliciting them.

ἀνθρώπινος] not, as Piscator, al., and Olsh., originating with man, as opposed to other temptations originating with the devil, or even with God's Providence: but, as Chrys.: ξύμμετρος,—opposed to ὑπὲρ δ δύνασθε, 'adapted to man.' πιστός] He has entered into a covenant with you by calling you: if He suffered temptation beyond your power to overcome you, He would be violating that covenant. Comp. 1 Thess. v. 24, πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

ὃς = ὅτι οὗτος. ποιήσει. . . . καὶ τὴν ἐκβ. Then God makes the temptation too: arranges it in His Providence, and in His mercy will ever set open a door for escape.

τὴν ἐκβ.] 'the escape,' i. e. which belongs to the particular temptation: τὴν ἀπαλλαγὴν τοῦ πειρασμοῦ, Theophyl. τοῦ δυν.] 'In order that you may be able to bear (it):' Obs., not, 'will remove the temptation:' but, 'will make an escape simultaneously with the temptation, to encourage you to bear up against it.'

14.] Conclusion from the above warning examples: IDOLATRY IS BY ALL MEANS TO BE SHUNNED; not tampered with, but fled from.

φεύγετε ἀπὸ ('fugiendo discedite a,' Meyer) expressing even more strongly than the accus. with φεύγω, the entire avoidance. This ver. of itself would by inference forbid the Corr. having any share in the idol feasts: but he proceeds to ground such prohibition on further special considerations.

15-22.] By the analogy of the Christian participation in the Lord's Supper, and the Jewish participation in the feasts after sacrifices, joined to the fact that the heathens sacrifice to devils, he shows that the partaker in the idol feast is a PARTAKER WITH DEVILS; which none can be, and yet be a Christian. 15.] An appeal to their own sense of what is congruous and

^a Acts ii. 46
ref.

τοῦ χριστοῦ ἐστίν; ° τὸν ἄρτον ὃν κλῶμεν, οὐχὶ ° κοι- ABCD
νωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν; 17 ὅτι εἰς ἄρτος, EFG JK

γούμεν D¹.—ἐστίν aft κοινωνία (transposn to avoid the harshness of ἐστίν at the end) AB copt syr Cyr₂ Aug Bed (sang. est Christi Iren): txt CDEFGJK &c.—του αἰμ. om 213: below, του σωμ. om 123¹. 213: του αἰμ. 69.—ο ἄρτος Chr Thdrt.—ἐστίν (2nd) aft κοινωνία A copt Syr Cyr Aug Bed (corrtn: see above): txt B(e sil) CDEFGJK &c.—for χριστου (2nd), κυριου D¹EFG 21 v it goth Dial? Thdrt Aug Ambrost Fulg? (goth Thdrt Ambrost syr-marg κυριου before): αυτου 30.—17. for εἰς ἄρτος, sicut unus panis est,

possible,—as introducing what is to follow.

ὥς expresses an assumption on the Ap.'s part, that they are φρόνιμοι. De W. compares Plut. Alcib. i. 104, ὡς ἀκουσόμεν λέγω.—λέγω and φημί both refer to what follows, vv. 16—21. ὑμεῖς is emphatic—'be ye the judges of what I am saying.' 16.] The analogy of the *Lord's Supper*, which, in both its parts, is a *participation* in Christ. The stress throughout, to ver. 20, is on κοινωνία, and κοινωνοί. τὸ ποτήριον is the accus., by attr. corresponding to τὸν ἄρτον. τὸ π. τῆς εὐλ. i. e. δ εὐλογοῦντες κατασκευάζομεν (Oec.), as explained immediately by δ εὐλογοῦμεν,—'over which we speak a blessing,' the Christian form of the Jewish *קדש* *סדר*, the cup in the Passover over which thanks were offered after the feast,—in *blessing of which cup*, our Lord instituted this part of the ordinance: see Lightfoot in l., and note on the history in Matt. xxvi. The rendering of Olsh., al., the *cup which brings a blessing*, is wrong, as being against this analogy. δ εὐλογοῦμεν] 'which we bless,' i. e. consecrate with a prayer of thanksgiving: not, as Erasmus, Beza, 'quod cum gratiarum actione sumimus' (περι οὗ εὐχαριστοῦμεν). Observe, the first person plural is the *same throughout*: the blessing of the cup, and the breaking of the bread, the acts of consecration, were *not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the οἱ πάντες, the whole Christian congregation*. The figment of sacerdotal consecration of the elements by transmitted power, is as alien from the apostolic writings as it is from the spirit of the Gospel. κοινωνία] 'the participation (i. e. that whereby the act of participation takes place) of the blood of Christ?'—The strong literal sense must here be held fast, as constituting the very kernel of the Ap.'s argument. The wine is the Blood, the bread is the Body, of Christ. (In *what sense* the Blood and the Body, does not belong to the present argument.) We receive into us, make by assimilation parts of ourselves, that wine, that bread: we become therefore, by participa-

tion of that Bread, *one Bread*, i. e. *οὗς* *Body*: hence the close and literal participation in and with Christ. If we are to render this ἐστίν, *represents or symbolizes*, the argument is made void. On the other hand it is painful to allude to, though necessary to reprobate, the caricature of this real union with Christ which is found in the gross materialism of transubstantiation. See further on ch. xi. 26, 27. ὃν κλῶμεν] probably already the *breaking* of the bread in the communion was part of the act of consecration, and done after the example of our Lord in its institution. See ch. xi. 24. Acts ii. 42; xx. 7. 11. For the rest, see above. 17.] 'For we, the (assembled) many, are one bread (by the assimilation of that one bread partaken), one Body (by the κοινωνία of the Body of Christ, of which that bread is the vehicle): for the whole of us partake of that one bread.' Meyer and De Wette and many other Comm. take εἰς ἄρτος alone, 'there is one bread;' and impugn the interp. given above by saying that it is evidently not so, because the following clause uses ἄρτος in its literal sense. But it is for *that very reason*, that I adhere to the interp. given. By partaking of that bread, we become, not figuratively but literally, *one bread*: it passes into the substance of our bodies, and there is in every one who partakes, a portion of himself which is *that bread*. The bread which was *before*, is *now* ἡμεῖς. But that loaf, broken and blessed, is the medium of κοινωνία of the Body of Christ; we then, being that one bread, are *one Body*; for we all partake of that one bread. So that there is no logical inversion, and no arguing (Meyer) from the *effect* to the *cause*. The argument is a very simple and direct one;—the bread is the Body of Christ;—we partake of the bread: therefore we partake of the Body of Christ. Of these propp., the conclusion is implied in the form of a question in ver. 16: the minor stated in the latter clause of ver. 17; its connexion with the major producing the conclusion given in the former clause ὅτι . . . ἰσμεν. The major itself, τοῦτό ἐστιν τὸ σῶμά μου, is suppressed, as axiomatic. The above

ἐν σῶμα ὅι πολλοὶ ἐσμεν· ὅι γὰρ πάντες ἐκ τοῦ ἐνὸς
 ἄρτου ὑμετέχομεν. ¹⁸ βλέπετε τὸν Ἰσραὴλ *κατὰ σάρκα*
 οὐκ οἱ ἐσθίωντες τὰς θυσίας, ὁ κοινωνοὶ τοῦ *θυσιαστηρίου*
 εἰσίν; ¹⁹ τί οὖν φημι; ὅτι *εἰδωλόθυτον* ^b τί ἐστίν, ἢ ὅτι

³⁰ al. Isa. i. 28.

^s ch. ix. 13.

Rom. xi. 8 al.

^b = Acts v. 36. ch. iii. 7. Gal. ii. 6. vi. 8, 15. Demosth. 562, 27.

isa Syt art aeth.—for πολλοί, παντες v sah aeth.—aft αρτου, ins και του ενος (om ενος DE) ποτηριου DEFG it v (Sirt) dem harl tol (not am) Ambrst Pel Bed.—18. rec ουχι (corru), with B (e sil) D²EJK &c Thdrt al: txt ACD¹FG al Chr.—εσθοντες D.—for θυσιαστ., μυστηριου 238.—19. aft φημι, ins μη λεγω (Scholz: ουκ ειπων, Grb) sah: ουχ Chr-ms.—rec ειδωλον bef ειδωλοθυτον (adopted as the most natural order, on the re-insertion of the omitted clause: see below), with JK &c syrr goth al Chr Thdrt al: ειδωλοθυτον twice FG g: from τι εστιν το τι εστιν om AC¹ Epiph: txt ABC²DE 31-7. 46. 73. 137 v d e (g) copt sah aeth Aug Ambrst Pel Bed: om οτι ειδωλοθ. τι εσ. η 17. 71 (Tert) Aug-cit: for τι εστιν (2ce), εστιν τι D¹EFG v it.—for η οτι, ουχ οτι DEFG it (Tert) Aug₁ (mas) Ambrst (so also for the 1st οτι, ουχ οτι Chr Mtt's and Montfaucon's

remarks show also the untenableness of the rendering of Calv., Bez., Bengel, al.—“because there is one bread (antecedent), we being many are one body” (consequent): for this would parenthesize ver. 17, and take it altogether out of the argument, giving it a sense which as occurring here, would be vapid—“obiter hoc dicit, ut intelligent Corinthii, externa quoque professione colendam esse illam unitatem quae nobis est cum Christo,” Calv.—Meyer objects to rendering ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν, we partake of that one bread: saying rightly that μετέχω is always found with a gen. or an acc., never with ἐκ. He would render, for we all, by means of that one bread, partake (viz. in the one Body: so μετέχ. is absol., ver. 30). This is exceedingly harsh, besides as it seems to me (see above) confusing the whole argument: and we may safely say would not have been thus expressed by the Ap., leaving the most important words to be supplied from the context,—but would have been οἱ γὰρ πάντες ἐν τῷ ἐνὶ ἄρτῳ τοῦ ἐνὸς σώματος μετέχομεν. The usage of ἐκ, too, would, though perhaps barely allowable, be very harsh, especially when it is remembered that the ἄρτος is not (by the hyp.) the ultimate, but only the mediate object of participation. None of the examples given in Bernhardy, Syntax, p. 230, which Meyer quotes for his sense of ἐκ, seem to justify it. They apply mostly to the subjective source, ἐκ προνοίας, or the circumstances originating, ὡς ἐκ τούτων,—not to the medial instrument, which it appears to me would require διά. ¹⁸.] Another example of κοινωνία, from the Jewish feasts after sacrifice.

τ. Ἰσρ. κατὰ σάρκα (= τ. Ἰσρ. τὸν κατὰ σάρκα: so we have τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5), ‘the actual material Israel,’ as distinguished from ὁ Ἰσρ. κατὰ πνεῦμα, see Rom. ii. 29.

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Gal. iv. 29, and ὁ Ἰσρ. τοῦ θεοῦ, Gal. vi. 16. ol ἐσθ. τ. θωρ.] viz. those parts of the sacrifices which were not offered; see on ch. viii. 1.—The parts to be offered are specified, Levit. iii. 3; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18. κοινοῦ τοῦ θωρ.] ‘partakers with the altar’ (in a strict and peculiar sense,—the altar having part of the animal, the partaker, another part; and by the fact of the religious consecration of the offered part, this connexion becomes a religious connexion. The question has been raised, and with reason, why the Ap. did not say κοινωνοὶ τοῦ θεοῦ? Meyer answers, because the Jew was already in covenant with God, and the Ap. wished to express a closer connexion, brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1 ff.: and to this latter view I incline, because, as De W. remarks, θεοῦ would have suited the analogy better than θυσιαστηρίου, but Paul avoids it, and evidently is reluctant to use it. But to carry this view further, and suppose with Rieckert that he would not concede to the Ἰσρ. κατὰ σάρκα any κοινωνία θεοῦ, is (Meyer) contradicted by Rom. ix. 4, 5. Still the inference lies open, to which our Saviour’s saying points, Matt. xxiii. 20, 21. The altar is God’s altar.

¹⁹, ²⁰.] The inference from the preceding analogies would naturally be, that Paul was then representing the idols as being in reality what the heathen supposed them to be—and the eater of meats offered to them, as partaking with the idol. This objection he meets,—but with the introduction of a new fact to their consideration—that the things which the heathen sacrifice, they sacrifice really to devils.

¹⁹.] τί οὖν φημι; ‘what am I then

M m

c ch. viii. 4 al.
d absol., Acts
xiv. 13.
(Exod. xxxiii.
18 val.)
e Daur. xxiii.
17, Paul, here
and 1 Tim.
iv. 1 only.
gossyp., pas-
sim. Acts
xvii. 18.
James ii. 19.
Rev. ix. 20
only.
f — Rom. xi. 9.
g — ch. xi. 22.
h Rom. x. 19. xi. 11, 14 only. Dent. xxxii. 21.

εἰδωλὸν ^{τὶ} ἐστίν; ²⁰ ἀλλ' ὅτι ἂ ^d θύουσιν ^a δαιμονίοις ^{ABCD}
θύουσιν καὶ οὐ θεῷ, οὐ θέλω δὲ ὑμᾶς ^{ΕΦΓ} κοινωνοὺς τῶν ^{JK}
^a δαιμονίων γίνεσθαι. ²¹ οὐ δύνασθε ποτήριον κυρίου
πίνειν καὶ ποτήριον ^a δαιμονίων, οὐ δύνασθε ^Ε τραπέζης
κυρίου ^Ε μετέχειν καὶ ^Ε τραπέζης ^a δαιμονίων. ²² ἢ ^ε παρα-
ζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν; ^{H ε-}
²³ Πάντα ^ε ἔξεστιν, ἀλλ' οὐ πάντα ^Ε συμφέρει ^{μεν...} πάντα ^{ABCD}
^{ΕΦΓΗ}

mas).—20. for ἀλλ' οὐ α, a δε DE, ἀλλὰ α FG v it lat. f.—rec (twice) θυει (grammā
corrū: see below), with JK & Chr Thdrt al: txt ABCDEFG 17. 31-7. 46. 71-3. 109
Marcion (in Epiph) Epiph Eus.—rec bef δαιμ. ins τα εθνη (supplementary: occasioning
afterwards the alt of θουοισιν into θυει), with XACJ (aft οτι) K & vss Chr Thdrt al
Orig-int: om BDEFG d e Marcion (in Epiph) Epiph Eus Tert Aug, (once expressly)
Aug-ctt (qui sacrificant) Ambros: δαιμοσι 63: ειδωλοισι copt.—δαιμ. κ. ου θεω θουοισιν
(corrū to avoid the close recurr of θουοισιν) ABC 37. 46. 137 ar-pol Eus Orig-int Aug.—
δαιμονιων κοινωνους (omg των) D'D'EFG: δαιμονων 108'.—γενεσθαι B: αιαι FG
syrr copt al.—21. ποτηριον δαιμονιον (sic) C.—22. παντα το παντα om 17. 119 al.—

assuming?' so Xen. Anab. i. 4. 14, τὶ οὐν
εἰλεῖται ποιῆσαι; ὅτι εἰδωλόθ. τί
ἐστίν] 'that a thing sacrificed to an
idol is any real thing (so sacrificed)?'
(i. e. has any real existence as a thing
sacrificed? The accentuation τὶ ἐστίν;
would come nearer to the sense of ch. viii.
4, ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ, —'that
there is any (such thing as an) offering to
an idol?' and in a matter so ambiguous
it is impossible to decide between the two)
'or that an idol is any thing' (real? e. g.
that Jupiter is Jupiter in the sense of a
living power?)—(Not so:—this ellipsis of
the negative, taken up by ἀλλὰ, is found in
classical Greek: e. g. Xen. Mem. i. 2. 2,
πῶς οὐν αὐτὸς ὢν τοιοῦτος ἄλλους ἀν
ἀρεβείξ... ἐποίησιν; ἀλλ' ἔπαυσε μὲν
τούτων πολλοὺς, ἀρετῆς ποιήσας ἐπιθυ-
μῶν, &c. See Hartung, Partikellehre, ii.
37). 'But (I say) that the things which
they (i. e. the Gentiles) sacrifice, they
sacrifice to devils, and not to God (δαίμ.,
not, 'false gods,' nor in the sense in which
it is used in the mouth of idolaters them-
selves, Acts xvii. 18, and Xen. Mem. i.
1. 1, 'deities,'—but, as always in LXX
and N. T. when used by worshippers of the
true God, 'DEVILS,' 'evil spirits.' The
words are from Deut. (ref.), see also Ps.
xcv. 5 (Baruch iv. 7, θύσαντες δαιμονίους
κ. οὐ θεῷ). Heathendom being under the
dominion of Satan (ὁ ἀρχὴν τοῦ κόσμου
τούτου), he and his angels are in fact the
powers honoured and worshipped by the
heathen, however little they may be aware
of it): but (the inference being suppressed,
'and ye therefore by partaking in their
sacrifices would be partakers with devils:
but') I wish you not to become partakers
with devils' (τῶν generic). 21.]

Reason of the οὐ θέλω,—sententially ex-
pressed without γάρ.—οὐ δύνασθε applies
of course to the real spiritual participa-
tion of the table of the Lord so as to profit
by it: to moral possibility. The ποτήριον
δαίμονιων is said as corresponding to the
cup of which mention has been already
made, not as Grot., al., and De Wette
fancy, referring to the libation at an idol
feast.—τράπεζα is said by Pollux v. 12
(Suicer) to be used in the sense of τὰ σιτία
τὰ ἐπ' αὐτῶν τῶν τραπέζων τιθίμενα.
Compare the description in Herod. iii. 18,
of the 'ἡλίου τράπεζα, and Polyb. iv. 35.
4, ὥστε περὶ τὸν βωμὸν κ. τὴν τράπεζαν
τῆς θεοῦ κατασφαγγῆναι τοὺς ἑσθόρους
ἀπαντας.—From this passage probably,
the τράπεζα κυρίου became an expression
current in all ages of the Christian Church:
see Suicer in voc. 22.] 'Or are we
provoking (is it our wish to provoke, that
He may assert His power) the Lord
(Christ) to jealousy (by dividing our par-
ticipation between Him and devils)?'—see
Deut. xxxii. 21, which evidently is before
the Ap.'s mind:—'are we stronger than
He (are we then such, that we can afford
to defy His power to punish)?'
23.—XI. 1.] Now that he has fully
handled the whole question of partaking in
idol feasts, and prepared the way for
specific directions as about a matter no
longer to be supposed indifferent, he pro-
ceeds to give those directions, accompany-
ing them with their reasons, as regards
mutual offence or edification. 23.]
He recurs to the plea of ch. vi. 12:—re-
asserts his modification of it, with a view,
after what has passed since, to show its
reasonableness, and to introduce the follow-
ing directions. οὐκ ὁδοῦμαι] viz. the

¹ ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. ²⁴ μηδαὶς ἑ τοῖς ἑαυτοῦ ¹ ἡ ζῆτείω, ἀλλὰ ἑ τοῦ ἑτέρου. ²⁵ πᾶν τὸ ἐν ἡ μακέλ-
 λῳ πωλούμενον ἐσθίετε μηδὲν ὁ ἀνακρίνοντες διὰ τὴν
 ἡ συνείδησιν. ²⁶ Τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ ἡ πλήρωμα
 αὐτῆς. ²⁷ εἴ τις ἡ καλεῖ ὑμᾶς τῶν ἡ ἀπίστων καὶ θέλετε
 πορευέσθαι, πᾶν τὸ ἡ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν
 ὁ ἀνακρίνοντες διὰ τὴν ἡ συνείδησιν. ²⁸ εἰάν δέ τις ὑμῖν
 εἴπῃ Τοῦτο ἡ ἱεροθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν
 ἡ ἑαυτοῦ. ²⁹ ἡ ἑαυτοῦ. ³⁰ ἡ ἑαυτοῦ. ³¹ ἡ ἑαυτοῦ. ³² ἡ ἑαυτοῦ.

rec (twice) μοι ἐξεστ. (from ch vi. 12), with (C³ 1st time) HJK &c v (ed) hari³ syrr al
 Orig Chr Thdrt al Aug, al: txt³ ABCDEFG (FG om παν. ἐξ. ἀλλ. οὐ π. οἰκοδ.) 17. 46¹.
 67². 118-79 vs Clem Ath Dam Iren Tert all.—24. for το (2ce), τα A 47 Antioch (Tert):
 (1st) το συμφορον sah: 2nd om 46¹. 67².—ἀλλα καὶ 61-7. 120 al Syr al Clem.—rec aft
 etep. ins ἐκαστος (supplementary: perhaps, as Mey, a reminiscence of Phil ii. 4), with
 D² EJK &c syrr al Chr Thdrt al: om ABCD¹ FGH 17 (appy) 67². 71-3. 80 v it copt sah arm
 Clem lat.-ff.—25. om 178.—δια τ. συνειδ. om æth Novatian.—26. rec γαρ κυρ. (transposi-
 tio more usual order, not observing the emphasis), with AHJK &c Chr Thdrt al: txt
 BCDEFG 93 (al?).—27. rec aft εἰ ins δε (for connexion: but thus perplexing the
 sense), with CD³ EHJK most mss sah (Syr) syr goth al Thdrt, Dam Thl Oec: om ABD¹ FG
 46. 67². 109 v it copt Antioch Chr Thdrt (εἰαν τις 178 Chr Thdrt: καλῇ Chr) Jacob-
 nisib Aug Ambrst.—aft ἀπίστων, ins εἰς δεικνον DEFG vs lat.-ff (not Aug).—παντα
 τα παρατιθέμενα A copt sah al.—αυτον ανακριν. sah.—28. υμιν om FG v it goth Tert
 Aug, al.—rec ἐδωλοθυτον (see notes), with CDEFGJK &c Chr Thdrt al: txt³ ABH sah
 Eus (Clem alludg appy): immolaticium d e al-latt.—εκεῖνον τον μηνυσαντα και om

Christian body: tend to build up the whole, or the individual parts, of that spiritual temple, God's οἰκοδομή.
 24.] Further following out of οἰκοδομεῖ. This ought to be our object: the bringing on one another to perfection, not the pleasing ourselves, see Rom. xv. 2, 3. In the second clause, ἐκαστος must be supplied from μηδαὶς (hence it has found its way into the rec.): so Plat. Rep. ii. p. 366 D, οὐδεὶς ἐκὼν δίκαιος, ἀλλ' . . . ψίγει τὸ ἄδικον.—i. e. ἐκαστος ψίγει. See Barnhardy, Syntax, p. 458. 25.] The key to understanding this and the following ver. is, to remember that συνείδησις is used in each case of the conscience of the person spoken of, i. e. in the two first cases, that of the reader,—in the third, as explained by the Ap., that of the weak brother: see there.—'Every thing which is being sold (offered for sale) in the flesh-market (see exx. in Wetst.), eat, making no enquiry (whether it is meat offered to idols or not), on account of your conscience' (to be joined with ἐσθίετε μηδ. ἀνακ., not with ἀνακρίνοντες only,—as is shown by the parallel below, ver. 28,—where the reason given is joined to ἐσθίετε).—The meaning being,—'eat without enquiry, that your conscience may not be offended.' If you made enquiry, and heard in reply, that the meat had been offered to idols, your conscience would be

offended, and you would eat διὰ προσ-κόμματος to yourselves. De Wette, al., understand τὴν συν., all through, of the conscience of another, and apply to all the expl. of ver. 29. But as Meyer well observes, no reader could possibly refer τὴν συνειδ. to any one but himself, no other person having been mentioned, until ver. 28, where ἐκεῖνον τὸν μηνυσαντα is introduced, and τὴν συνείδησιν is to be referred (but even then not without special explanation given) to the new subject. 26.] The principle on which such an eating ought to rest: that all is God's, and for our use: and where no subjective scruple is cast in, all to be freely partaken of: see 1 Tim. iv. 4. 27.] The same maxim applied to their conduct at a banquet given by a heathen. A miscellaneous banquet, and not a sacrificial feast, is meant. At such, there might be meat which had been offered to idols. Grot. says well on ὁλοτερε πορεύεσθαι, "Admonet tacite, melius forte facturos, si non eant: ire tamen non prohibet: supra, v. 9."—On διὰ τ. συνειδ., see above, ver. 25. 28.] Who is the person supposed to say this? not, as Grot., al., think, the host, of whom τις could hardly be said, but it would stand εἰάν δέ ὑμῖν εἴπῃ: nor, as Chrys., Theophyl., al., and De Wette, —some heathen guest, by whom De W. imagines it said maliciously, or to put the

^w Luke xv. 27. ²⁹ μὴνύσαντα καὶ τὴν ^p συνείδησιν. ²⁹ συνείδησιν δὲ ^z λέγω ABCD
^{John xi. 57.} οὐχὶ τὴν ¹ ἐαυτοῦ, ἀλλὰ τὴν ^m τοῦ ἑτέρου. ^z ἵνα τί γὰρ EFGH
^{Acts xiii.} ἢ ^a ἐλευθερία μου κρίνεται ὑπὸ ἄλλης ^p συνειδήσεως; ^z λευθ- JK
^{30 only t.} εἰ ἐγὼ ^b χάριτι ^c μετέχω, τί ^d βλασφημοῦμαι ὑπὲρ οὗ ρα H
^{2 Macc. iii. 7.} εἰ ἐγὼ ^b εὐχαριστῶ; ³¹ εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τί ABCD
^{x = ch. i. 13} ποιεῖτε, πάντα ^b εἰς δόξαν θεοῦ ποιεῖτε. ³² ἀπρόσκοποι EFG
^{ref.} καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλήσιν καὶ τῇ ἐκκλησίᾳ τοῦ JK
^{46. Luke} ^{34 al.} ^z Paul, here
^{only. Matt.} ^{ix. 4. xvii.} ^{46. Luke} ^{xiii. 7. Acts} ^{iv. 26. vii. 26} ^{only. Gen.} ^{iv. 6.} ^{a = Gal. ii. 4. v. 1, 18 al.} ^{b = Rom. vi. 17. ch. xv. 57 al. dat., Rom. iv. 19. See note.} ^{c ch. ix.}
^{10 ref.} ^{d = Rom. iii. 6. Tit. iii. 2. James ii. 7.} ^{e Eph. v. 1.} ^{f = Rom. xiv. 6. 1. 8 al.} ^{g So ch. iii. 22 ref.} ^{h Rom. iii. 7. ch. ii. 7. Eph. i. 6 al.}
^{1 Acts xxiv. 16. Phil. i. 10 only t. F. 8tr. xxxv. (xxxii.) 31.}

FG g Ambrst (εκεινον om Chr comm.).—rec at end, ins του γαρ κυριου η γη και το πληρωμα αυτης (repetition from ver 26), with H²JK &c syr goth al Chr Thdrt Phot (in Oec) Oec Thl (all these expl it in their comm): but om ABCDEFGH¹ 10. 17. 28. 46. 71-3. 80. 93. 109-77 to 9 v it copt sah Syr arm al Dam Aug Ambrst Pel Bed (see on ver 31).—29. for ουχι, ου D¹.—for εαυτου, εμαυτου H 3: σιαυτου D¹, tuam v it &c.—for αλλης, απιστου FG it Ambr Jer Sedul Primas (txt Aug Ambrst Pelag Bed): αλλου 52.—30. rec aft ei ins δε (supplementary, but disturbing the sense), with a few mss Thdrt (text) Oec om ABCDEFGJK most mss vsb Clem Cyr Thdrt (in Oec) all gr and lat.—εγω om 178.—31. ποιετε τι DEFG.—παντα om 45-6¹ Orig.—ποιειτε (2nd) om FG g Ambrst (Gaud).—at end, add του γαρ κυριου η γη &c (as in ver 28) C².—32. rec γινεσθ και ιουδ. (transpos for simplification), with DEJK &c: γιν. ιουδ. τε FG: txt ABC 17

Christian to the proof,—for his συνείδησις would hardly be so much taken into account in the matter; but, as Neander, Pfl. u. Leit. p. 399, and Meyer,—some weak Christian, wishing to warn his brother.—ἐπεθύοντες is apparently placed advisedly, to represent what would be said at a heathen's table. De W. supposes it on this very account to be a correction: but surely this is giving a corrector credit for more fineness of discrimination than they ordinarily shew. Much more probable is it, that the unusual and apparently incorrect ἐπεθύοντες should give place to the ordinary and more exact term.

8¹. ἐκ. τ. μὴν. . .] 'On account of the man who informed you, and (καὶ specifying the particular point or points to which the more general preceding clause applies: as, τῶνδε εἵνεκα, καὶ γῆς ἱμῶν . . . καὶ μάλιστα τῇ χρηστηρίῳ πλυσνός ἰών, καὶ τίσασθαι θίλων . . ., Herod. i. 73. See Hartung, Partikellehre, i. 145) conscience: i. e. to spare the informer being wounded in his conscience.

29.] Expl. of the last διὰ τὴν συνείδησιν, as meaning *not your own*, but *that of the informer*. True to his interp. (see above), De W. supposes τοῦ ἑτέρου not to refer to τὸν μὴνύσαντα but to 'your weak Christian brother;' but then how very harsh and clumsy are the various references to understood persons;—and how simple, on the other interp., is the reference in each case of τὴν συν. to the subject of the clause. [ἵνα τί γάρ]

'For why is my freedom judged by a conscience not mine own?'—i. e. 'Why

should I be so treated (hazard by my actions such treatment) that the exercise of my Christian freedom, eating as I do and giving thanks, should become matter of condemnation to another, who conscientiously disapproves of it?'—'If (no copula), I partake thankfully (dat. of the manner, cf. Soph. Antig. 616, σοφία γὰρ ἐκ τοῦ κλεινὸν ἔπος πέφανται,—and Bernhardy, Syntax, p. 101), why am I to be spoken ill of for that for which I give thanks?' These words have been misunderstood. It has been generally supposed that the Ap. is *impressing a duty*, not to give occasion for the condemnation of their liberty by another's conscience. But the ground on which he is *here* arguing, is the unfitness, absurdity, *injustice to oneself* and the cause of God, ver. 31, of *so acting as to be condemned* for that in which a man not only allows himself, but for which he *gives thanks to God*. The sentiment is the same as in Rom. xiv. 16, μὴ βλασφημείσθω ὑμῶν τὸ ἀγαθόν.—The emphasis is each time on ἐγώ.

31.—XI. 1.] GENERAL CONCLUSION OF THIS PART OF THE EPISTLE,—enforced by the example of himself.

31.] This εἴτε οὖν . . ., passing from the special to the general, is not without reference to the last ver., in which the hyp. is, that the *Christian and thankful act* of the believer is *marred* by the condemnatory judgment of his weak brother. All such hindrances to God's glory they are to avoid; and in all things, eating or drinking, or any other particular of conduct (τι, 'any thing,' the stress

θεοῦ· ³³ καθὼς καὶ γὰρ ^k πάντα πᾶσιν ^l ἀρέσκω, μὴ ^m ζητῶν ^k Acts xx. 35
 τὸ ἑμᾶντοῦ ⁿ σύμφορον, ἀλλὰ τὸ ^o τῶν πολλῶν, ἵνα σω-
 θῶσιν. XI. ¹ ^p μνηταί μου γίνεσθε, καθὼς καὶ γὰρ χριστοῦ.
² ^q Ἐπαινῶ δὲ ὑμᾶς ὅτι ^k πάντα μου ^r μέμνησθε, καὶ
 καθὼς ^s παρέδωκα ὑμῖν τὰς ^t παραδόσεις ^u κατέχετε.
³ ^v θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ
 χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ ^r 2 Tim.

1. 4. Heb. xiii. 2. 2. 1. Acts xvi. 4. 3. Pet. ii. 21. Jude 3. 4. Gal. i. 14. 2. Thess.
 5. 15. iii. 6. 6. See Matt. xv. 9 al.; Jer. xxxi. 4. 7. 1. Luke viii. 15. 8. ch. xv. 2. 1. Thess. v. 21.
 Heb. iii. 6, 14. x. 28. 9. Col. ii. 1.

37. 73 Orig Cyr Did: και bef ιουδ. om v al Aug al.—33. for παντ. πασ., πασιν κατα
 παντα FG: πανταπασιν Thdrt (ms, also a ms of the N. T. referred to by edr of Kttr).
 —for εμ., εαυτου 93.—rec συμφερον (corrpn as more usual), with DEFGJK &c: txt
 ABC.—το (2nd) om FG.

CHAP. XI. 2. rec aft υμας ins αδελφοι (addn at beginning of a new section), with
 DEFGJK &c vs8 (add μου Syr al) Thdrt al: txtABC 46. 71-3-4 copt sah eth arm Ath
 Cyr-jerua Bas Chr Thl (comm) Oros.—μου μεμνησθε παντες Thdrt.—και om A¹ 57 al.
 —πανταχου παρεδωκα FG (parad. G) d g Ambrst.—παραδοσεις μου D¹ FG v it ar-pol
 lat-fl.—ουτως κατεχετε C eth Ath, Chr.—3. δε (1st) om FG al syr Ambrst.—η om 17.
 —ο ανηρ αυτης sah eth.—κεφαλη (2nd) to κεφαλη (3rd) om 89¹.—ο bef χριστ. om

being on ποιεῖτε,—‘whether ye are eat-
 ing or drinking, or doing any thing;’
 not as E. V. *whatever ye do*,—*δοιῶν*),
 the glory of God is to be the aim, self-
 regard being set aside: and so,— 32.]

all offence is to be avoided (it being under-
 stood, that this refers to ἀδιόφορα, for in
 other things, both Jews and Greeks must
 be offended, see ch. i. 23), *whether to Jews*
or Heathens (both these out of the Church),
 or to the Church of God (their own bre-
 thren).

33.] *His own course of con-
 duct*:—‘As I in all things (accus. of that
 on which the subject acts, or over which the
 quality predicated extends, as in ἀλγὼ τῇν
 κεφαλὴν;—so τοῦ παντ’ ἐυδαιμονος δλ-
 βου, Soph. Gd. Tyr. 1197. See Kühner,
 ii. 222. 4) please’ (am pleasing: as Meyer
 well remarks, not the result, but the *prac-
 tice on Paul’s part*; for πᾶσιν ἀρέσκειν
 τὸν συμβουλευόντα κ. τὰ κοινὰ πράττοντα
 ἀδινανον, Demosth. 1481. 4. ἑμᾶντοῦ
 and τῶν πολλῶν are opposed: see ver. 24.

ἵνα σωθ., his great aim and end;—so
 ch. ix. 22. XI. 1.] καὶ γὰρ, scil.
 μνητῆς γίγνομα. Compare on the sense,
 Phil. ii. 4, 5.

XI. 2—34.] REPROOFS AND DIREC-
 TIONS REGARDING CERTAIN DISORDERS
 WHICH HAD ARISEN IN THEIR ASSEM-
 BLIES: viz. (1) THE NOT VEILING OF
 THEIR WOMEN IN PUBLIC PRAYER (vv.
 2—16): (2) THE ABUSE OF THE ἄγωνα
 (17—34).

2—16.] *The law*
of subjection of the woman to the man
 (2—12), and *natural decency itself*
 (12—16), *teach that women should be*
veiled in public religious assemblies.

2.] 34, implying a distinction from the
 spirit of the last passage, which was one
 of blame, and exhortation to imitate him.
 He praises them for the degree in which
 they did this already, and expresses it by
 the slighter word μέμνησθε.

πάντα, see above, on ch. x. 32.—‘And ye keep
 (continue to believe and practise) the tra-
 ditions (apostolic maxims of faith and
 practice, delivered either orally or in
 writing, 2 Thess. ii. 15), as (according to
 the words in which) I delivered (them) to
 you.’ This was their *general practice*:
 the *exceptions* to it, or departures at all
 events from the *spirit* of those παραδόσεις,
 now follow.

3.] ‘It appears, that
 the Christian women at Cor. claimed for
 their sex an equality with the other, taking
 occasion by the doctrine of Christian free-
 dom and abolition of sexual distinctions in
 Christ (Gal. iii. 28). The gospel unques-
 tionably did much for the emancipation of
 women, who in the East and among the
 Ionian Greeks (not among the Dorians and
 the Romans) were kept in unworthy de-
 pendence. Still this was effected in a quiet
 and gradual manner; whereas in Corinth
 they seem to have taken up the cause of
 female independence somewhat too eagerly.
 The women overstepped the bounds of their
 sex, in coming forward to pray and to pro-
 phesy in the assembled church with un-
 covered heads. Both of these the Ap.
 disapproved,—as well their coming forward
 to pray and to prophesy, as their removing
 the veil: here however he blames the latter
 practice only, and reserves the former till
 ch. xiv. 34. In order to confine the

v. (Acts xiv. 6) ch. xiii. 9. xiv. 1 &c.
 w Mark xiv. 8 (and ellipse), Math. vi. 12.
 x ver. 23.
 z ver. 23.

τοῦ χριστοῦ ὁ θεός. ⁴ πᾶς ἀνὴρ προσευχόμενος ἢ ^{ABCD} ^{EFG} ^{JK} ^{προ-} ^{φθεύων} ^{κατὰ} ^{κεφαλῆς} ^{ἔχων} ^{καταισχύνη} ^{τὴν} ^{κεφαλὴν} ^{αὐτοῦ.} ⁵ πᾶσα δὲ γυνὴ προσευχομένη ἢ ^{προφθεύουσα}

DIFG al.—rec om του bef χριστου, with CFGJK &c Chr, Thdr̄t Dam Thl, Oec.; ins ABDE 37. 46 &c Clem Chr, Thl, Oec.;—4. bef κατ. κεφ., ins καλυμμα 4. 61. 67¹. 213 cop̄t sah.—επι της κεφαλῆς 4.—εφ. αὐτοῦ 109: ταυτου κεφ. 48. 72.—δ. τη om DIFG.

women to their true limits, he reminds them of their subjection to the man, to whom again he assigns his place in the spiritual order of creation, and traces this precedence up to God Himself." De Wetze.

παντὸς ἀνδρός] 'of every Christian man' (as Chrys., al., Meyer, De W.), certainly,—and for such the Ap. was writing: but not *only* of every Christian man: the Headship of Christ is *over all things* to His Church, Eph. i. 22, and thus He is Head of 'every man.'—The word κεφαλὴ in each case means the head *next above*. This must be borne in mind, for Christ is THE HEAD of the Christian woman, as well as of the Christian man.—God is the Head of Christ, not *only* according to His Human Nature: the Son is, in *his Sonship*, necessarily subordinate to the Father: see ch. iii. 23, note, and ch. xv. 28.—From χριστός, the order *descends* first: then, in order to complete the whole, *ascends* up to God.—Obs. that though (Gal. iii. 28) the distinction of the sexes is *abolished* in Christ, *as far as the offer of and standing in grace* is concerned, yet for *practical purposes*, and for *order and seemliness*, it *subsists* and *must be observed*. 4.]

The case of the man here treated, was regarded by the ancient Comm., Chrys., Theodoret, Theophyl., Oec., and Grot., Mosh., al., as an *actually occurring* one among the Corr.:—but by recent ones, since Storr and Bengel, as *hypothetically put*, to bring out that other abuse which *really had occurred*. Had it been real, more would have been said on it below: but from ver. 5 onwards, attention is confined to the woman. προσευχ. 'praying in public.' ποφ. 'discouraging in the Spirit': see on ch. xii. 10.

κατὰ κεφ. ἔχων] scil. τ. The Jews when praying in public put over their heads a veil, called the Tallith, to shew their reverence before God and their unworthiness to look on Him: Lightf., Hor. in loc. Grotius's note on the Greek and Roman customs is important:—"Apud Græcos mos fuit sacra facere capite aperto. Legendum enim apud Macrob. i. Saturn. 8. *Illuc Græco ritu capite aperto res divina flit*, apparet ex loco ejusdem libri c. 10 ubi itidem de Saturno agitur, et *sacrum ei fieri dicitur aperto capite ritu peregrino*: et ex loco iii. 6, ubi

Varronem ait dicere, Græci hoc esse moris, aperto capite sacrificare. ἀπακαλύπτει κεφαλῇ ait de ejusdem Saturni sacris agens Plutarchus in Romanis questionibus. *Lucem facere* id dici solitum Festus testatur. Eodem modo, id est aperto capite, etiam Herculi in ara maxima sacrum fieri solere testatur, præter Macrobiū dicto libro iii. 6. Dion Hal. lib. i., nimirum quia id sacrum institutum erat ab Evandro homine Græco. Sed Æneas (?) contrarium morem in Italiam intulit sacra faciendi velato capite, ne quod malum omen oculis aut auribus obveneret: ut Virg. nos docet Æn. iii. et ad eum Servius, et in Breviario Aurelius Victor: sed et Plutarchus in Romanis questionibus. Et ejus moris etiam Plautus meminit in comœdiis quibusdam: ut solet admiscere Romana Græcia. Paulus Græcis Corinthiis scribens, Græcum præfert morem, et causas adfert quales ferebat negotii natura. Ex Pauli præscripto perpetuo hunc morem tenere Christiani veteres. Tertul. Apologetico: 'Illuc suspicientes Christiani manibus expansis, quia innocui: capite nudo, quia non erubescimus: denique sine monitore, quia de pectore oramus,' &c. Nihil huc pertinet mos Septentrionis in reverentia signum caput velandi, qui quanquam per Germanicas nationes late manavit, et Judæis tamen et Græcis, et veteri Italie fuit incognitus." κατασχ. τ. κεφ. αὐτοῦ] 'dishonours his Head,' i. e. Christ: not, his own head, literally: for the head of the man, in *this respect of honouring or dishonouring*, has been, ver. 3, explained to be CHRIST. Him he dishonours, by appearing veiled before men, thus recognizing subjection to *them* in an assembly which ought to be conformed to *Christian order*. 5.] The case of the woman is just the converse. She, if she *uncovers* herself in such an assembly, dishonours her head (*the man*: not, as Meyer and many others, literally, her own head: of *this kind of dishonour* there is no mention at all in our passage, and ver. 3 has *expressly guarded us against making the mistake*) by apparently casting off his headship: and if this is to be so, the Ap. proceeds, why not go further and cut off her hair, which of itself is a token of this subjection? But if this be acknowledged to be shameful (it was a punishment of adulter-

ἡ ἀκατακάλυπτω τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς· ἐν γὰρ ἐστὶν καὶ τὸ αὐτὸ τῇ ἐξυρμένῃ. ⁶ εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχροὺν γυναικὶ τὸ κείρασθαι ἢ ξυραῖσθαι, κατακαλύπτεισθω. ⁷ ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστίν. ⁸ οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός· ⁹ καὶ γὰρ οὐκ ἐκτίσθη

y ver. 18 only. Levit. xiii. 45 alex. Polyb. xv. 27. 2. dat., Winer, § 51. 4. s. ch. xlii. 11 only. constr., here only. See 1 Pet. v. 9. a Acts xxi. 24 only. Num. vi. 6. b here only. Gen. xxxviii. 16 al. c Acts viii. 22. xviii. 18 only. 2 Kings xiv. 26. d constr., Phil. i. 21. e — Acts xvii. 29. f Rom. viii. 29 reff. Gen. i. 26, 27. g — Ps. xviii. 1. h Acts viii. 16 reff. i Mark xlii. 19. Rom. i. 26 reff.

—rec for αὐτῆς, εαυτῆς (see note and cf var readd, vs 8, 9), with B (e sil) D²EK most mss Orig: txt ACDFGJ 17. 73-4. 80. 93. 238 Chr Thdrt al.—6. ἡ γυνὴ B (Birch: but see next ver).—καὶ om 9 v-ed mth arm Ambrst.—κειρασθω ἡ ξυρασθω B: κηρασθω 179: κειρασθαι 44: κειρασθω 80: add τὴν τριχα αὐτῆς arm.—κειρασθαι (2nd) 80,—and καὶ κατακαλ.—7. μὲν om sah.—τὴν κεφαλὴν om Chr Thdrt (somet) Thl-ms Sedul.—rec bef γυνὴ om η (for conformity with the precedy and follg), with CD²(E?)JK &c

esses, see Wetst. in loc. and Tacit. Germ. 19), let the further decency of the additional covering be conceded likewise.—The readings αὐτοῦ and εαυτῆς have arisen from fancying that his and her own head are meant. ⁶ ἐν . . . ἐστὶν κ. τὸ αὐτό] she; not it, τὸ ἀκατακάλυπτον εἶναι. The neut. is used because the identity is generic, not individual: cf. Eur. Med. 928,—γυνὴ δὲ θῆλυ καὶ δακρύους ἔφν, and other exx. in Kühner, ii. 45 (§ 421). ⁶] the argum. see above. οὐ κατ.,—‘is to be unveiled,’ the pres. indicating the normal habit. καὶ καὶ. ‘let her ALSO,’ besides being unveiled, &c. καὶ. ἡ ξυρ.] ‘plus est radi quam tonderi,’ Grot. ⁷—9.] A second reason for the same,—from the dependence of the man on God only, but of the woman on the man. ⁷] γὰρ refers back to and gives a reason for κατακαλύπτεισθω, the difference between the sexes being assumed,—that one should be and the other should not be veiled. The emphasis is accordingly on ἀνὴρ. οὐκ ὀφείλει, ‘should not,’ ‘ought not’: see reff. εἰκὼν θεοῦ, Gen. i. 26. This the man is, having been created first,—directly, and in a special manner: the woman indirectly, only through the man. κ. δόξα θ.] ‘And the (representative of the) glory of God:’ on account of his superiority and godlike attributes among other created beings. This is obviously the point here brought out, as in Ps. vii. 6; not, that he is set to show forth God’s glory (εἰς γὰρ δόξαν θεοῦ ὀφείλει ὁ ἀνὴρ ὑποταχθῆναι τῷ θεῷ, Phot. in Oecum.), however true that may be: nor, as Estius, from Augustin, ‘quia in illo Deus gloriatur:’ nor is δόξα the representative of the Heb. נִקְנָה, Gen. i. 26 (ὁμοίως), as Rückert, al., suppose, be-

cause the LXX have rendered נִקְנָה, Num. xii. 8. Ps. xvii. 15, by δόξα: for, as Meyer observes, in so well known a passage as Gen. i. 26, the Ap. could hardly fail to have used the LXX word ὁμοίως.—Man is God’s glory: He has put in him His Majesty, and he represents God on earth: woman is man’s glory: taken (ver. 8) from the man, shining (to follow out Grotius’s similitude, “minus aliquid viro, ut luna lumen minus sole”) not with light direct from God, but with light derived from man. “τὸ θῆλυ, ἀρρεν ἀτελής, philosophia. Imperat materfamilias suae familiae, sed viri nomine.” Grot. This of course is true only as regards her place in creation, and her providential subordination, not in respect of the dependence of every woman’s individual soul directly on God, not on man, for supplies of grace and preparations for glory. The Ap. omits εἰκὼν, because anthropologically the woman is not the image of the man, on account of the difference of the sexes: and also perhaps because thus he would seem to deny to the woman the being created in the Divine image, which she is as well as the man, Gen. i. 26, 27. The former reason appears the more probable: and so De W. and Meyer. ⁸] γὰρ gives the reason of the former assertion γυνὴ δόξα ἀνδρός,—viz. that ‘the man is not (emphasis on ἐστίν, which prevents the εἰς having a figurative sense, of dependence:—‘takes not his being,’ in the fact of his original creation. The propagation of the species is not here in view) out of the woman, but the woman out of the man’ (comp. Gen. ii. 23, κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρός αὐτῆς ἐκλήθη). ⁹] ‘For also (parallel with ver. 8)—another reason: not subordinate to it, as

κ = as ordinarily; e.g. Matt. x. 1 al. ff. 1 So Diod. Sic. 1. 47, ἔχουσιν τρεῖς βασιλῆας ἐπὶ τῇ κεφαλῇ. ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. ¹⁰ διὰ τοῦτο ὁφείλει ἡ γυνὴ ἑξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς

ντφ...
ABCD
EFGH
JK

Chr Dam al: ins ABD¹FG 73. 118 Dial Isid Thdrt.—του ἀνδρος FG.—at end, ins εαυτης copt sah eth.—10. η γυνη οφειλει H 37.—ουκ οφ. η γυν. 33-5.—επι της κεφ.

Meyer, who renders *ἐκ* in ver. 8, 'dependent on,' and regards this ver. as giving the reason the man was not made (emphasis on *ἐκτίσθη*, as before on *ἐστίν*) on account of the woman, &c.—In this ver., besides the manner of creation, *ἐκ τοῦ ἀνδρός*, the occasion of creation, *διὰ τὸν ἄνδρα*, is insisted on; see Gen. ii. 18 ff. 10.] *διὰ τοῦτο*, on account of what has just been said, by which the subordination of the woman has been proved:—refers to vv. 7—9, not as Meyer, to v. 9 only: for vv. 8, 9, give two parallel reasons for γυνὴ δόξα ἀνδρός, the inference from which proposition has not yet been given, but now follows, with *οφείλει* answering to *οὐκ ὀφείλει* above.

ὁφ. ἡ γ. ἑξουσίαν ἔχ. ἐπὶ τῆς κεφ.] 'The woman ought to have power' (the sign of power or subjection: shown by the context to mean a veil). So Diodor. Sic. i. 47: εἰκόνα . . . εἰκοσι πηχῶν, μονόλιθον, ἔχουσιν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς, ἃς διασημαίνειν ὅτι καὶ θυγάτηρ καὶ γυνὴ καὶ μήτηρ βασιλῶς ἐκηρξέ, where βασιλείαι evidently are *crowns*, the tokens of kingdom. And as there from the context it is plain that they indicated participation in the glory of the kingdoms, so here it is as evident from the context that the token of *ἐξουσία* indicates being under power: and such token is the covering. So Chrys. (τὸ καλύπτεισθαι, ὑποταγῆς κ. ἑξουσίας), Theodoret, Theophyl. (τὸ τοῦ ἑξουσιάζεσθαι σύμβολον), Oecum., Beza, Grot., Est., Bengel, Wolf, al., Billroth, Rückert, Olsh., Meyer, De Wette.—To enumerate the various renderings would be impossible. Some of the principal are, (1) a sign of power to pray and prophesy in public, bestowed on her by her husband. So Schrader, iv. 158: but this would be quite irrelevant to the context. (2) Some suppose *ἐξουσίαν* actually to mean a veil, because the Heb. *ṭṭ* 'a veil,' comes from the root *ṭṭ* 'subjecit.' So Hammond, Le Clerc, al. But (see Lexx.) 'subjecit' is not the primary, only a tropical meaning; the primary meaning, 'extendit, diduxit,' is much more likely to have given rise to the substantive. It is certainly a curious coincidence that the Heb. *terme* should be thus allied,—and that alliance may have been present to the *Ap.'s* thoughts: but this does not show that he used *ἐξουσία* for a veil. (3) Kypke would

put a comma after *ἐξουσίαν*, and render 'propterea mulier potestati obnoxia est, ita ut velamen (see ver. 4) in capite habeat.' But the sense of *οφείλει* τὴν would require (see Lexx.) ὑπακοήν, not *ἐξουσίαν*. (4) Pott renders, 'mulierem oportet servare jus (sive potestatem) in caput suum, sc. eo, quod illud velo obtegat.' But this, though philologically allowable (see Rev. xi. 6; xx. 6; xiv. 18; and with *ἐπάνω*, Luke xix. 17), is entirely against the context, in which the woman has no power over her own head, and on that very account is to be covered. (4) Hagenbach (in the Stud. und Krit. 1828, p. 401) supposes *ἐξουσία* here to mean *her origin*, *ἐξ-ουσία* from *ἐξ-εἶμι*, as *παρ-ουσία* from *παρ-εἶμι*:—to show that she (ver. 8) *ἐστίν* ἐκ ἀνδρός. But apart from other objections to this, it must thus be, τὴν ἐξ. or τὴν ἐκ. αὐτῆς. Other renderings and conjectures may be seen in Meyer's note, from which the above is mainly taken.

διὰ τοῦτο ἀγγέλους] 'On account of the angels': i.e. because in the Christian assemblies the holy angels of God are present, and delighting in the due order and subordination of the ranks of God's servants,—and by a violation of that order we should be giving offence to them. See ref. So Chrys. (οὐκ οἶδας ὅτι μετ' ἀγγέλων ἵστηκας; μετ' ἁγίων ἄδεις, μετ' ἁγίων ὑμνῶν; καὶ ἱστηκας γελῶν; cited by Hammond, but from what work of Chrys. I have not been able to find. In his comm. on this passage he is not clear, but seems to take this view,—*ἐλ γὰρ τοῦ ἀνδρός καταφρονεῖς, φησι, τοὺς ἀγγέλους αἰδέσθῃτι*), Grot. (whose note see in Pool), Estius, Wolf, Rückert, Meyer, De Wette. (1) Others, with a modification of this rendering, take τοὺς ἀγγέλους as the *guardian angels*, appointed, one to take charge of each Christian. So Theophyl. (τὸ ἀναγκάζεσθαι ἀναισχυρίαν ἐμφαίνει ἥν καὶ οἱ τοῖς πιστοῖς παρπόμενοι ἀγγελοι βδελύσσονται), Jerome (not Aug. de Trin. xii. 7, as Meyer, see below), Theodoret. But, though such angels certainly do minister to the heirs of salvation,—see Matt. xviii. 10, and note,—there does not appear to be any immediate allusion to them here. (2) Others again understand 'bad angels,' who might themselves be lustfully excited; so Tertull. de Virg. Vel. 7, "propter angelos: scilicet quos legimus a Deo et caelo

διὰ τοὺς ^m ἄγγέλους. ¹¹ πλὴν οὐτε γυνὴ χωρὶς ἀνδρὸς ^m — as ordi-
οὐτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ. ¹² ὥσπερ γὰρ ἡ γυνὴ ⁿ — Matt.
ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς, τὰ δὲ ^{Luk. passim}
πάντα ἐκ τοῦ θεοῦ. ¹³ ἐν ὑμῖν αὐτοῖς ^o κρίνате. ^r πρέπον ^{(not Mark,}
ἐστὶ γυναικα ^q ἀκατακάλυπτον τῷ θεῷ προσεύχασθαι; ^{John, nor}
¹⁴ οὐδὲ ἡ ^r φύσις αὐτῇ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐάν ^{Luke in Acts).}
^o — Luke vii. 43. Acts iv. 19. Ps. lvi. 1. ^p Matt. iii. 15. Heb. ii. 10. vii. 26 al.
^q ver. 5. ^r — Rom. i. 26. ii. 27. xl. 21, 24. See James iii. 7. ¹ — Matt. i. 15. Phil. i. 15. iii. 16. ¹⁴ (uses it in no other sense). Rev. ii. 25.

om 238: δια τ. κ. sah: add εαυτης Syr sah.—11. rec ανηρ χωρ. γυν. ουτ. γυν. χ. ανδ. (corrtn to appy more natural order), with D³JK &c syrt v al Chr Thdrt al Pel al: txt ABCD¹D²EFGH 31-7-9. 46. 57. 68. 73. 177 to 9 it copt sah uth arm slav-ms Clem Bas-sel Dam Ambrst Sing-cler Aug: for the whole, 91 has γυνη χωρις ανδρος (curious instance of ascetical corrtn).—for εν κυρ., εν κοσμω Thdrt.—13. υμεις αυτοι κρ. DE d e v (not tol) lat.-ff.—for ακατακαλυπτον, ακαταληπτως 23¹: ουκ ακαλυπτον 73.—for θεω, κυριω 44.—14. rec ins η βεφ ουδε (addn to mark the interrogation), with D²EJK &c syr (marg) al Chr Thdrt Dam al (in their text): om ABCD¹FGH 46. 73. 137 v it al Dam, lat.-ff.—rec αυτη η φουσ., with D³JK &c vss Chr Thdrt al lat.-ff: αυτη om FG arm Tert: txt ABCD¹D²EH 37. 46. 73-4 (appy) 120-78 uth al Dam: ο ανηρ 93, omg μεν.

excidisse ob concupiscentiam foeminarum." See also cont. Marcion. v. 8,—or might tempt men so to be,—Schöttgen, Mosh., al.,—or might injure the unveiled themselves: so, after Rabbinical notions, Wetst. But οἱ ἄγγελοι, *abso!*, never means any thing in the N. T. except the *holy angels of God*. (3) Clem. Alex. (Meyer, but qu. ref.?) believes 'holy men' to be meant. (4) Beza, the Christian prophets, "in coetu loquentes ut Dei nuncios et legatos." (5) Ambrose, the presidents of the assemblies. (6) Lightf., the angeli or nuntii desponsationum, persons deputed to bring about betrothals. (7) Rosenm., Schrader, and many others,—*exploratores vel speculatores*: "Poterat nempe novae consuetudinis notitia per ἀπιστοῦς speculatores in publicum emanare, christianasque uxores tum Judeis, de isto mulierum habitu pessime existimantibus, tum Graecis quoque in suspicionem rei christianae probrosissimam adducere." Rosenm.—Against all these ingenious interpp. is the plain sense of οἱ ἄγγελοι (Matt. xiii. 49. Mark i. 13. Luke xvi. 22. chap. xiii. 1. Col. ii. 18. Heb. i. 4, 5. 7. 13, al.), which appears to me irrefragable.—But still a question remains, *Why should the Ap. have here named the angels, and adduced them as furnishing a reason for women being veiled in the Christian assemblies?* Bengel has given an acute, but not I believe the correct answer: "mulier se tegat propter angelos, i.e. quia etiam angeli teguntur. Sicut ad Deum se habent angeli: sic ad virum se habet mulier. Dei facies patet: velantur angeli: Esa. vi. 2. Viri facies patet: velatur mulier." Surely this lies too far off for any reader to supply without further specification. Aug. de Trin. xii. 7, gives an ingenious reason: "Grata

est enim sanctis angelis sacrata et pia significatio. Nam Deus non ad tempus videt, nec aliquid novi fit in Ejus visione atque scientia, cum aliquid temporaliter aut transitorie geritur, sicut inde afficiuntur sensus vel carnales animalium et hominum, vel etiam coelestes angelorum." (He makes no mention,—see above,—of guardian angels.) I believe the account given above to be the true one, and the reason of adducing it to be, that the Ap. has before his mind the order of the universal church, and prefers when speaking of the assemblies of Christians, to adduce those beings who, as not entering into the gradation which he has here described, are conceived as *spectators* of the whole, delighted with the decency and order of the servants of God.

11.] *Yet neither sex is insulated and independent of the other in the Christian life.* ἐν κυρίῳ is not the predicate (as Grot., &c.),—'neque viri exclusis mulieribus . . . participes sunt beneficiorum per Christum partorum:' nor does it mean according to the ordinance of God, as Chrys., Beza, Olsh.,—for the phrase ἐν κυρίῳ is well known as applying to the Christian state, in Christ. See e.g. Rom. xvi. 2. 8. 11, 12, bis, &c.

12.] *And in this, the Christian life accords with the original ordinance of God.* 'For (proof of ver. 11) as the woman is (was taken, Gen. ii. 21 f.) out of the man, so the man is (is born, in the propagation of the human race) by means of the woman; but all things (both man and woman and all things else: a general maxim, see 2 Cor. v. 18) are of (as their source,—thus uniting in one great head both sexes and all creation) God.'—They are dependent on one another, but both on Him: the Christian life therefore,

s here only t. 1 Rom. i. 36.
 2 Cor. xi. 21.
 u here only.
 Num. vi. 6.
 v — Luke xi. 11.
 w Heb. i. 12 only, and L.c.
 Job xxvi. 6.
 Ps. ciii. 6.
 x — Luke xxii. 34.
 Gal. ii. 6.
 a Acts xv. 5 read.
 y here only t.
 b ver. 2.
 z John xviii. 39 only t. (ch. vii. 7 var. read.)
 o Rom. viii. 28. xiii. 4 read.

* κομᾶ, ἡ ἀτιμία αὐτῷ ἐστίν, ¹⁵ γυνὴ δὲ εἰάν * κομᾶ, δόξα αὐτῇ ἐστίν; ὅτι ἡ * κόμη ἂν τὴν περιβολαίου δίδεται αὐτῇ. ¹⁶ εἰ δὲ τις * δοκεῖ * φιλονεικος εἶναι, ἡμεῖς τοιαύτην * συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ. ¹⁷ Τοῦτο δὲ * παραγγέλλω οὐκ * ἐπαινω, ὅτι οὐκ * εἰς

ABCD
 BFGH
 JK
 θ.εουH.
 ABCD
 EFG
 JK

—15. αὐτῇ om 44. 138: αὐτῆς 7. 110-11-23 sah syr-marg.—aft δίδεται ins αὐτῇ (supplementary addn, as the variations show) ABCH &c vss Chr and Thl (text) Ambrost al (αὐτῇ δίδεται CH 37. 46. 68. 73-4. 80. 109 v syr Dam Amb al): om DEFGJK all (abt 40) d e Chr, Thdrt Oec Tert.—16. φιλον. ἐστὶ sah.—ecclesia v-edd Syr ar-erp mth Tert Cyr Ambrost Pacian lat-fl.—17. rec παραγγέλλω οὐκ ἐπαινω (prob corrtn to suis ἐπαινω, vs 2 and 22), with C³ (appy) D³EJK &c d copt al Chr Thdrt al: -λλω οὐκ -νω

which unites them in Christ, is agreeable to God's ordinance. 13.] *Appeal to their own sense of propriety:* cf. ch. x. 15.

ἐν ἑαυτῷ αὐτῇ.] Each man within himself, in his own judgment. 14.] ἡ φύσις αὐτῆς, 'nature herself:' i. e. the mere fact of *one sex* being by nature unveiled, i. e. having short hair,—the other, veiled, i. e. having long hair. This plainly declares that man was intended to be uncovered,—woman, covered. When therefore we deal with the proprieties of the artificial state, of clothing the body, we must be regulated by nature's suggestion: that which she has indicated to be left uncovered, we must so leave: that which she has covered, when we clothe the body, we must cover likewise. This is the argument. φύσις is not, sense of natural propriety, but NATURE,—the law of creation. κομᾶ] So Eustathius, ll. γ. p. 288, in Wetst., κόμην δὲ ἔχειν, καὶ εὐκομον εἶναι, γυναικωτέρον ἐστίν. διὸ καὶ ὁ Πάρις οὐκ ἀνδρίζεται ὡς κόμην ἔχων. On φύσις and κομᾶ Pool observes, 'locus est vexatissimus doctorum sententiis:' and gives a note of four folio columns; and Bengel has a long discussion on the lawfulness of wigs.—The Ap. (see above) makes no allusion to the customs of nations in the matter, nor is even the mention of them relevant.

15.] See on ver. 14: comp. Milton, Par. Lost, iv. 304 ff. 16.] Cuts off the subject, already abundantly decided, with a settlement of any possible difference, by appeal to universal apostolic and ecclesiastic custom. 'But if any man seems to be contentious' (i. e. 'if any arises who appears to dispute the matter, who seems not satisfied with the reasons I have given, but is still disputatious;'—this is the only admissible sense of δοκεῖ in this constr.: see ref.:—for the meaning, 'if it pleases any one,' &c. would require τινι δοκεῖ: and 'if any one thinks that he may,' &c. would not agree with φιλονεικεῖν, which is in itself wrong. ἡμεῖς] declarative: 'let him

know that' . . . ; so, εἰ δὲ καυχᾶσαι, οὐ σὸ τὴν ρίζαν βασιτάεις, ἀλλ' ἡ ρίζα σέ, Rom. xi. 18. 'We,'—the App. and their immediate company,—including the women who assembled in prayer and supplication with them at their various stations, see Acts xvi. 13. τοιαύτην συνήθειαν] The best modern Comm., e. g. Meyer and De Wette, agree with Chrys. in understanding this, τοιαύτ. συνήθ., ὥστε φιλονεικεῖν κ. ἰριζειν κ. ἀντιτάττεσθαι. And so Ambros., Beza, Calvin, Estius, Calov., al. But surely it would be very unlikely, that after so long a treatment of a particular subject, the Ap. should wind up all by merely a censure of a fault common to their behaviour on this and all the other matters of dispute. Such a rendering seems to me almost to stultify the conclusion:—'If any will dispute about it still, remember that it is neither our practice, nor that of the Churches, to dispute.' It would seem to me, but for the weighty names on the other side, hardly to admit of a question, that the συνήθεια alludes to the practice (see ref.) of women praying uncovered. So Theodoret, Grot., Michaelis, Rosenm., Billroth, Olsh., al., and Theophyl. altera. He thus cuts off all further disputation on the matter by appealing to universal Christian usage; and to make the appeal more solemn, adds τοῦ θεοῦ τοῖς αἰ ἐκκλ.,—the assemblies which are held in honour of and for prayer to God, and are His own Churches.—Obs. αἱ ἐκκλησίαι, not ἡ ἐκκλησία. The plurality of independent testimonies to the absence of the custom, is that on which the stress is laid. This appeal, 'to the Churches,' was much heard again at the Reformation: but has been since too much forgotten.

17—24.] CORRECTION OF ABUSES REGARDING THE AGAPE AND THE PARTAKING OF THE SUPPER OF THE LORD.

17.] Refers back to what has been said since ver. 2, and forms a transition to what is yet to be said. 'But this (viz. what has gone before, respecting the veiling

τὸ κρεῖσσον ἀλλ' εἰς τὸ ἥσσον^d συνέρχεσθε. 18 πρῶτον^d
^{dd} μὲν γὰρ^d συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω^d
 ° σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ ° μέρος τι^h πιστεύω.
 19 δὲ γὰρ^k αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ^l δόκιμοι^g

^h absol., Matt. xxiv. 28, 26 al. fr. 1 = Matt. xviii. 10, xxiv. 6 al. fr. Dan. ii. 28. — ὠδύνη, Matt. xviii. 7. k = Gal. v. 30. See Acts v. 17 reff. 1 Rom. xiv. 18 reff.

D¹ 137 sah: txt ABC¹FG 6. 10. 17. 31-9. 46. 67². 73. 80 v d g syrr arr eth arm Aug Ambrost Pel Bed.—rec κρεῖττον and ἥττον, with D²E²J &c: txt ABCD¹FG al (for ἥττον, ἐλάττων FG Thdrt).—συνεσθε 178.—18. μὲν om 4 arm Ambrost: γὰρ om v it eth arm Pelag.—υμῶν om 63. 238 al Thl.—rec bef εκκλ. ins τη (the meaning being mistaken, see note), with mss Oec Thl (ἐπι το αὐτο for ἐν εκκλ. Thdrt): but om ABCDEFGJK 44-8. 57. 72. 80-9. 106-8-10-11-13 al Chr Dam.—υπαρχ. εν υμ. D¹D²EFG (εν υμ. om am demid harl Orig Ambrost Bed).—19. εν υμιν (1st) om D¹FG v it Orig-int lat-fr (not Archel Jer Prim al): ins aft ειναι D²E vss Archel: bef αυ. 48. 72.—for ειναι, υπαρχειν 17: for δει . . . ειναι, εισιν arm.—aft ινα, ins και BD¹ 37. 71 v d e sah Ambrost: om

of women; not, as Chrys., Theophyl., Grot., Bengel, al., that which follows: see below) I command you (not, 'announce to you,' nor 'declare to you from report,' which are senses of παραγγ. unknown to the N. T., where it only means 'to command,'—'to deliver by way of precept:' see reff. and ch. vii. 10. 1 Thess. iv. 11. 2 Thess. iii. 4. 6. 10. 12. This makes it hardly possible to refer *roũto* to what follows: for if so, some definite command should immediately succeed) not praising (refers to the *ἐπαινω* of ver. 2, and excepts what has been said since from that category) that you come together (i. e. the fact of your assembling) not for the better (so that edification results) but for the worse' (so that propriety is violated, and the result is to the hindering of the faith). These last words *ὅτι . . . συνέρχ.* are introduced with a manifest view to include more than the subject hitherto treated, and to prepare the way for other abuses of their assemblies to be noticed.

18.] *πρῶτον*—where is the second particular found, answering to this *πρῶτον*? Ordinarily, it is assumed that the *σχίσματα* are the first abuse, the disorders in the Agapæ (begins with ver. 20), the second. But I am convinced, with Meyer, that this view is wrong. For (1) neither special blame, nor correction of abuse, is conveyed in vv. 18, 19: nor is it so much as intimated, on the ordinary hypothesis, what the character of these *σχίσματα* was. And (2) the words of ver. 22, *ἐπαινῶς ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ*, plainly refer back to ver. 17, and show that the whole is continuous. Again (3) the *οὖν* of ver. 20, as so frequently,—see ch. viii. 4, and Hartung, Partikellehre, ii. 22,—resumes the subject broken off by *καὶ μέρος . . γίν. ἐν ὑμῖν*. The *σχίσματα* before the Ap.'s mind are, specifically, those occurring at the Agapæ,—but on the mention of them, he breaks off to show that such divisions were no matters

of surprise, but ordained to test them,—and in ver 20 he returns with the very words, *συνερχομένων ὑμῶν*,—to the immediate matter in hand, and treats it at length. See more on ver. 21.—But the question still remains, where is the second point, answering to this *πρῶτον*? Again with Meyer (and Macknight) I answer,—at ch. xii. 1. The ABUSE OF SPIRITUAL GIFTS, which also created disorder in their assemblies, ch. xiv. 23 al., and concerning which he concludes, xiv. 39, *πάντα εὐσημένως κ. κατὰ τάξιν γινέσθω*,—was the other point before his mind, when he wrote this *πρῶτον*. That he takes no notice in ch. xii. 1, by any *ἔπειτα* δὲ or the like, of what has gone before, will be no objection to the above view to any one but the merest tiro in our Ap.'s style.—There is a trajectory of the ἀκούω, which in the sense, precedes *συνέρχ.*, &c.

ἐν ἐκκλ.] 'in assembly;' not local, as E. V., 'in the church,' but = ἐπὶ τὸ αὐτό, ver. 20. *σχίσματα*] of what sort, is specified below; viz. that he does not here refer to the party dissensions of ch. i. 10, nor could he say of them *μέρος τι πιστεύω*, but strictly to *σχίσματα* which took place at their meetings together, viz. that each takes before other his own supper, &c. So Chrys.: *οὐ λίγει, ἀκούω γὰρ μὴ κοινῇ ὑμᾶς συνδευπνεῖν ἀκούω κατ' ἰδίαν ὑμᾶς ἰστιάσθαι, καὶ μὴ μετὰ τῶν πενήτων· ἄλλ' δ' μάλιστα ἱκανὸν ἦν αὐτῶν διασίσσαι τὴν διάνοιαν, τοῦτο τήθεικε, τὸ τοῦ σχίσματος ὄνομα, δ καὶ τούτου ἦν αἰτίον* and Theophyl., Oec., Est., Pisc., Grot., which last remarks, 'Accidebat jam illis temporibus, quod nostris multo magis evenit, ut res instituta ad incorporandos fideles in vœillum schismatis verteretur.'

κ. μέρος τι πιστ.] Said in gentleness: q. d. "I am unwilling to believe all I hear concerning the point, but some I cannot help believing." 19.] δει, in the

α Acts i. 15. φανεροὶ γίνωνται ἐν ὑμῖν. ²⁰ d συνερχομένων οὖν ὑμῶν ABCD
 11, 12 al. ch. ἐπὶ τὸ αὐτὸ οὐκ ἔστιν ἡ κυριακὸν δεῖπνον φαγεῖν EFG
 vii. 5. Ps. α Rev. i. 10. 21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον ὁ προλαμβάνει ἑν τῷ JK
 only t. ο Mark xiv. 8. Gal. vi. 1 only t. p Matt. xiii. 4 al. Esak. ix. 8.

ACDEFGJK mas (nrly) g syrr copt eth al Chr Thdr̄t Dam lat-fl.—ἐν ὑμῖν (2nd) om
 C Orig (edd) Chr Dam (comm) Jer al.—20. οὖν om D'E'FG it Clem Chr: δε 17.—for
 ἐστιν, ἐτι D'FG (om d e) g (jam non est v lat-fl): οὐκ ἐστιν οἶκος κυρίου ὑμῖν τοπος
 αργον φαγεῖν arm: ουκ ως ἐν τη κυριακῇ δεῖ φαγεῖτε κ. πινετε Syt ar-esp.—21. προ-
 λαμβ. A (not C) 46. 106-8-22^s all Zonar.—for ἐν τῷ, ἐπι τῷ DEFG (ad v: in manda-

Divine appointment, the *ἵνα* which follows expressing *God's purpose* thereby. Our Lord had said ἀνάγκη ἵσθιν ἰλαθεῖν τὰ σκάνδαλα, Matt. xviii. 7:—and Justin Martyr, Tryph. p. 235, a, quotes among the sayings prophetic of division in the church, ἵσθυναί σχίσματα κ. αἰρέσεις. From the present manner in which *δεῖ γὰρ καὶ αἰρέσεις* . . . is said, I should be inclined to think that the Ap. *tacitly referred to the same saying of our Lord*: 'for there must be (not only dissensions, but) even heresies (not in the ecclesiastical or doctrinal sense,—as Pelag., Est., Calv., Beza, —see reff., but indicating a further and more matured separation, where not only is there present dissension as in the Agapæ, but a deliberate choice and maintenance of party distinction. It does not appear, in spite of all that has been written in Germany on the supposed parties of ch. i. 10, that such separations had yet taken place among the Corr. Nor even in Clement's Ep., forty years after this, do we find any allusion to such, but only, as here, to a general spirit of dissension and variance,—see chaps. iii. and xiv. Chrys. would refer *alp. only to the Agapæ*: οὐ ταύτας λέγει τὰς τῶν δογματῶν, ἀλλὰ τὰς τῶν σχισμάτων τούτων,—and so Theophyl., Oec. But this hardly justifies the climax, *δεῖ γὰρ καὶ alp.* among you, that the approved may be made manifest among you; viz. through a better and nobler spirit being shown by them, than by the contentious and separatists. 20.] The same subject—resumed from the *συνερχ.* of ver. 18: see notes on *πρῶτον*.—'When then ye come together (*are assembling*, pres. and perhaps here where he deals with particulars, to be pressed,—as their *intention* in thus assembling is blamed) to one place (reff. and note) it is not to eat (*with any idea of eating*. But Meyer, Bengel, and many others, render *οὐκ ἵσθιν* here, 'non licet,' as in *οὐκ ἵσθιν εἰπεῖν* and the like: De Wette, after Estius, al., as E. V., 'this is not; 'cannot be called,'—'id quod agitis, non est.' But the greediness which is blamed, seems to refer *οὐκ ἵσθιν* to the *συνερχεσθαι*, and *φαγεῖν* to the motive =

ἵνα φαγῇτε the Supper of the Lord' (emphasis on *κυριακόν*, as opposed to *ἴδιον* below). κυρ. δεῖπν.] 'The Supper instituted by the Lord.' This was an inseparable adjunct, in the Apostolic times, to their agapæ or feasts of love. Chrys. on ver. 17, and Tertull. Apol. § 39, give an ample description of these feasts, which were of the nature of *ἑρανοί*, or mutual contributions, where each who was able brought his own portion,—and the rich, additional portions for the poor. See Xen. Mem. iii. 14, in which the circumstances bear a remarkable similarity to those in the Cor. church.—Not *before* this feast, as Chrys. (*μετὰ τὴν τῶν μυστηρίων κοινωνίαν ἐπὶ κοινῇ πάντες ἦσαν ἐνώπιον*), al.,—but *during* and *after* it, as shown by the institution, by the custom at the Passover, by the context here, and by the remnants of the ancient custom and its abuse until forbidden by the council of Carthage, —the ancient Christians partook of the Supper of the Lord. The best account of this matter is to be found in the note in Pool's Synopsis on Matt. xxvi. 26.—It was necessary for the celebration of the Lord's Supper that all should eat of the same bread and drink of the same cup; and in all probability, that a prayer should be offered, and words of consecration said, by the appointed ministers. Hence cessation of the feast itself, and solemn order and silence, would be necessitated even by the outward requirements of the ordinance. These could not be obtained, where each man was greedily devouring that which he had brought with him: where the extremes were seen, of one craving, and another being drunken. This being their practice, there could be no *intention* of celebrating the *Lord's Supper*,—no discernment of the solemnity of it. 21.] *πρῶτα*, as in E. V., 'takes before another,' viz. during the feast (*ἐν τῷ φ.*), not, *at home*, before coming. Obviously the *ἕκαστος* must be limited to the *rich*: the poor had no *ἴδιον δεῖπνον* to take, and were the losers by the selfishness of the rich. *πρωτῇ* 'one is craving (the poor), another is drunken' (the rich). There is no need to soften the meaning of

φαγεῖν, καὶ ὁ δὲ μὲν πεινᾷ, ὁ δὲ μεθύει. ²² μὴ γὰρ οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύnete τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαίνεσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαίνω. ²³ ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου ὁ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾧ παρεδίδετο ἔλαβεν ἄρτον, ²⁴ καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ἐπὲρ σεν καὶ εἶπεν Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ἐπὲρ σεν καὶ εἶπεν Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ἐπὲρ σεν

q—Matt. xiii. 8 al.
r Matt. iv. 2
s Acts ii. 15 reff.
t Rom. x. 18.
ch. ix. 4, 5
only. P.
u Acts iii. 19.
v—ch. x. 32.
w Matt. xviii. 10.
10. Rom. ii. 4 al. Prov. xiii. 18.
x ch. i. 27. ver. 8.
y See Luke iii. 11.
z—ch. xv. 1, 8. Gal. i. 9, 19 al.
reff. Gossop. passim.
a—Luke 1. 2. Acts xvi. 4.
b—Rom. iv. 25
c—1 M. L. reff.
d—1 M. L. reff.
e ellipse, here only?

candem g).—εἰς το 3. 17: αὐτῶ 122.—22. for εἰς το ἐσθ. κ. πιν., φαγεῖν καὶ πιν FG g.—rec ὑμῖν εἶπω, with JK &c syr al Thdrt al (τι εἶπ. ὑμ. om aeth Chr): txt ABCDEFG al v it Syr copt sah goth al Dam lat.-ff.—επαίνω (*conformation to the pres follg*) BFG v it lat.-ff: txt ACDEJK mss (appy) vss Chr Thdrt Dam al.—ἐπι τούτῳ 46 (ἐν τούτ. is joined to the precedg in J 23. 44. 71. 80. 177 al).—23. for ἀπο τοῦ, παρα DE.—for κυρίου, θεοῦ FG g.—om 17. 110 lect 8.—ἰησοῦς om B 44: add χριστ. 29². 238 aeth Cyr Bed.—ἐν τῇ νυκτὶ παρεδ. (in *qua nocte* v it al lat.-ff) D¹FG.—rec παρεδίδετο, with J &c Chr Thdrt al: txt A(B?)CDEFGK 46 Dam.—τον ἄρτον DFG.—24. rec aft εἶπεν, add λαβὲς φαγετε (*interpol. from Matt xxvi. 26*), with C¹JK &c syrr al (v arm slav Ambrst λ. καὶ φ.: omg φαγ. aeth Sedul) Cyr-jerus (ἐκλασεν κ. ἔδωκεν τοῖς αὐτοῦ μαθηταῖς λέγων λαβ. φαγ.) Chr (h l text and comm) Thdrt Dam Oec Thl Ambrst: but om ABC¹DEFG S. 17. 23¹. 31. 46¹. 57. 67². 70 to 3. 178 al?) am (al) copt sah arm-venet Bas Cyr (Ath) (Cyr and Dam, but not h l) Euthal? Cyrr Bed.—rec aft ὑπερ ὑμ.

μεθύει: as Meyer says, "Paul draws the picture in strong colours, and who can say that the reality was less strong?"

22.] 'For (a reason for the blame in the foregoing: this should not be: for) have you no houses, to eat, &c.:' meaning, 'at home is the place to satiate the appetite, not the assembly of the brethren.'—'Or do ye shew your contempt for (pres.) the congregation of God (θεοῦ to express, as Bengel, 'dignitatem ecclesiae.' This contempt was expressed by their *not sharing* with the congregation the portion which they brought),—and put to shame those who have not (houses to eat and to drink in, and therefore come to the daily ἀγάπαι to be fed. There is no reason for rendering with the majority of Comm. τοὺς μὴ ἔχοντας, 'the poor,' the μὴ ἔχοντας has a distinct reference to the ἔχτες before. Meyer refers in support of the meaning, 'the poor,' to Wetst. on 2 Cor. viii. 13, where nothing on the subject is found: De Wette, to Luke iii. 11, where the case is as here, the preceding ἔχων being referred to. The meaning is allowable, e.g. πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει, Soph. Aj. 157: πότε μὲν ἐπ' ἡμᾶς ἔχων, εἰτ' οὐκ ἔχων ἄν, where however it is qualified by ἐπ' ἡμᾶς)! 'What must I say to you? Shall I praise you in this matter? I praise you not.' (See ver. 17.) 23.—25.] To show them the solemnity of the ordinance which they thus set at nought, he reminds them

of the account which he had before given them, of its INSTITUTION BY THE LORD.

23.] 'For I (no emphasis on ἐγώ, as Meyer, al.: see ch. vii. 28, compared with 32; Gal. vi. 17; Phil. iv. 11) received from the Lord (by special revelation, see Gal. i. 12. Meyer attempts to deny that this revelation was made to Paul himself, on the strength of ἀπό meaning 'indirect,' παρά 'direct' reception from any one: but this distinction is fallacious: e.g. I John i. 5, αὕτη ἰστίη ἡ ἐπαγγελία ἦν ἀκηκόαμεν ἀπ' αὐτοῦ. He supposes that it was made to Ananias or some other, and communicated to Paul. But the sole reason for this somewhat clumsy hypothesis is the supposed force of the preposition, which has no existence. If the Ap. had referred only to the Evangelic tradition or writings(?) he would not have used the first person singular, but παρελάβομεν. I may remark, that the similarity between this account of the Institution and that in Luke's Gospel, is only what might be expected on the supposition of a special revelation made to Paul, of which that Evangelist, being Paul's companion, in certain parts of his history availed himself) that which I also delivered (in my Apostolic testimony) to you, (viz.) that the Lord Jesus, &c.' παραδίδετο] the imperf.: 'He was being betrayed.' ἄρτον] not, as Meyer, 'a loaf,' but 'bread': cf. the common expression, φαγεῖν ἄρτον. 24.] On εἰχ.

§1 L. refl.
 § Rev. xi. 6
 only t. Xma.
 Mem. iii.
 4, 8.
 h = Acts iv. 2.
 xiii. 6 al.
 i const. r. Rom.
 xi. 26. Gal.
 iii. 19 al.
 k here only t.
 i = and const. r.
 Matt. xxi.
 66. Mark.
 iii. 29. xiv.
 64. Heb.
 ii. 18. James
 ii. 10.

ὕμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἑαυμάτων. 25 ὥς-
 αὐτως καὶ τὸ ποτήριον μετὰ τὸ δεῖνῃσαι, λέγων τοῦτο
 τὸ ποτήριον ἡ καὶνὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·
 τοῦτο ποιεῖτε, ὅσακις ἐὰν πίνετε, εἰς τὴν ἐμὴν ἑαυμάτων-
 σιν. 26 ὅσακις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ
 τὸ ποτήριον πίνετε, τὸν θάνατον τοῦ κυρίου καταγγέ-
 λετε, ἅχρις οὐ ἔλθῃ. 27 ὥστε ὅς ἂν ἐσθίῃ τὸν ἄρτον ἢ
 πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἑνοχος ἔσται

ABCD
 EFG
 JK

ins κλωμενον, with C²D²EFGJK it syrr goth al Thdr̄t (h l: elsw, διδομενον η κλωμενον
 κατα τον αποστ.) Dam Oec Thl: θρυπομενον D¹: διδομενον copt sah arm: quod pro
 vobis tradetur v Cyp̄r Ambr̄st (ed): txt ABC¹ 17. 67² Cyr (Cyr-jerus om also το σκ. σμ.)
 Ath Fulg al. (It is evident from the variations that all are supplementary glosses.)—
 ἡν om FG.—25. om (i. e. from αναμνησιν to αναμνησιν) 178.—ελαβε λεγων arm Cyp̄r.
 —αμ. μου AC 17. 23¹. 37. 46. 57. 73. 109: αμ. τω εμω Cyp̄r: αιματι (omg εμω) 70:
 εμω ονοματι 43: ονοματι μου 23².—from οσακις to οσακις om A: οσακις αν πιν. om
 37. 43-6. 57. 70-3-4. 109 s̄th.—rec an, with DEFGJK & Chr al: txt BC & Thdr̄t.—
 26. γαρ om A 238 s̄th goth.—rec an: txt ABC &c.—σθιετε lect l.—και om lect l.—
 rec aft ποτηρ. ins rouro (for uniformity), with D²EJK &c tol syrr copt al Chr Thdr̄t
 Dam al Cyp̄r: om ABCD¹FG 17. 46. 80. 109 v it sah arm Cyp̄r, Ambr̄st Pel Bed.
 —rec aft εχρ. ου, ins an (to fill up the constr), with D²EJK &c Thdr̄t al: txt ABCD¹FG
 17. 31. 178 Ath Bas Nest Cyp̄r Chr (Matt's ms.) Dam: ου om Chr (comm) Thl.—αυτος
 ελθῃ arm.—27. αισθηται and πινηται FG.—rec αρον τουτον (supplementary, or as
 above), with JK &c v (ed) copt al: txt ABCDEFG 17. 46. 61. 73. 109-77 to 9 al am
 demid harl tol al it sah syr arm Clem Bas Ps-Ath Thdr̄t Dam Cyp̄r Orig-int al.—for η,
 και A 39. 46. 109 lect i v (ms) all Clem Ps-Ath Orig-int (Jer) Pel Cassiod al: txt
 BCDEFGJK &c v it syr (marg) al Chr Thdr̄t Dam al Cyp̄r all.—rou κυρ. om 108 Bas-
 ms Chr (somet): rouro 2. 115 s̄th: rou om 44.—aft αναξιος, add του κυριου D²J

ἐκλασεν, see note, Matt. xvi. 26.—Meyer
 well remarks, that “the filling up of τὸ
 ὑπὲρ ὑμῶν is to be sought in the foregoing
 ἐκλασει.” Hence the insertion of κλωμενον.
 τοῦτο πιν. . . .] See note on
 Matt. ut supra. 25.] See Luke
 xiii. 20. ὡσάντ. καὶ τ. π.] “viz.
 ἔλαβεν καὶ εὐχ. ἔδωκεν αὐτοῖς. These
 last words are implied in ἐκλασεν above.”
 Meyer. ἡ καιν. δ. ἐστὶν ἐν τῷ
 ἐμῷ αἵμ.] ‘Is the new covenant in
 (ratified by the shedding of) My Blood:’
 = ἡ καιν. δ. ἐστὶν ἐν τῷ ἐμῷ αἵμ. The
 position of ἐστὶν is no objection to this,
 nor the omission of the art. Meyer would
 render it, ‘is the N. C. by means of My
 Blood:’ i. e. by virtue of its contents, which
 are My Blood: and this solely on account
 of the position of ἐστὶν. But the meaning
 is as harsh, as the rendering is unrequired.

ὁσακις ἐὰν πίν.] Not a general
 rule for all common meals of Christians;
 but a precept that as often as that cup is
 drunk, it should be in remembrance of
 Him: on these last words is the emphasis:
 see below. 26.] γάρ gives an ex-
 planatory reason for εἰς τ. ἐμὴν ἑαυμ.,
 viz. that the act of eating and drinking is
 a proclamation of the Death of the Lord till
 His coming. The rendering of καταγγέ-
 λει imperative, as Theophyl., Luth., Grot.,

Rückert, is evidently wrong: he is substan-
 tiating the application of the Lord's words
 by the acknowledged nature of the rite. It
 is a proclamation of His Death: and thus
 is a remembrance of Him. It is so, by our
 making mention of in it, and seeing visibly
 before us and partaking of, His Body broken,
 and His Blood shed. ἔχρησ ὁ ἔλθῃ]

The καγγ. is addressed directly to the
 Corr., not to them and all succeeding
 Christians: the Ap. regarding the coming
 of the Lord as near at hand, in his own
 time, see notes on 2 Cor. v. Meyer cites
 from Theodoret: μετὰ γὰρ τὴν αὐτοῦ
 παρουσίαν, οὐκ εἴτι χρεία τῶν συμβάλλων
 τοῦ σώματος, αὐτοῦ φαινόμενον τοῦ σώ-
 ματος διὰ τοῦτο εἶπεν, ἄχρις οὐ [ἔλθῃ].
 ἔλθῃ.—The ἄν has been inserted from not
 being aware that its absence implies the
 certainty of the event. See exx. in Lobeck
 on Phrynichus, pp. 15, 16, note.

27.] A consequence, from the nature of the
 ordinance being, to proclaim the Death of
 the Lord: the guilt of the unworthy par-
 ticipation of either of the elements. The
 Death of the Lord was brought about by
 the breaking of His Body and shedding His
 Blood: this Death we proclaim in the ordi-
 nance by the bread broken—the wine poured
 out, of which we partake: whoever there-
 fore shall either eat the bread or drink the

τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου. ²⁸ δοκιμα- m = Luke xiv.
19 ref.
ζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου n = ch. iv. 1.
o = Acts xvii.
88 ref.
ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω. ²⁹ ὁ γὰρ ἐσθίων καὶ p = Rom. ii.
2, 8 al.
πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ q Acts xv. 9.
James ii. 4.
σῶμα. ³⁰ διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρω- r Matt. xiv.
14 al. Mai.
i. 8. 1 Kings
xiv. 1, 5
alex.
στοι, καὶ κοιμῶνται ἱκανοί. ³¹ εἰ δὲ ἑαυτοῦς διακρί- s = ch. vii. 30 ref.
t = Acts xii. 19 ref.

all (about 20) syr goth ff.—rec bef αμ. om του (as unnecessary?), with mss Thl: ins ABCDEFGJK &c ff.—for κυρίου, χριστου A 17 sath Jer.—28. εαυτ. ανθρ. CDEFG 46 &c v it goth: txt AB (e al) JK &c vss Clem Orig al: p ref πρωτον 2 Epiph: for ανθρ., εκαστος 4. 17 Orig.—εκ om 238.—29. rec aft πινων ins αναξιος (gloss from ver 27), with C²DEFGJK &c vss gr-lat-f: αναξ. του κυριου Chr: αναξ. εσθ. Orig Ath Cæs Hil: om ABC¹ 17 sah sath.—εις κριμα copt Orig Cæs.—rec aft το σωμα, ins του κυριου (gloss from ver 27), with C²DEFGJK &c vss Chr Thdrt al Ambrst al: om ABC¹ 17. G⁷ am¹ harl¹ sah (si non sit pura anima ejus, for μη διακρ. το σωμ., sath: μη δ. τ. σ. om Orig Ath Hil al).—30. δια τουτ. γαρ sah.—πολ. εν υμ. lect 1.—ικανοι ετι αυτοι ισκι οι και κοιμωντες ισκι arm.—31. rec ει γαρ (corrtn as more suitable), with CJK &c copt sah syrr al Chr Thdrt al Aug., txt ABDEFG 17. 46. 109 g (quodsi d e v Orig-int Pel Ambrst) goth Clem Aug.,—εκρινόμεν 46-7. 93. 108¹-9-20 lectt. 8. 17 Chr

cup of the Lord unworthily (see below ver. 29) shall be guilty of the Body and Blood of the Lord: i. e. "*crimini et panæ corporis et sanguinis Christi violati obnoxius erit.*" Meyer. Such an one proclaims the death of Christ, and yet in an unworthy spirit—with no regard to that Death as his atonement, or a proof of Christ's love: he proclaims that Death as an indifferent person: he therefore partakes of the guilt of it. Chrysostom strikingly says, σφαγήν τὸ πρᾶγμα ἀπέφηνεν, οὐκ ἐστὶν θυσία. But the idea ὡς καὶ αὐτὸς ἐξέας τὸ αἶμα, Theophyl. (and Chrys., τὶ δὴ ποιεῖ; ὅτι ἐξέχειν αὐτὸ, καὶ σφαγ., &c., as above), is irrelevant here, see ver. 29. The Romanists absurdly enough defend by this ἡ (the meaning of which is not to be changed to καί, as is most unfairly done in our E. V., and the completeness of the argument thereby destroyed) their practice of communicating only in one kind. Translated into common language, and applied to the ordinary sustenance of the body, their reasoning stands thus: 'Whoever eats to excess, or drinks to excess, is guilty of sin: therefore eating, without drinking, will sustain life.'

28.] The 28 implies an opposition to, and wish to escape from, the ἐνοχος ἔσται.

δοκιμ. εαυτ.] 'prove himself'—examine τὴν διάνοιαν αὐτοῦ, as Theodor. mops., cited by Meyer:—ascertain by sufficient tests, what his state of feeling is with regard to the Death of Christ, and how far this feeling is evinced in his daily life—which are the best guarantees for a worthy participation. καὶ οὕτως i. e. 'after examination of himself.' The case in

which the self-examination ends in an unfavourable verdict, does not come under consideration, because it is assumed that such a verdict will lead to repentance and amendment. 29.] 'For he who eats

and drinks (scil. of the bread and of the cup: certainly not, as Meyer, 'the mere eater and drinker, he who partakes as a mere act of eating and drinking,' which is harsh to the last degree, and refuted by the parallel, ver. 27. ἀναξίως is spurious, see var. readd.) eats and drinks judgment to himself (i. e. brings on himself judgment by eating and drinking. κρίμα, as is evident by vv. 30—32, is not 'damnation' [κατάκριμα], as rendered in our E. V., a mis-translation which has done infinite mischief), not appreciating (dijudicans, Vulg., μὴ ἐκεράζων, μὴ ἐννοῶν ὡς χρὴ, τὸ μέγεθος τῶν προκειμένων, μὴ λογιζόμενος τὸν ὄγκον τῆς δωριᾶς. Chrys.) the Body (scil. of the Lord: here standing for the whole of that which is symbolized by the Bread and the Cup, the Body and Blood. The mystery of these, spiritually present in the elements, he does not appreciate: and therefore, as in ver. 27, falls under the Divine judgment, as trifling with the Death of Christ).

30.] Experimental proof of the κρίμα εαυτῷ, from the present sicknesses and frequent deaths among the Cor. believers.—Meyer distinguishes ἀσθενεῖς, weaklings, persons whose powers have failed spontaneously, from ἄρρωστοι, invalids, persons whose powers are enfeebled by sickness; and cites Tittmann, Synon. p. 76.—ἀσθ. and ἄρρ. refer to physical, not (as Olsh., altern.) moral weaknesses. 31.] 31 contrasts

u — Acts xlii.
27. 1 Pet.
iv. 67
v Luke xlii.
16. Heb. xii.
7, 10.
2 Chron. x.
11. Prov.
xii. 18.
w Matt. xxvii.
8. John viii.
10. Rom. ii.
1. Esth. ii. 1.
ww — Phil. ii.
12 reff.
x ver. 17.
y ver. 22 reff.
z John v. 8.
Acts xvii. 16
al. 2.
a ver. 21.
xv. 24. Phil. ii. 26.
26. ch. x. l. 1 Thess. iv. 13.
b anarth., Mart. ii. 1. ch. xiv. 86.
c — ch. vii. 17 reff.
c ver. 17 reff.
d ver. 29.
e Rom.
g — Rom. i. 11. ch. xiv. 1.
h Rom. i. 15. xl.

νομεν, οὐκ ἂν ἔκρινόμεθα. ³² κρινόμενοι δὲ ὑπὸ κυρίου ABCD
ἡ παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. EFG
³³ ὥστε, ἀδελφοί μου, ³⁴ συνερχόμενοι εἰς τὸ φαγεῖν JK
ἀλλήλους ἐκδέχεσθε. ³⁴ εἴ τις ³⁵ πεινᾷ, ἐν οἴκῳ ἐσθιέτω,
ἵνα μὴ ἐκείνῳ κρίμα ³⁶ συνέρχησθε. τὰ δὲ λοιπὰ ὥς ἂν
ἐλθω διατάξομαι.

XII. ¹ Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω
ὑμᾶς ἄγνοεῖν. ² οἴδατε ὅτι ὅτε ἔθνη ἦτε, πρὸς τὰ
α. ver. 21. b anarth., Mart. ii. 1. ch. xiv. 86. c ver. 17 reff. d ver. 29. e Rom.
xv. 24. Phil. ii. 26. f — ch. vii. 17 reff. g — Rom. i. 11. ch. xiv. 1. h Rom. i. 15. xl.
26. ch. x. l. 1 Thess. iv. 13.

Thdrt all: εκρινωμεθα lect 1: εκριναμεν 73. 92.—εκριναμεθα 92.—32. απο τ. κυρ. FG.
—bef. κυρ., ins του BC 37. 72. 80. 178 Clem Dam (text): om ADEFGJK & Cæs Chr
Thdrt Dam, Oec Thl.—κοσμου τουτω FG v lat.-ff.—33. μου om 67² d syr* arm Ambrst
Aug.—34. rec aft e ins δε (for connexion), with D²EJK & c demid syr* al Clem Chr
Thdrt Dam al Bed: om ABCD¹FG 17. 23. 46. 57. 177 to 9 v it copt sah al Chr (comm)
Cyp Ambrst Pel.—εν οικ. αυτου arm.—εις κρισιν K.—συνερχεσθε F al.—τα δε . . .
διαταξ. om 80.—δελθω 63.—διαταξωμαι AD(E?)FG 44: τοτε διαταξομαι arm: δ. υμεν
23² tol sah al-latt.

CHAP. XII. 1. αγν. αδελφ. D¹EFG al v it æth lat.-ff.—2. οιδατε om Syr ar-erp: add
δε sah.—rec om οτε (either a mistake, or a corr to help the constr: the same of the

with this state of sicknesses and deaths: it might be otherwise. This διακρινόμεθα (parallel with δοκιμαζέτω before) should be rendered by the same word as διακρίνων before, the idea being the same. 'Appreciate,' if etymologically understood, is the nearest to the meaning: in Latin *dijudico*, which the Vulg. has, is an excellent rendering,—preserving also the 'judico,' so essential to the following clause. In the E. V. 'If we would judge ourselves, we should not be judged,' the tenses are wrong: it should be, 'If we had judged ourselves, we should not have been judged.' 'no such punishments would have befallen us.'

32.] 'But now that we are judged, it is by the Lord (emph.) that we are being chastised (to bring us to repentance), that we may not be (eternally) condemned with the (unbelieving) world.' 33.]

General conclusion respecting this disorder. 'So then ('quæ cum ita sint'), my brethren (milder persuasive: as has been the assumption of the first person, vv. 31, 32) when ye are coming together to eat, wait for one another (contrast to ἑαυτοῖς . . . προλαμβάνει, ver. 21: as Theophyl.: οὐκ εἰπεν, ἀλλήλοις μετὰδοτε, ἀλλ', ἐκδέχεσθε: δικνόντων ὅτι κοινὰ εἶσι τὰ ἐκείναις εἰσφερόμενα, καὶ δεῖ ἀναμίνειν τὴν κοινὴν συνίευσιν). 34.] The ἀγάπαι were not meals to satiate the bodily appetites, but for a higher and holier purpose: let the hungry take off the edge of his hunger at home: see ver. 22.

τὰ δὲ λοιπὰ] viz. things omitted (probably matters of detail) in the above directions.

Perhaps they had asked him questions respecting the most convenient time or manner of celebration of the Lord's supper: points on which primitive practice widely differed.

ὡς ἂν ἔλθω, see reff., 'whenever I shall have come.' ὥς ἂν, as δὲ ἂν, implies uncertainty as to the event anticipated: see Kühner, vol. ii. p. 535, § 807.

CHAP. XII.—XIV.] ON THE ABUSE OF SPIRITUAL GIFTS: especially PROPHECYING, AND SPEAKING WITH TONGUES. The second particular requiring correction in their assemblies, see ch. xi. 18, note. Chrys. well says: τοῦτο ἅπαν τὸ χωρίον σφόδρα ἰσθὶν ἀσαφές: τὴν δὲ ἀσάφειαν ἡ τῶν πραγμάτων ἀγνοία τε καὶ ἁλλοίψις ποιῶν τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ γινομένων. Hom. xxix. init.

XII.] ON THE NATURE, INTENT, AND WORTH OF SPIRITUAL GIFTS IN GENERAL. 1—3.] The foundation of all spiritual utterance is the confession of Jesus as the Lord: and without the Spirit, no such confession can be made. 1.]

34 transitional. Some have thought that the Corr. had referred this question to the Ap.'s decision: but from the οὐ θέλω ὑμ. ἀγνοεῖν, it rather looks as if, like the last, it had been an abuse which he had heard of, and of his own instance corrected.

τ. πνευματικῶν] Most likely neuter, as ch. xiv. 1, spiritual gifts: so Chrys., Theophyl., Oec., Beza, Calov., Est., al., De Wette, and Meyer:—not masc. as ch. xiv. 37: so Grot., Hammond, al., and Locke, who maintains that the subject of this section is not the things, but the persons,

ⁱ εἶδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἁπαγόμενοι. ³ διὸ ⁱ ὁ ch. x. 19 al. k Acts viii. 28
ⁱⁱ γνωρίζω ὑμῖν ὅτι οὐδεὶς ὁ ἐν πνεύματι θεοῦ λαλῶν λέγει ⁱ — Mark vi. 56. Acts ii. 45. Gen. ii. 19.
^p Ἀνάθεμα Ἰησοῦς· καὶ οὐδεὶς δύναται εἰπεῖν Κύριος

m Matt. xxvi. 57 al. Deut. xxviii. 37. Epp., here only.
 n Luke ii. 15. John xv. 15. Acts
 ii. 28 al. Ezek. xlii. 28. o Matt. xxii. 68. Luke ii. 27. iv. 1. Rev. i. 10 al. (Ezek. xxxviii. 9.)
 p Rom. ix. 3 reff.

omn of ori), with B (e sil) FG & c de Syr copt al Oec (text) Ambrst: om ori K al Thdrt (ms, ori ore) Dam Oec (comm) Aug; txt ACDEJ all (abt 50) v g syr (sah) seth al very-m-ff gr and lat.—τα om 91.—for αφωνα, αμορφα FG: om 119.—ανηγεσθε B³G al: ascendebatis Aug: ως απηγ. 30: πως απηγ. 38.—αναγομενοι 39. 46.—3. εν om Chr Did Thl.—λαλων om DEFG it lat-ff (not Aug al).—rec ιησουν (corr'n to bring it into government by λεγει, whereas it is an oratio directa), with DEFGJK & c it sah Orig, Chr Thdrt Dam al Novat Hil (ed): ιησου F v Cyr, lat-ff: txt ABC 6. 17. 46. 109 copt syrr eth al Orig, Cyr,—rec κυριον ιησουν (see above), with DEFGJK & c it syr Ath Mac Chr Thdrt al Did (lat) Ruf al: txt ABC 6. 17. 31. 46. 67². 73. 109 v Syr copt

quoting ch. xiv. 5. But surely the *things* are the main subject, enounced here, vv. 4—11, and treated of through the rest of the chap.; the inspired *persons* being mentioned only incidentally to *them*. Others, as Storr, Billroth, Wieseler cited by Meyer, and De W., limit τὰ πν. to the *speaking with tongues*, which indeed is mainly treated of in the latter part of the section (see ch. xiv. 1): but *here* the gifts of the spirit *generally* are the subject.

σὺ θεῶ. ἡμ. ἄγγ.] Theodor. Mops. cited by Meyer; θίλω ὑμᾶς καὶ τῶν πνευματικῶν χαρισμάτων εἰδέναι τὴν ῥάξιν, ὥς τε βούλομαι ἵ καὶ περὶ τούτων εἰπεῖν. See reff.

2.] Reason why they wanted instruction concerning spiritual gifts—because they once were heathen, and could not therefore have any experience in spiritual things. Thus Meyer, and so far rightly: but the stress of this reason lies in the words *ἀφωνα* and *ὡς ἂν ἤγεσθε*, which he has not sufficiently noticed:—‘Ye know, (that) when ye were Gentiles (the constr. is an anacoluthon, beginning with οἰδατε ὅτι, and then as if οἰδατε ὅτι had been merely a formula for ‘ye know,’ passing into the construction so common, that of placing ὅτε after such verbs as μέμνημαι, οἶδα, ἀκούω, and the like, an ellipsis taking place of τοῦ χρόνου, as Lysias actually fills it up in one place, ἐκείνου τοῦ χρόνου μνησθέντας, ὅτε . . . in Polich. (περὶ δημύσεως, κ.τ.λ.), p. 151, 34. Thus II. ξ. 71, ᾗδεα μὲν γάρ, ὅτε πρόφρων Δαναοῖσιν ἄμυνεν: Plato, Menon. p. 79, μέμνησαι ὅ’ ἔγω σοι ἀκρι ἀπεκρινάμην. See more exx. in Kühner’s Gr. Gramm. ii. 480) led about (ἀταγ. not necessarily, ‘led wrong;’ and the context seems rather to favour the idea of being ‘led at will,’ blindly transported hither and thither,—and so De W., and Estius, “qualitercunque, temere, pro nutu ducentium, et huc illuc illos circumagentium, abductos fuisse”) to idols which were without utterance (‘the God in Whom you now

believe is a living and speaking God—speaking by His Spirit in every believer: how should you know any thing of such spiritual speech or gifts at all, who have been accustomed to dumb idols?’), just as ye happened to be led’ (scil., on each occasion: the force of ἂν being to indicate the repetition of the act: so Xen. Anab. i. 5. 2: οἱ μὲν ὄνοι, ἔκτει τις δῶκος [whenever any followed them] προδραμόντες ἂν εἰσῆκισαν,—and Eurip. Phoen. 401: ποτὲ μὲν ἐς ἡμᾶρ εἶχον, εἰρ’ οὐκ εἶχον ἂν. See other exx. in Kühner, ii. 93, 94).—These last words seem to me to imply the absence of all fixed principle in the oracles of Heathendom, such as he is about to announce as regulating and furnishing the criterion of the spiritual gifts of Christendom. This ὡς ἂν ἤγεσθε might take a man to contradictory oracles, the whole system being an imposture—their idols being void of all power of utterance, and they being therefore imposed on by the fictions of men, or evil spirits, who led them. Chrys., Oec., Theophyl., make this refer to the difference between the heathen μάντις, who was possessed by an evil spirit, and therefore εἰλαστο ὑπὸ τοῦ πνεύματος διδόμενος, οὐδὲν εἰδὼς ὧν λέγει, and the Christian προφήτης, —which however is entirely unwarranted by the context.

3.] The negative and positive criteria of inspiration by the Spirit of God: viz. the rejection, or confession, of Jesus as the Lord. διὸ, ‘because ye have been hitherto in ignorance of the matter.’

ἐν πν. θεοῦ—ἐν πν. ἁγ.] The Spirit of God, or the Holy Spirit, is the Power pervading the speaker, the Element in which he speaks. So Schöttgen, on Matt. xxii. 43, quotes from the Rabbis, ‘David saw ὡρα ἡμῶν, in the Holy Spirit.’

λαλῶν λέγει.] On the difference of meaning between λαλῶ, ‘to discourse,’ ‘to speak,’ and λέγω, ‘to say,’ the former of the act of utterance absolutely, the latter having for its object that which is uttered,

q here only.

1 Chron.

xxvi. 1.

2 Chron. viii.

14. Ezr. vi.

18.

r Rom. (v. 15.

vi. 23. xi.

29) xii 6 al.

s Acts i. 17.

vi. 1 al. f.

t ver. 10 only t.

u ver. 11. Rom.

vii. 6 ref.

Ἰησοῦς, εἰ μὴ ὅ ἐν πνεύματι ἀγίῳ.

⁴ ἡ διαίρεσις δὲ ᾧ χα-

ρισμάτων εἰσιν, τὸ δὲ αὐτὸ πνεῦμα

⁵ καὶ ἡ διαίρεσις ᾧ διακο-

νῶν εἰσιν, καὶ ὁ αὐτὸς κύριος

⁶ καὶ ἡ διαίρεσις ᾧ ἐνεργη-

μάτων εἰσιν, καὶ ὁ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν

πᾶσιν. 7 ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος

sah aeth al Orig, Cyr Did (gr) Bas Epiph Genn lat-f. —ει μη τι copt sah. —δ. ο δε αυτος

41. 73. 115-19 v d e Syr arm slav gr-lat-f (not Thdrt, Dam Oec Iren, Aug all). —

6. rec o δε αυτος (corr'n to express contrast. It can hardly have been altered to και o

to conform to the precedy clause, the first remaining το δε), with AJK &c (Deus hic idem

est copt): ο αυτος δε DEFG: txt BC 37. 48. 109-37 Orig.—rec ins soti bef θεος (sup-

plementary, as appears from the varr), with JK (see B below) &c: also (but most θεος

soti) syr al Orig Thdrt Dam Oec: om LAB (o ενεργων soti B) CDEFG 17. 28. 36-7.

73. 109-77 to 9 v it Syr sah slav (exc mod) Eus Ath Bas Chr Thl Iren Hil all.—τα om

D¹.—7. δε om J 37. 238.—aft φανερωσις add τα σημεια (by which Thl explains η φαν.

see note on John viii. 25.

ἀνάθ.

Ἰησ. 'Jesus (not Christ, the Name of office, itself in some measure the object of faith,—but Jesus, the Personal Name,—the historical Person whose life was matter of fact: the curse, and the confession, are in this way far deeper) is accursed' (see Rom. ix. 3, note). So κύρ. Ἰησ., 'Jesus is Lord' (all that is implied in κύριος, being here also implied: and we must not forget that it is the LXX verbum solenne for the Heb. יהוה). By these last words the influence of the Holy Spirit is widened by the Ap. from the supernatural gifts to which perhaps it had been improperly confined, to the faith and confession of every Christian. —It is remarkable that in 1 John iv. 1, 2, where a test to try the spirits is given, the human side of this confession is brought out,—Ἰησοῦν χριστὸν ἐν σαρκὶ ἠηλυθότα, —John having to deal with those who denied the reality of the Incarnation. Or also, as Bengel: "Paulus præbet criterium veri contra gentes: Johannes, contra falsos prophetas." 4-6.] 'But (as contrasted to this absolute unity, in ground and principle, of all spiritual influence) there are varieties (in ref. 2 Chron. and Ezra, used of the courses or divisions of the priests) of gifts (χαρίσματα = eminent endowments of individuals, in and by which the Spirit indwelling in them manifested Himself,—the φανέρωσις τοῦ πνεύματος in each man:—and these either directly bestowed by the Holy Ghost Himself, as in the case of healing, miracles, tongues, and prophesying, or previously granted them by God in their unconverted state, and now inspired, hallowed, and potentiated for the work of building up the church,—as in the case of teaching, exhortation, knowledge. Of all these gifts, faith working by love was the necessary substratum and condition. See Neander, Pfl. u. Leit. pp. 232 ff.), but

the same Spirit (as their Bestower,—see the sense filled up in ver. 11): 5.]

and there are varieties of ministries (appointed services in the church, in which as their channels of manifestation the χαρίσματα would work), but the same Lord (Christ, the Lord of the church, Whose it is to appoint all ministrations in it. These διακονίαι must not be narrowed to the ecclesiastical orders, but kept commensurate in extent with the gifts which are to find scope by their means, see vv. 7-10): and varieties of operations (effects of Divine ἐνέργειαι: not to be limited to miraculous effects, but understood again commensurately with the gifts of whose working they are the results), and the same God, Who works all of them in all persons' (all the χαρίσματα in all who are gifted). Thus we have GOD THE FATHER, the First Source and Operator of all spiritual influence in all: GOD THE SON, the Ordainer in His church of all ministries by which this influence may be legitimately brought out for edification: GOD THE HOLY GHOST, dwelling and working in the church, and effectuating in each man such measure of His gifts as He sees fit.

7-11.] These operations specified in their variety, but again asserted to be the work of one and the same Spirit.

7.] 'To each individual, however, (the emphasis on ἐκάστῳ, as showing the character of what is to follow, viz. individual distinction of gifts.

84 again contrasted with the δ αὐτός of the last ver.; though the workings of One God, One Lord, One Spirit, they are bestowed variously on each man) is given the manifestation of the Spirit (not, as Meyer, al., the means of manifesting the Spirit which dwells in him [gen. obj.]: but, as De W., the manifestation by which the Spirit acts [gen. subj.]: it is a general term including χαρίσματα, διακονίαι, and

ABCD
EFG
JK

¹ πρὸς τὸ ² συμφέρον. ³ ὃ μὲν γὰρ διὰ τοῦ πνεύματος ⁴ δίδοται λόγος ⁵ σοφίας, ⁶ ἄλλω δὲ λόγος ⁷ γνώσεως ⁸ κατὰ ⁹ τὸ αὐτὸ πνεῦμα, ¹⁰ ἑτέρω δὲ πίστις ¹¹ ἐν τῷ αὐτῷ πνεύ-
x = ch. vi. 6. vii. 35. x. 11 al. Acts xx. 20. Heb. xii. 10. Dent. xxi. 6. u usage, here only. See ver. 26. a = ch. ii. 6 al. b = 2 Cor. xi. 6 al. c = καθὼς β., ver. 11.

τ. πν.) 70.—aft συμφ. add *εκαστου* arm.—8. γαρ om v g Syr sah arm. Thl Pelag.—λογον 48.—δε om d e Tert Hil (somet) al-latt.—9. δε (1st) om BD¹EFG 47. 67² v it Syr Clem Orig lat-ff: ins ACD¹JK mss nrtj (appy) copt sah syr al Cæs Cyr-jerusa, Chr

ἐνιργήματα) with a view to profit' (with the profit of the whole body as the aim: see *reff.*)

8-10.] It has been disputed, whether or not any studied arrangement of the gifts of the Spirit is here found. The most recent and best advocates of the two views are Meyer and De Wette. Meyer gives the following arrangement: grounding it mainly on what he believes to be the intentional use of *ἑτέρω δὲ* as distinguished from *ἄλλω δὲ*, and pointing out a new category:—I. gifts having reference to intellectual power: (1) *λόγος σοφίας*. (2) *λόγος γνώσεως*. II. (*ἑτέρω δὲ*) gifts, whose condition is an exalted faith (*glaubens-heroiismus*): (1) *faith* itself. (2) *practical* workings of the same, viz. (a) *ἰάματα*. (b) *δυνάμεις*. (3) *oral* working of the same, viz. *προφητεία*. (4) *critical* working of the same, the *διακρίσεις πνευμάτων*. III. gifts having reference to the *γλῶσσαι*: (1) speaking with tongues: (2) interpretation of tongues.—To this De Wette objects, (1) that *ὃ μὲν, ἑτέρω δὲ, ἑτέρω δὲ*, do not stand with any reference to one another, but *ἑτέρω δὲ* is in each case opposed to the *ἄλλω δὲ* which immediately precedes it, and followed by an *ἄλλω δὲ* similarly opposed to it: therefore neither can the one betoken the genus, nor the other the species. (2) If any thing could be relied on as marking a division, it would be the repeated *κατὰ τὸ αὐτὸ πν., ἐν τῷ αὐτ. πν.*, and the concluding *πάντα δὲ ταῦτα* ver. 11: but even thus we get no satisfactory partition, for in ver. 10 dissimilar gifts are classed together. (3) We must not look for a classification, for the catalogue is incomplete, see ver. 28. (4) The classification given is objectionable. Speaking with tongues is plainly more nearly allied to *προφητεία* than *προφ.* to gifts of healing; and the two, tongues and prophesying, are subsequently treated of together. Besides which, Kling (Stud. u. Krit. 1839, p. 482) rightly remarks, that both *διακρίσεις πν.* and *ἐρμηνεία γλ.* have reference to the *understanding*.—I am inclined to think that De W.'s objections are valid, as applied to a rigorous arrangement like Meyer's; but that at the same time there is a *sort of arrangement*, brought about not so much designedly, as by the

falling together of similar terms,—*λόγος γν., λόγος σοφ.,—γένη γλωσσῶν, ἱερμ. γλωσσῶν.* Unquestionably, any arrangement must be at fault, which proceeding on *psychological* grounds, classes together the *speaking* with tongues and the *interpretation* of tongues: the *working of miracles*, and the *discernment of spirits*. I believe too that Meyer's distinction between *ἑτέρω δὲ* and *ἄλλω δὲ* is imaginary: see Matt. xvi. 14. Heb. xi. 35, 36. 8.] γάρ

appeals to *matter of fact*, as the ground of the assertion in ver. 7, both as to the *δίδοται* and as to the *πρὸς τὸ συμφέρον*.—ὃ μὲν ... ἄλλω δὲ, a loose constr. as in ver. 28.

λόγος σοφίας ... λόγος γνώσεως] *What is the distinction?* According to Neander, *σοφία* is the *skill*, which is able to reduce the whole *practical* Christian life into its due order in accordance with its foundation principles, see Pfl. u. Leit. p. 247:—*γνῶσις*, the *theoretical insight* into Divine things: and simply Olsh. and Billroth. But Bengel, al., take them conversely, *γνῶσις* for the *practical, σοφία* for the *theoretical*. Both, as De W. remarks, have their grounds in usage: *σοφία* is *practical* Col. i. 9, as is *γνῶσις* Rom xv. 14, but they are *theoretical* respectively in 1 Cor. i. 17 ff. and viii. 1. Estius explains *λόγος σοφίας*, '*gratiam de iis quæ ad doctrinam religionis ac pietatis spectant disserendi ex causis supremis*,'—as ch. ii. 6 f.:—and *λόγ. γνῶσεως*, he says, '*gratia est disserendi de rebus Christianæ religionis, ex iis quæ sunt humanæ scientiæ vel experientiæ*.'—Meyer says, '*σοφία* is the *higher Christian wisdom* (see on ch. ii. 6) in and of itself;—so that discourse which expresses its truths, makes them clear, applies them, &c. is *λόγος σοφίας*. But this does not necessarily imply the speculative penetration of these truths,—the philosophical treatment of them by deeper and more scientific investigation, in other words, *γνῶσις*: and discourse which aims at this is *λόγος γνῶσεως*.' This last view is most in accordance with the subsequently recognised meaning of *γνῶσις* and *γνωστικός*, and with the Ap.'s own use of *σοφία* in the passage referred to, ch. ii. 6. κατὰ τ. αὐ. πν.] according to the disposition (see ver. 11) of the same spirit. 9.]

d vv. 28, 30. **ματι, ἄλλω δὲ ᾠ** ¹ **χαρίσματα** ^d **ἰαμάτων ἐν τῷ ἐνὶ πνεύματι,** **ABCD**
 only. Jer. ¹⁰ **ἄλλω δὲ ᾠ** ^e **ἐνεργήματα** ^f **δυνάμεων, ἄλλω δὲ ᾠ** ^g **προφητεία,** **EFG**
 xl. 6. ^h **ἄλλω δὲ ᾠ** ⁱ **διακρίσεις** ^j **πνευμάτων, ἐτέρω δὲ ᾠ** ^k **γένη** ^l **ἡ γλωσσ-** **JK**
 f = Matt. vii. ^m **ἄλλω δὲ ᾠ** ⁿ **ἐρμηνεία** ^o **ἡ γλωσσῶν.** ¹¹ **πάντα δὲ ταῦτα**
 22 al.] ^p **ἑνεργῇ τὸ ᾠ** ^q **ἐν καὶ τὸ ᾠ** ^r **αὐτὸ πνεῦμα,** ^s **ᾠ** ^t **διαιροῦν ᾠ** ^u **ἰδίᾳ**
 g = Rom. xii. ^v **ἐκάστῳ ᾠ** ^w **καθὼς ᾠ** ^x **βούλεται.** ¹² **καθάπερ γὰρ τὸ σῶμα**
 6, ch. xiii. ^y **ἐν ἔστιν, καὶ ᾠ** ^z **μέλη πολλὰ ᾠ** ^{aa} **ἔχει, πάντα δὲ τὰ μέλη τοῦ**
 2 al. fr. ^{ab} **σώματος, πολλὰ ᾠ** ^{ac} **ὄντα, ᾠ** ^{ad} **ἐστιν σῶμα, οὕτως καὶ ᾠ** ^{ae} **χοι-**
 h Rom. xiv. 1. ^{af} **ἐν ἔστιν, καὶ ᾠ** ^{ag} **μέλη πολλὰ ᾠ** ^{ah} **ἔχει, πάντα δὲ τὰ μέλη τοῦ**
 i Ecb. v. 14. ^{ai} **σώματος, πολλὰ ᾠ** ^{aj} **ὄντα, ᾠ** ^{ak} **ἐστιν σῶμα, οὕτως καὶ ᾠ** ^{al} **χοι-**
 only. Job ^{am} **ἐν ἔστιν, καὶ ᾠ** ^{an} **μέλη πολλὰ ᾠ** ^{ao} **ἔχει, πάντα δὲ τὰ μέλη τοῦ**
 xxviii. 16. ^{ap} **σώματος, πολλὰ ᾠ** ^{aq} **ὄντα, ᾠ** ^{ar} **ἐστιν σῶμα, οὕτως καὶ ᾠ** ^{as} **χοι-**
 i = ch. xiv. 12. ^{at} **ἐν ἔστιν, καὶ ᾠ** ^{au} **μέλη πολλὰ ᾠ** ^{av} **ἔχει, πάντα δὲ τὰ μέλη τοῦ**
 22. 1 John ^{aw} **σώματος, πολλὰ ᾠ** ^{ax} **ὄντα, ᾠ** ^{ay} **ἐστιν σῶμα, οὕτως καὶ ᾠ** ^{az} **χοι-**
 iv. 1. 1 Tim. ^{ba} **ἐν ἔστιν, καὶ ᾠ** ^{bb} **μέλη πολλὰ ᾠ** ^{bc} **ἔχει, πάντα δὲ τὰ μέλη τοῦ**
 h = Matt. xiii. ^{bd} **σώματος, πολλὰ ᾠ** ^{be} **ὄντα, ᾠ** ^{bf} **ἐστιν σῶμα, οὕτως καὶ ᾠ** ^{bg} **χοι-**
 47. xvi. 21. | Mk. ver. 28. ch. xiv. 10. | Acts ii. 4 ref. | m ch. xiv. 26 only t. 3tr. xvii. 17.
 a ver. 6. Rom. vii. 8 ref. | o ch. xi. 5 only. | p Luke xv. 12 only. Dan. xi. 30. | q here
 only. Xcy. Cyr. vi. 2. 24. | r = Acts xi. 29. Num. xxvi. 54. | t of God, Heb. vi.
 17. James i. 18. 2 Pet. iii. 9 only. | s Rom. vi. 13 ref.

Thdrt, Dam al Did, Thl, Aug.,—πνεύματι το πνευματι om 177. 238 lect 8.—δε (2nd) om DEFG v it Syr lat-ff.—χαρίσμα v d e g³ Tert Jer (al?).—rec for ενι, αυτω (corrre to conform to the foregoing), with DEFGJK &c vss Clem Chr Thdrt al: txt AB 17. 31. 67². 74. 80 al v d e lat-ff (εν τω ενι πν. om C Tert, Cassiod.).—10. δε (1st) om D¹(E?)FG v it al.—ενεργεια (-για DE) DEFG operatio v it lat-ff (not Aug, al): -γιααι 46: -νημα 19.—δυναμεις it Cyr-jerus lat-ff (not Jer all).—δε (2nd, 3rd, and 4th) om BDEFG v it Clem lat-ff: ins ACJK mss (appy) syrr copt al Cæs (om 4th) Chr Thdrt Dam al.—προφητεiai 46 Chr.—διακρισεις (corrre) CD¹FG al v it al Clem Bas, lat-ff.—δε (5th) om D¹E v it lat-ff.—διερμηνεια AD¹: αλλ. δε ερμ. γλ. (i. e. from γλωσσων 1st to 2nd) om B 109: txt CD¹EFJK mss (appy) Clem Cæs Cyr-jerus Chr Thdrt Dam al.—11. bef εν, om το D¹FG 119 Orig Chr.—ἰδια om D¹ (διερονμενα for διαρ. ἰδια) FG v it copt Syr al Orig (χορηγουν for διαρ.) Epiph Orig-int Did (lat) Hil al (propria Jer Aug

πίστεως, as Chrys.: πιστιν ου ταυτην λιγιωσ την των δογματων, αλλα την των σημειων, περι ης φησιν' εαν ιχητε πιστιν ως κοκκον σιν. κ.τ.λ. (Matt. xvii. 20)' και οι αποστολοι δε περι αυτης ηξιουν λεγοντες, προςθεis ημιν πιστιν (Luke xvii. 5). αυτη γαρ μητηρ των σημειων εστιν. This seems to be the meaning here; a faith, enabling a man to place himself beyond the region of mere moral certainty, in the actual realization of things believed, in a high and unusual manner. εν τ. αυτ. πν.] 'in,' i. e. by and through, as the effective cause and the medium. χαρίσματα ιαμάτων] 'gifts of (miraculous) healings;' plur., to indicate the different kinds of diseases, requiring different sorts of healing. εν, see above. 10. ενεργ. δυν.] 'operations of miraculous powers' (in general). προφητεiai] 'speaking in the Spirit.' Meyer gives an excellent definition of it: 'discourse flowing from the revelation and impulse of the Holy Spirit, which, not being attached to any particular office in the church, but improvised,—disclosed the depths of the human heart and of the divine counsel, and thus was exceedingly effectual for the enlightening, exhortation, and consolation of believers, and the winning of unbelievers. The prophet differs from the speaker with tongues . . . in that he speaks with the understanding, not ecstatically: from the διδάσκαλος, thus:

—δ μιν προφητεύων πάντα από τοῦ πνεύματος φθέγγεται' ὁ δὲ διδάσκων ἰστιν ὅπου καὶ ἐξ οικείας διαλέγεται, as Chrys. on ver. 28. διακρίσεις πν.] 'distinctions of spirits;' i. e. the power of distinguishing between the operation of the Spirit of God and the evil spirit, or the unassisted human spirit: see 1 John iv. 1, and comp. προσέχοντες πνεύμασι πλάνοις, 1 Tim. iv. 1. The exercise of this power is alluded to ch. xiv. 29. γένη γλωσσῶν] 'kinds of tongues,' i. e. the power of uttering, in ecstasy, as the mouthpiece of the Spirit, prayer and praise in languages unknown to him,—or even in a spiritual language unknown to man. See this subject dealt with in the note on Acts ii. 4, and ch. xiv. 2 ff. ἐρμηνεία γλωσσῶν] the power of giving a meaning to what was thus ecstatically spoken. This was not always resident in the speaker himself: see ch. xiv. 13. 11.] The Spirit is the universal worker in men of all these powers, and that according to His own pleasure: see above on vv. 4—6. ἰδια, 'seorsim,' 'respectively,' or 'severally,' as E. V. This unity of the source of all spiritual gifts, in the midst of their variety, he presses as against those who valued some and undervalued others, or who depreciated them all. 12—30.] As the many members of the body compose an organic whole, and all belong to the body,

στος. ¹³ καὶ γὰρ ἔν ἐνὶ πνεύματι ἡμεῖς πάντες ἑίς ἐν ἡμῶν σώματι ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ἑποτίσθημεν.
¹⁴ καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ πολλά.
¹⁵ εἰάν εἴπῃ ὁ πούς Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;
¹⁶ καὶ εἰάν εἴπῃ τὸ οὗς Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ

a Matt. iii. 11
 ref.
 Rom. xii. 20
 ref. acc. see
 Mark x. 63.
 Luke xii. 47
 ref.
 w of things,
 here only.
 of pers., Matt.
 xxvi. 75.
 Acts xxi. 8.
 John i. 24 al.
 Obad. 11.
 x = here only.
 Polyb. i. 82. 4.

παρὰ τί νῦν σφαλίσθην. Demosth. 645. 22, ταῦτα πέποιθεν . . .
 παρὰ τὴν πέναν. Winer, § 63. g.

al.—εκαστῷ om 71.—13. οτι μελη πολλὰ εἰσι, ἀλλὰ σῶμα ἐν ἐστὶ sah.—γαρ om 117
 arm.—μελη δε D(E?) FG it Hil Tich.—πολλὰ ἔχει (transposui to bring μελη and πολλὰ
 together) ABC 37. 73. 118 arm Thdr̄t, Jer : txt DEFGJK mss nrly (appy) vss gr-lat-fl.—
 πάντα δε τα πολλὰ μελη του σωματος ἐν σῶμα ἐστὶ arm.—ἐκ του σωμ. D' d e goth Hil
 Ambrst Tich.—rec aft σωματος, ins του ενος (gloss), with DE &c d e goth &c Chr̄i
 Thdr̄t, Dam Oec Hil al : om ABCFGJK 10. 23. 31. 73. 117-22! v g Syr ar-erp aeth gr-
 lat-fl.—13. ἐν om 57 al vss Clem.—ἐνὶ om FG g.—for εἰς ἐν, εἰς ἐσμεν ἐν (sic) D.
 —rec εἰς ἐν πν. ἐποτίσθ. (appy to conform to the first member of the sentence), with
 D'EK &c Thdr̄t Thl (text) : εἰς ἐν πν. ἐφωτίσθημεν J 21. 39. 116 : ἐν σῶμα ἐσμεν Α :
 ἐν πομα ἐποτ. 19. 23 syr Mac, also 15 more mss prefz εἰς : ἐν (or εἰς ἐν) πομα ἐποτίσθ.
 εἰς ἐν πνευμα 181. 20. 63. 113-21-3 Oec : ἐνι ποματι ἐποτιμεν Clem : εἰς ἐν σῶμα
 ἐβαπτισθ. (repeated) Dam : txt KBCD¹ FG 17. 73. 80 it am harl Syr aeth al Ps-Ign Ath,
 Did Chr Thl (comm) lat-fl (uno sp. potati sumus demid tol copt goth al : pref in v f Vig.)
 (The varr appear to have arisen from applying the words to the Lord's Supper).—
 15. οτι om 238.—σωματος το σωματος om 67².—16. om (i. e. from σωμ. το σωμ.) 178-9.

none being needless, none to be despised :
 so also those who are variously gifted by
 the Spirit compose a spiritual organic
 whole, the mystical Body of Christ. First,
 however, vv. 12, 13, this likeness of the
 mystical Christ to a body is enounced, and
 justified by the facts of our Baptism.

12.] The organic unity of the various
 members in one Body, is predicated also of
 CHRIST, i. e. the Church as united in
 Him, see ch. vi. 15. The γάρ confirms
 the preceding ἐν κ. τὸ αὐτὸ πνεῦμα, by an
 analogy. By the repetition,—τὸ σῶμα,
 . . . τοῦ σώματος . . . σῶμα, the unity
 of the members as an organic whole is
 more strongly set forth.

13.] This
 shown from our being baptized into one
 body, and receiving one Spirit.—'For in
 (see on ver 9) one Spirit also (the emph.
 on ἐν πν., to which words καὶ belongs)
 we all were baptized into one Body,
 whether Jews or Greeks, whether slaves
 or freemen; and we all were made to
 drink of one Spirit' (or, 'all watered by
 one Spirit,' viz. the water of Baptism,
 here taken as identical with the Spirit
 whose influence accompanied it).—So (un-
 derstanding the whole ver. of baptism)
 Chrys., Theophyl., Oec., Rückert, Meyer,
 De Wette.—Luther, Beza, Calv., Estius,
 Grot., al., refer the latter half to the Lord's
 Supper : and this is mentioned by Chrys.
 and Theophyl. :—Billroth and Olsh. to the
 abiding influence of the Spirit in strength-

ening and refreshing. But the aor. ἐπο-
 τίσθημεν, referring to a fact gone by, is
 fatal to both these latter interpretations :
 besides that it would be harsh to under-
 stand even εἰς ἐν πν. ἐποτίσθ. (see varr.
 readd.) and impossible to understand ἐν πν.
 ἐποτ., of the cup in the Lord's Supper.

14.] Analogy, by which this mul-
 tiplicity in unity is justified : it is even so
 in the natural body,—which, though one,
 consists of many members.—The object of
 the continuation of the simile seems to be,
 to convince them that their various gifts
 had been bestowed by God on them as
 members of the Christian body, and that
 they must not, because they did not happen
 to possess the gifts of another, consider
 themselves excluded from the body,—in
 which the weaker as well as the stronger,
 the less comely as well as the more comely
 members were necessary.—The student
 will remember the fable spoken by Mene-
 nius Agrippa to the mutinous plebs in
 Livy ii. 32. The passage is also illustrated
 by Seneca de Ira, ii. 31, 'Quid si nocere
 velint manus pedibus, manibus oculi? Ut
 omnia inter se membra consentiant, quia
 singula servari totius interest : its homines
 singulis parcent, quia ad coelum geniti
 sumus : salva autem esse societas nisi
 amore et custodia partium non potest :—
 and by Marc. Antonin. ii. 1, where in his
 morning meditations on the duty of re-
 pressing anger through the day, he says,

ylligo, Rom.
ii. 27. ch.
i. 30.
— 2 Pet. ii. 2.
Xen. Mem. i.
4. 6.
s here only t.
b = Luke xi.
30 al.
c = Acts xx. 28.
ver. 28. Gen.
xvii. 6.
d Acts xi. 30
reff.
e ver. 6.
f Matt. vi. 8 al.
Prov. xviii. 2.
g = 2 Cor. x. 7.
h (1) Matt. xvii.
36 al. (2.) ch.
iv. 9 al.
i Acts ii. 30 reff.
k Acts xiii. 46
al.
l ch. iv. 10 reff.
m Matt. xxiii.
18. Luke
xii. 4. Dan.
iv. 33.
n Matt. xxvii.
28. i Mk. See 1 Pet. iii. 8. Bath. i. 30. Bath. iii. 2. — here only. o here only. Dent.
xxiv. 1. See Rev. xvi. 18.
p here only t. Polyb. x. 18. 7.

ἐκ τοῦ σώματος, οὐ^a παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; 17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ἢ τοῦ ἢ ἀκοή; εἰ ὅλον ἀκοή, ἢ τοῦ ἢ ὁσφρησις; 18 νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη ἐν ἑκάστων αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν. 19 εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ἢ τοῦ τὸ σῶμα; 20 νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. 21 οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ Ἥρειαν σου οὐκ ἔχω ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶν Ἥρειαν ὑμῶν οὐκ ἔχω. 22 Ἀλλὰ πολλῶ μαλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν, 23 καὶ ἀ δοκοῦμεν ἁτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθενται, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημο-

ABCD
EFG
JK

—καὶ om D'E d e goth Ambrst (vel Aug.).—17. ο ὀφθαλμ. D'.—18. for νυν, νυν ABD'FG 73. 119 Thl: txt CD'EJK mss nrly (appy) Chr, Thdrt Dam Oec.—19. τα om BFG 17. —20. νυν. BFG 32. 47. 67. 80. 114 Chr, Thl.—μεν om BD' 73. 114 d e goth Aug.—21. δε om (as being in the way? but it brings out a contrast to the unity just insisted on) ACFG all (abt 20) demid g copt Syr al (Orig) Bas (Thdrt), Jer al: ins BDEJK al v d e syr goth al Chr Thdrt (h l) Dam Thl Oec Aug, Pel Ambrst al.—rec bef oφθ. om o (absorbed in the oφθ. follg f), with B (e al) K &c Thl (text). ins ACDEFGJ all (about 30) Orig Bas Chr Thdrt Dam Oec Thl (comm).—22. μερη 115.—αναγκαιον 92.—23. for α, δ FG.—μλη του συμ. DEFG 17. 28 v it Dam lat-f: μλη εν. τ. σ. 17.—προστιθενται 20: επιτιθ. 49: εντιθ. Chr-ms: τιθενται 3. 4'. 73. 108':

γεγοναμεν γὰρ πρὸς συνεργίαν, ὡς πόδες, ὡς χεῖρες, ὡς βλίσφαρα, ὡς οἱ στοῖχοι τῶν ἀγῶ καὶ τῶν κάτω ὀδόντων· τὸ οὖν ἀντιπράσσειν ἀλλήλοις, παρὰ φύσιν. See also vii. 13: Clem. ad Cor. c. xxxvii.: and other exx. in Weststein. 15.] The εἶναι is rightly rendered in E. V. 'because.'

οὐ παρὰ τ. κ.τ.λ.] These words are best taken as a question, appealing to the sense of the reader: they thus have more of the vigour of the Ap.'s style, than taken affirmatively. παρὰ, see reff.—ἐκ τ. σ. 'belonging to the body' as an aggregate; so εἰς ἐκ τῶν ὀνόμα, ἥσαν ἐκ τῶν Φαρισαίων.—The double negation strengthens, —see Winer, § 59, 8. b (he takes the two, in this case, as destroying one another [?], see ib. a).

17.] The necessity of the members to one another, and to the body. —Understand ἦν in each clause, which is indeed expressed in ver. 19. 18.] νυνὶ 84, 'but as the case really stands': see Hartung, Partikellehre, ii. 25. τὰ μέλη, generally,—ἐν ἑκάστων αὐτῶν, severally. καθὼς ἠθέλ. answers to καθὼς βούλεται, ver. 11.

19.] The same 'reductio ad absurdum' which has been made in the concrete twice in ver. 17, is now made in the abstract: 'if the whole were one member, where would be the body (which by its very ideas μέλη ἔχει

πολλά (see vv. 12. 14) ?'

20.] Brings out the fact in contrast to ver. 19, as ver. 18 in contrast to ver. 17.

21.—26.] And the spiritual gifts are also necessary to one another. This is spoken in reproof of the highly endowed, who imagined they could do without those less gifted than themselves, as the preceding to those of small endowment, who were discontented with their gifts.

22, 23.] 'Nay, the relation between the members is so entirely different from this, that the very disparagement, conventionally, of any member, is the reason why more care should be taken of it. I understand by the τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, those members which in each man's case appear to be inheritors of disease, or to have incurred weakness. By this very fact, their necessity to him is brought out much more than that of the others. 23.]

So also in the case of the parts ἀ δοκοῦμεν ἁτιμότερα εἶναι—on which usage has set the stamp of dishonour. Perhaps he alludes (as distinguished from τὰ ἀσχήμ. below) to those limbs which we conceal from sight in accordance with custom, but in the exposure of which there would be no absolute indecency. So Chrys.,—καλῶς εἰπε τὰ δοκοῦντα, καὶ ἀ δοκοῦμεν (but I should draw a distinction between the two, in accordance with the above

σύννην ^m περισσοτέραν ἔχει. ²⁴ τὰ δὲ ⁹ εὐσχήμονα ἡμῶν οὐ ^q ἔχειαν ¹ ἔχει· ἀλλὰ ὁ θεὸς ¹ συνεκέρασεν τὸ σῶμα, τῷ ¹ ὕστε- ¹ ρουμένῃ ^m περισσοτέραν δούς τιμὴν, ²⁵ ἵνα μὴ ⁷ ἴσχιμα ¹ ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων ^m μεριμνῶσιν ¹ τὰ μέλη. ²⁶ καὶ εἴτε πάσχει ἐν μέλος, ¹ συμπάσχει πάντα ¹ τὰ μέλη· εἴτε ^m δοξάζεται ἐν μέλος, ¹ συγχαίρει πάντα τὰ ¹ μέλη. ²⁷ ὑμεῖς δὲ ἐστε σῶμα χριστοῦ καὶ μέλη ¹ ἐκ ^m μέ- ¹ ρους. ²⁸ καὶ ¹ οὐς μὲν ^b ἔθετο ὁ θεὸς ἐν τῷ ¹ ἐκκλησίᾳ ¹ πρῶτον ἀποστόλους, δεύτερον ^d προφῆτας, τρίτον ^d διδα-

y = John III. 34. ch. vii. 5 reff.
a = ver. 8 al.
xiii. 1. Eph. iv. 11.

y a ch. xiii. 9, 10, 12. (See Rom. xi. 25 reff., and Heb. ix. 5.)
c absol., Acts II. 47. Eph. i. 22 al.

τεθῆσθαι 115.—for εὐσχημ., τιμὴν 2. 17 Thl.—εχειν FG.—²⁴. aft χειν, ins τιμης DEFG d e Syr.—rec αλλ, with FG &c: txt ABCDEJ &c.—συνεκερ. o θεος A mth (o θ. om syr).—rec υστερουντι (appy corrη to more usual εαρη in N T), with DEFGJK mss nrly (appy) Orig Dial Chr Thdrt Oec Thl: txt ABC 17. 57. 67² Melet (in Epiph) Dam.—for περισσ. δ. τιμην, τι περισσοτερον δους B.—²⁵. σχισματα D¹ FGJ 47-8. 63-7. 74. 109-14-20¹-1-2 al g arm Bas Antioch Dam Thl Aug, Sedul.—τα αυτα D¹ FG: αυτο 57.—μεριμνα DEFG Thl (marg).—²⁶. for εἴτε (1st), εἰ τι BFG v it syr Ambrst Pel Cassiod Bed: εἰ 31 Orig: οἱ τι δὲ 93: txt ACDEJK mss (appy) vss Chr Thdrt Dam Thl Oec lat-ff.—εν (1st) em A Orig, (elaw, μελ. εν; so Cyrp).—εν (2nd) om AB (Thdrt, but not h l) (μελ. εν Orig Cyrp).—συμπασχη and -χαίρει 67². 72². 113-19-20-21 v-ms Orig¹: συμπασχοι 238.—²⁷. σωμα εἰτε FG g Ambr.—for μερους, μελους (perhaps error: perhaps, as Mey, εκ μερ. was not understood) D¹ v d e syr (μερ. marg) arm Orig, Eus Nyss Epiph Cyr, Thdrt, Procl lat-ff (εκ με. om Hil Aug) (txt expressly Orig, Chr Thdrt [h l] Dam Oec Thl): add αυτου arm Ambr.—²⁸. from αποστολους to διδασκαλους om

expl. of ἀσθενίστ., and render τὰ δοκούντα, 'which appear to be,' and ἃ δοκούμεν, 'which we think': notice also ὑπάρχειν and εἶναι), δεικνὺς ὅτι οὐ τῆς φύσεως τῶν πραγμάτων, ἀλλὰ τῆς τῶν πολλῶν ὑπονοίας ἡ ψήφος. τιμ. περισσ. περιτθ.] viz. by clothing: honouring them more than the face, the noblest part, which we do not clothe. καὶ τὰ ὀσχ.] Here there is no ἃ δοκούμεν, and no ambiguity. Chrys. says: . . ἄλλ' ὅμως πλείονος ἀπολαύει τιμῆς· καὶ οἱ σφόδρα πίνητες, κὰν τὸ λοιπὸν γυμνὸν ἔχωσι σῶμα, οὐκ ἂν ἀνάσχειντο ἑκείνα τὰ μέλη δείξαι γυμνά. ²⁴.] The comely parts are in some measure neglected, not needing to be covered or adorned: 'but (opposed to χριστὸν ἔχει) God (at the creation) tempered the body together (compounded it of members on a principle of mutual compensation),—to the deficient part giving more abundant honour, ²⁵.] that there be no disunion (see ver. 21) in the body, but that the members may have the same care (viz. that for mutual well being) for one another.' The verb is plur., on account of the personification of the members (Meyer). ²⁶.] καί, 'and accordingly,' in matter of fact: we see that God's temperament of the body has not failed of its purpose, for the members sympathize most intimately with one an-

other. πάσχει . . . συμπάσχει] καὶ γὰρ τῇ πτέρνη πολλὰς προπαγείας ἀκάνθης, δλον τὸ σῶμα αἰσθάνεται καὶ μεριμνᾷ· καὶ νῶτος κάμπτεται, καὶ γαστήρ καὶ μῆροι συστίλλονται, καὶ χεῖρες καθὰ περ δορυφόροι κ. ὑπηρεταὶ προσκύντες ἀνάκουσι τὸ καγὲν, καὶ κεφαλὴ ἐπικύπτει, καὶ ὀφθαλμοὶ μετὰ πολλῆς ὀρέσει τῆς φροντίδος. Chrys. δοξάζεται . . . συγχαίρει] Chrys. again with equal beauty instances, στεφανοῦται ἡ κεφαλὴ, καὶ ἅπας ὁ ἄνθρωπος δοξάζεται· λίγει τὸ στόμα, καὶ γελῶσιν ὀφθαλμοὶ καὶ ἐββαίνονται. But perhaps the analogy requires that we should rather understand δοξ. of those things which physically refresh or benefit the member, e.g. anointing or nourishment. ²⁷.] Application of all that has been said of the physical body, to the Corr. as the mystical body of Christ: and to individuals among them, as members in particular, i. e. each according to his allotted part in the body. Each church is said to be the Body of Christ, as each is said to be the temple of God (see ch. iii. 16, note); not that there are many bodies or many temples; but that each church is an image of the whole aggregate,—a microcosm, having the same characteristics. Chrys. would understand ἐκ μερους—ὅτι ἡ ἐκκλησία ἡ κατ' ἑμὲν μέρος ἐστὶ τῆς πανταχοῦ κυ-

o = ver. 10.
f ver. 9 red.
g here only.
Pas. xxi. 19.
Str. xi. 12.
2 Mac. viii.
19.
h here only.
Prov. i. 5.
xi. 14. xiv.
6.
i Acts ii. 4.
x. 46, 48.
k Luke xiv.
27. Acts ix.
36. ch. xiv.
5, 13, 27
only.
l = ch. xiv. 1, 29 only. Str. ii. 18.

σκάλους, ἔπειτα ὁ δυνάμεις, ἔπειτα ἡ χαρίσματα ἡ ἱαμάτων, ABCD
ἡ ἀντιλήψεις, ἡ κυβερνήσεις, ὁ γένη ὁ γλωσσῶν. 29 μὴ EFG
πάντες ἀπόστολοι; μὴ πάντες ὁ προφήται; μὴ πάντες ἡ JK
διδάσκαλοι; μὴ πάντες ὁ δυνάμεις; 30 μὴ πάντες ἡ χα-
ρίσματα ἔχουσιν ἡ ἱαμάτων; μὴ πάντες ἡ γλώσσαις ἡ λα-
λοῦσιν; μὴ πάντες ἡ διερμηνεύουσιν;
31 ἡ Ζηλοῦτε δὲ τὰ ἡ χαρίσματα τὰ ἡ μείζονα καὶ ἔτι

1 = ch. xiv. 1, 29 only. Str. ii. 18. m ver. 4. n = ch. xiii. 12. xiv. 5.

178.—rec for *επειτα* (2nd), *ετα* (corrⁿ as more usual, follg *επειτα*: the omⁿ may be accounted for by a desire to throw all into one catalogue, with JK & Thdrt Oec Thl (*deinde virtutes, eandem* . . .): om DEFG it Hil Ambr: txt ABC 17. 39. 73-4. 93 Bas Cyrⁿ Chr Dam (*deinde* 200 Aug Ambrst).—rec *αντιληψεις*, with C & c: txt AG & c.—aft *γλωσσων*, add *ερμηνειας γλωσσων* (*to suit ver 10*). v syr arm Naz Ambrst-ed Pelag Bed.—29. *μη το δυναμεις* om 48.—30. *ερμηνευουσι* 73: *προφητευουσι* syr-marg.—31. rec for *μειζονα*, *κρειττονα* (*appy a corrⁿ*, *μειζονα not being understood*: thus we have *κρεισσων also*, ch xiv. 5, in some mss), with DEFGJK (—*σσονα* DEFG & c) & c Orig, Chr Thdrt (text) Thl (expressly) Oec (but in comm *μειζ.* *appy*): txt ABC 5. 6. 10. 17. 31-7-9. 67². 73. 213 (al?) AG (v ms) Syr (syr?) æth (al?) Orig, Thdrt (comm) Dam Phot Orig-int Jer³,—*και* om FM it.—for *ετι*, *ετι* D: *ετι* FG.—*οδον σωτηριας* 114 (see *Acts xvi. 17*).—*δεικνω* 17.

μῆνης ἐκκλησίας, καὶ τοῦ σώματος τοῦ διὰ πασῶν συνισταμένου τῶν ἐκκλησιῶν: but this, though true, does not appear to have been here before the Ap.,—only the whole *Cor. church as the Body of Christ*, and its individual components as members, each in his appointed place.

28.] *The Divine disposition of the members in the spiritual Body.*

ὅς μὲν was apparently intended to be followed by οὗς δὲ, but meanwhile another arrangement, *πρῶτον, δεύτ., τρίτ.,* occurs to the Ap., and οὗς μὲν is left uncorrected, standing alone. See Eph. iv. 11, where τοὺς μὲν is followed by τοὺς δὲ, regularly.

ἐν τῇ ἐκκλ.] 'in the (universal) church,' a sense more frequently found in the Ep. to the Ephesians, than in any other part of Paul's writings.

πρ. ἀποστόλους] Not merely the Twelve are thus designated, but they and others who bore the same name and had equal power, e. g. Paul himself, and Barnabas, and James the Lord's brother: see also note on Rom. xvi. 7. *προφ.*] see above, on ver. 10.

8. διδασκάλους.] see reff.: those who had the gift of expounding and unfolding doctrine and applying it to practice,—the λόγος σοφίας and the λόγος γνώσεως.

δυνάμεις] He here passes to the abstract nouns from the concrete,—perhaps because no definite class of persons was endowed with each of the following, but they were promiscuously granted to all orders in the church: more probably, however, without any assignable reason: as in Rom. xii. 6—8, he passes from the abstract to the concrete.

ἀντιλήψεις] i. e. ἀντιχεσθαι τῶν ἀσθενῶν and the like, as

Chrys., forming one department of the διακονία of ver. 5: as do also κυβερνήσεις, a higher department, that of the presbyters or bishops—the direction of the various churches.

γένη γλωσσῶν] εἶδες τοῦ τίθεικε ρουτὶ τὸ χάρισμα, καὶ πῶς πανταχοῦ τὴν ἐσχάτην αὐτῷ νίμει τάξιν; Chrys. There certainly seems to be intention in placing this last in rank: but I am persuaded that we must not, with Meyer, seek for a *classified* arrangement: here, as above, vv. 7—11, it seems rather *suggestive* than *logical*: the χαρ. ἱαμ. naturally suggesting the ἀντιλήψεις,—and those again, the assistances to carry out the work of the church, as naturally bringing in the κυβερνήσεις, the government and guidance of it.

29, 30.] *The application of the questions already asked* ver. 17—19.

29. δυνάμεις] not, as Meyer, al., *accusative*, governed by ἔχουσιν—which involves a departure from the parallelism, besides the harshness of constr.:—but *nominative*, in apposition with πάντες. The Ap. has above placed the concrete, ἀπόστολοι, προφῆται, διδάσκαλοι, in app. with δυνάμεις and χαρίσματα ἱαμάτων, and now proceeds with the same arrangement till he comes to χαρίσματα ἱαμάτων, which being too palpably unpredicable of persons, gives rise to the change of constr.,—μη πάντες χαρ. ἔχουσιν ἱαμάτων:—In the last two questions, he departs from the order of the last ver., and takes in again one particular from the former catalogue, ver. 10.—Meyer compares Hom. II. v. 726—734.

31.] 'But (he has been showing that all gifts have their value: and that all are set in

° καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. XIII. ἴ ἐὰν ταῖς ὁ Rom. vii. 18
 γλώσσαις τῶν ἁνθρώπων λαλῶ καὶ τῶν ἁγγέλων, ὁ ch. iv. 17.
 ἀγάπην δὲ μὴ ἔχω, ὁ γέγονα χαλκὸς ἡχῶν ἢ ὁ κύμβαλον ὁ See Acts xiii.
 10 reff.
 1 Kings xii.
 22.
 q So ch. iv. 9. r = 2 Cor. xii. 11. s Luke xxi. 25
 only. Jer. xxvii. 42. t here only. 1 Chron. xiii. 8.

CHAP. XIII. 1. for γεγονα, ἵν εἰμι D'E', also addg ἡ, FG: γεγ. ως v Syr ar-erp
 eth slav Aug (somet) Pelag Bed.—κυμβ. (but -λος lect 8) αλαλαζων AD lect 8.—

the church by God: some however are more valuable than others) do ye aim at the greater gifts' (μεῖζ. is explained ch. xiv. 5).—This exhortation is not inconsistent with ver. 11: but, as we look for the Divine blessing on tillage and careful culture, so we may look for the aid of the Spirit on carefully cultivated powers of the understanding and speech;—and we may notice that the greater gifts, those of προφητεία and διδασκαλία, consisted in the inspired exercise of the conscious faculties, in which culture and diligence would be useful accessories. "Spiritus dat, ut vult (ver. 11): sed fideles tamen libere aliud prae alio possunt sequi et exercere, c. xiv. 26." Bengel. Comp. also xiv. 39. There is thus no need to explain away ζηλοῦτε, as Grot. ("agile cum Deo precibus ut accipiat") and others: or to depart from the known usage of χαρίσματα, and explain it to mean *faith, hope, and love*, as Morus, or the *fruits of love*, as Billroth. καὶ ἔτι. 'And moreover': besides exhorting you to emulate the greatest gifts.

καθ' ὅν. 68.] 'An eminently excellent way,' viz. of emulating the greatest gifts:—so Theophyl.: καὶ μετὰ τούτων (τούτο γὰρ δηλοῖ τὸ, καὶ ἔτι), ἵδαν ὅπως ζηλωταὶ ὑπάρχητε χαρισμάτων, δεῖξω ὑμῖν μίαν ὁδὸν καθ' ὑπερβολήν, τούτισιν, ὑπερέχουσιν, ἥτις φέροι ἐπὶ πάντα τὰ χαρίσματα τὴν ἀγάπην δὲ λίγει. καθ' ὑπερβ. must not be joined with the verb,—'est adhuc via quam vobis diligentissime demonstro' (Pagnini's version, and some mentioned by Estius) : see reff. and cf. ἡ μάλιστα ἀναγνωρίσις, Arist. Poet. ii. 6,—μᾶλα στρατηγόν, Xen. Hell. vi. 2. 39,—εἰ πράξις, Aesch. Agam. 262,—σφόδρα γυναικῶν, Plat. Legg. i. p. 639 c, and other exx. in Bernhardy, Syntax, p. 338.—The expl. of Estius and Billroth, that the way which he is about to show them is 'multo excellentiorem his donis de quibus hactenus egit' (Est.) is clearly wrong: the opening verses of ch. xiii. showing, that he does not draw a comparison between love and gifts, but only show that it is the only way, in which gifts can be made effectual in the highest sense. See also on ch. xiv. 1.

CHAP. XIII. 1.—13.] THE PANEGRIC OF

Love; as the principle without which all gifts are worthless (1—3): its attributes (4—7): its eternity (8—12): its superior dignity to the other great Christian graces (13).—Meyer quotes from Valcknaer, p. 299: 'Sunt figuræ oratoriae, quæ hoc caput illuminant, omnes sua sponte natæ in animo heroico, flagrante amore Christi et huic amoris divino omnia postponentes.' "It may," he adds, "without impropriety be called 'a Psalm of Love:'"—the πῶν, ὦν of the New Test. (see Ps. xiv. title). 1.] ἐὰν λαλῶ, supposes a case which never has been exemplified: 'even if I can speak,' or as E. V. 'Though I speak,' So Isocr. Areop. p. 142,—ἀλλ' ἵδαν μὲν κατορθώσωσι περὶ τινος πράξεως, ἢ διὰ τύχην, ἢ δι' ἀνδρὸς ἀρετὴν, μικρὸν διαλιπόντες πάλιν εἰς τὰς αὐτὰς ἀπορίας κατέστησαν. See Matthew, § 523. 1.

1. ταῖς γλώσσαις τ. ἀνθρ. κ. τ. ἀγγ.] ὅρα πόθεν ἀρχεται· πρῶτον ἀπὸ τοῦ θανασσοῦ δοκοῦντος εἶναι παρ' αὐτοῖς καὶ μεγάλων, τῶν γλωσσῶν. Chrys. It is hardly possible to understand ἡλώσσαι here of anything but articulate forms of speech: i. e. languages. Meyer and De W., who deny that the speaking with tongues was ever in an articulate language, vehemently impugn such a rendering here. But their own rendering is to me undistinguishable from it, as far as the sense is concerned: 'tongues speaking in all possible ways,' surely, in the common acceptance of words, must mean, tongues speaking all possible languages, and the use of the word indifferently for the tongue and a tongue (a language), when this very gift is spoken of, e. g. Acts ii. 4 compd. w. 11, and here as compd. w. ch. xii. 30, is one of the strongest proofs that λαλεῖν γλώσσαις is to speak in languages: see note on Acts ii. 6.—'Of men (generic) and of angels' (generic): i. e. 'of all men and all angels,' whatever those tongues may be.

ἀγάπην] Love to all, in its most general sense, as throughout the chap.: no distinction being here drawn between love to man and to God, but the general principle dealt with, from which both spring.

γέγονα] 'I am become,' the case supposed is regarded as present: 'if I can speak . . . I am become.' χαλκ. ἡχ.] Brass, of

^a Mark v. 30 only t. Jer. iv. 8. Ezek. xxxvii. 20. ^v Rom. xii. 6. ch. xii. 10 al. ^w Matt. xiii. 11. Rom. xi. 25. ch. xv. 51. Dan. ii. 18 al. x = ch. viii. 1. xii. 8 al. ^y here only t. Sec Jacq. x. 16 alex. Isa. lvi. 10. ^z ch. vii. 19 ref. ¹ xxiv. 47 al. ² Gen. xii. 8. ³ Acts x. 21. ⁴ Mark v. 26. ⁵ Matt. xvi. 26. ⁶ Prov. x. 2. ⁷ x. 4. ⁸ Luke xviii. 7. ⁹ 1 Thess. v. 14. ¹⁰ Heb. vi. 16. ¹¹ James v. 7, 8. ¹² 2 Pet. iii. 9 only. ¹³ Prov. xix. 11. ¹⁴ only t. (not found elsewhere. LXX.) ¹⁵ h Acts vii. 9 ref. ¹⁶ Rom. xii. 20 only. ¹⁷ Nam. xi. 4, 18 al. const., here only. ¹⁸ b = Matt. xix. 21. ¹⁹ xxiv. 47 al. ²⁰ Gen. xii. 8. ²¹ Acts x. 21. ²² Mark v. 26. ²³ Matt. xvi. 26. ²⁴ Prov. x. 2. ²⁵ x. 4. ²⁶ Luke xviii. 7. ²⁷ 1 Thess. v. 14. ²⁸ Heb. vi. 16. ²⁹ James v. 7, 8. ³⁰ 2 Pet. iii. 9 only. ³¹ Prov. xix. 11. ³² only t. (not found elsewhere. LXX.) ³³ h Acts vii. 9 ref. ³⁴ Rom. xii. 20 only. ³⁵ Nam. xi. 4, 18 al. const., here only. ³⁶ b = Matt. xix. 21. ³⁷ xxiv. 47 al. ³⁸ Gen. xii. 8. ³⁹ Acts x. 21. ⁴⁰ Mark v. 26. ⁴¹ Matt. xvi. 26. ⁴² Prov. x. 2. ⁴³ x. 4. ⁴⁴ Luke xviii. 7. ⁴⁵ 1 Thess. v. 14. ⁴⁶ Heb. vi. 16. ⁴⁷ James v. 7, 8. ⁴⁸ 2 Pet. iii. 9 only. ⁴⁹ Prov. xix. 11. ⁵⁰ only t. (not found elsewhere. LXX.) ⁵¹ h Acts vii. 9 ref. ⁵² Rom. xii. 20 only. ⁵³ Nam. xi. 4, 18 al. const., here only. ⁵⁴ b = Matt. xix. 21. ⁵⁵ xxiv. 47 al. ⁵⁶ Gen. xii. 8. ⁵⁷ Acts x. 21. ⁵⁸ Mark v. 26. ⁵⁹ Matt. xvi. 26. ⁶⁰ Prov. x. 2. ⁶¹ x. 4. ⁶² Luke xviii. 7. ⁶³ 1 Thess. v. 14. ⁶⁴ Heb. vi. 16. ⁶⁵ James v. 7, 8. ⁶⁶ 2 Pet. iii. 9 only. ⁶⁷ Prov. xix. 11. ⁶⁸ only t. (not found elsewhere. 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οὐ ἡ ¹περπερεύεται, οὐ ^kφυσιοῦται, ^δοὐκ ἡ ¹ἀσχημονεῖ, οὐ ⁱἡ ¹ζητεῖ γὰρ ἡ ^mἐαυτῆς, οὐ ^aπαροξύνεται, οὐ ^ρλογίζεται ^pτὸ ^kκακόν, ⁶οὐ ^qχαίρει ἐπὶ τῇ ἀδικίᾳ, ¹συγχαίρει δὲ τῇ ^{only. Dent.}ἀληθείᾳ, ^{xv. 8. See}πάντα ^{Back. xvi. 8.}ἑστέγει, πάντα ^{ch. x. 24.}πιστεύει, πάντα ^{Phil. ii. 21.}ἐλπίζει, πάντα ^{n Acts xvii. 16}ὑπομένει. ^{ix. 18. Deat.}⁸ ἡ ἀγάπη οὐδέποτε ^{o — Rom. iv.}ἐκ- ^{4, 8.}πίπτει. ^{p ch. ii. 9 ref.}² εἴτε δὲ ^{q constr., Matt.}³ προφητεῖαι, ^{— Col. i. 5. 2 Thess.}⁴ καταργηθῇσονται. ^{a soc., John}⁵ εἴτε ^{w — 1 Cor. xii. 3.}⁶ γλῶσσαι, ^{y ver. 2 ref.}⁷ παύσονται. ^{ch. i. 28 ref.}⁸ εἴτε ^{2 Cor. iii. 14.}⁹ γνῶσις, ^{a absol., here only.}¹⁰ καταργηθήσεται. ^{b ver. 2 ref.}

γλω-
σαι C.
ABDE
FGJK

the arrangt in D Dam.—*περπερεύεται* A Ephr.—5. for *τα* (το 80 Chr., but mss, *τα*) *εαυτ.*, το μη εαυτης B Clem.—6. *επι αδικια* FG.—7. for *στεγει*, *ασταγι* (sic) FG: *diliget* (στειγει) alav Cypr Zeno: both are in peth Ephr.—8. ἡ om B.—for *εκπιπτει*, *κιπτει* (*prob corrtn*, the meaning of *εκπ.* not being apprehended) ABC¹ 17. 67⁸. 80 (Mac?) Nyss Andr (*cadit*) Orig-int Aug Ambrot: *εκλειπει* 46: txt C²DEFGJK mss nrlly vss (*excidit* or *excidet*: am has *excedit*) Clem Orig, Mac Chr Thdr, Dam Oec Thl lat.-ff.—8a om C¹D¹FGK 48¹. 117. 238 v it copt arm al Did lat-ff (Clem om also ειτε 3oe): ins ABC²D²EJK &c syr goth al (γαρ, omg ειτε, Syr) gr.-ff.—*προφητεια* (-ρια A) AB.—*καταργηθησεται* B.—*γνωσις*, *καταργηθουσονται* (to conform to the predc)

'displays not itself.' See Wetst.

5.] οὐκ ἀσχημονεῖ seems to be *general*, without particular reference to the disorders in public speaking with tongues. τὰ ἐαυτῆς—Love is so personified, as here to be identified with the man possessing the grace, who does not seek τὰ ἐαυτοῦ: see ch. x. 33.

οὐ λογίζ. τὸ κακόν] οὐδὲν ποιηρὸν οὐ μόνον οὐ κατασκευάζει, ἀλλ' οὐδὲ ὑποκτείνει κατὰ τοῦ ἡγαπημένου, Chrys.: and so Theodoret, Theophyl., Estius, Rückert, Meyer: and this is better and more accordant with the sense of λογίζεται, than the more general rendering 'thinketh no evil.' But we must not overlook the article, which seems here to have the force of implying that the evil actually exists, 'the evil' which is,—but Love does not impute it. So Theodoret, συγγινώσκει τοῖς ἑκταισμένοις, οὐκ ἐπὶ κακῷ σκόπῳ ταῦτα γεινηθῆναι ὑπολαμβάνων.

6. οὐ χ. ἐπ. τῇ δδ.] 'rejoices not at iniquity,' i.e. at its commission by others, —as is the habit of the unloving world.

συγχαίρει τῇ ἀλ.] Most comm., as the E. V., altogether overlook the force of the verb and the altered constr., and render, 'rejoiceth in the truth': others, who respect the verb, make τῇ ἀληθ. = τοῖς εὐδοκίμοις (Chrys.), those to whom, as in 3 John 12, μεμαρτυρηται ὑπ' αὐτῆς τῆς ἀληθείας. But Meyer's rendering is the only one which preserves the force of both words: 'rejoices with the Truth,' ἡ ἀλήθ. being personified, and meaning especially the spread among men (as opposed to δόκτια) of the Truth of the Gospel, and indeed of the truth in general,—in opposition to those who (Rom. i. 18) τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχουσιν,—who (2 Tim.

iii. 8) ἀνθίστανται τῇ ἀληθείᾳ. 7.]

πάντα,—i. e. all things which can be borne with a good conscience. So Bengel, of all four: 'videlicet, quæ tegenda vel credenda, quæ speranda et sufferenda sunt.'

στέγει.] 'bears' see note, ch. ix. 12. Hammond, Estius, Bengel (above),— 'covers': but the variation in sense from ch. ix. is needless. πιστ.] viz., without suspicion of another. ἐλπίζ.] viz., even against hope—hoping what is good of another, even when others have ceased to do so.

ὑπομ.] viz., persecutions and distresses inflicted by others, rather than show an unloving spirit to them. 8—12.] The eternal abiding of Love, when other graces have passed away.

8. ἐκπίπτει.] The exact word is that of the E. V., 'faileth': so Theod.: οὐ διασφάλλεται, ἀλλ' αἰ μὲν βεβαία κ. ἀσάλευτος κ.

ἀκίνητος, ἐς αἰὶ διαμένουσα' τοῦτο γὰρ διὰ τῶν ἐπαγομένων ἰδίδαξεν. So Plat. Gorg. p. 517: εἰ οὗτοι ῥήτορες ἦσαν, οὐτε τῇ ἀληθινῇ ῥητορικῇ ἐχρύντο (οὐ γὰρ ἀν ἐξέπεισον) οὐτε τῇ κολακικῇ: where Hein-dorf, —'proprie usurpatur de actoribus, citharodis, aliisque, qui a spectatōribus exploduntur et exsibantur.' Cf. the celebrated passage in Demosthenes περὶ στεφ. p. 315,—ἐπιταγωνίστηκε, ἐγὼ δ' ἐπείρωον. ἐξέπιπτε, ἐγὼ δ' ἐσύριττον: (where also, by the way, ἐπιπτε is a various reading.) By αἶτε, αἶτε, αἶτε, the general idea, χαρῆσματα, is split into its species—'be there prophesyings,'—'be there (speaking in) tongues,'—'be there knowledge.'—Chrys., al., understand the two first futures, καταργ., παύσ., of the time when, the faith being every where dispersed, these gifts should be no longer needed. But un-

eccl. xii. 27 rec. 9 ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους ἡ προφητεία ABDE
 d ch. xi. 4. xiv. 1, 2. 10 όταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταρ- ABDE
 e = ch. ii. 6. 11 ἡμῖν ἐν νήπιος, ἐλάλουν ὡς νήπιος, FGJK
 f. l. xiv. 20. γηθήσεται. 12 ὅτε ἐφρόνουν ὡς νήπιος, ἐλογίζομεν ὡς νήπιος ὅτε γέ-
 f goasp. and Acta, pasim. 13 βλέπομεν
 Paul, Gal. i. 10, 23. 14 γονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. 15 γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον
 g Matt. xi. 26. ch. iii. 1. al. 1 James i. 20 only. W. l. vii. 26. Str. xii. 11.
 h absol., here only. 1 Rom. viii. 18 rec. 2 Nam. xii. 8. Str. xxxix. 8. 3 Gen. xxxii. 30. Num. xii. 8.
 m here only.

clauses) AD²EFG al g Dam (text, not comm) Tert (freely) Ambrst?—9. for γὰρ, &c (perhaps because this sentence was regarded not as rendering a reason for the last, but as another assertion of the imperfection of knowledge and prophecy) JK all (abt 60) arr alav-mas Orig.; Dam? (not h l text) Phot (in Oec: expressly: δι' ἀντι τοῦ γὰρ αἰτία γὰρ ἵστί τοῦ διὰ τί μὴ λλοῦσι καταργ. κ. παύσ.) Oec: txt AB (e sil) DEFG &c vas (many) Orig, Thdrt al Iren Hil al: om 67² aeth goth Orig, Melet Chr.—10. rec bef το εκ. μ. ins hors (for emphasis and precision), with D³ (E tori kai?) JK &c syrr al (kai tori Orig, Melet Chr Thdrt: om ABD²FG 17. 31-9. 67². 73-4. 80 v it copt aeth arm goth Orig, Ath Dam Iren Orig-int all.—καταργ. το εκ μέρους DEFG v it Syr goth . . Jer Aug, al (not Iren Aug, al): ra εκ μ. FG Iren al: το om 109.—11. οτε δε ημην D.—rec ως νηπ. ελ., ως νηπ. εφρ., ως νηπ. ελογ. (prob transpos for emphasis sake), with DEFGJK &c syrr it Chr Thdrt (h l) Thl Oec lat-f: txt AB 17. 80. 93 v copt aeth al Clem Orig Bas Nyss (Did) Thdrt, Dam Jer Aug, al: ως νηπ. εφρ. om 48 alav-mas Did.—rec aft οτε, ins δε (for connexion and contrast), with D²EFGJK &c vas (et quum aeth) Orig (somet) Chr Thdrt al Tert al (Clem επιση once, and ερει δε once): om ABD² 67². 119 am hars! tol d e goth Orig (somet) Did Hil Ambrst?—εγενομεν B.—τα του νηπ. κατηργηκα DEFG it syr goth Bas lat-f (not Aug al) (-σα Mac).—12. βλεπω Thdrt, (not h l).—γαρ om D¹(E)²FG v it arm Cyr Tert Cypr Ambrst (al?).—bef δι εσοπ. ins ως DE all vas (not v it al) Clem, Thdrt, Tert (not Thdrt Orig Chr Thdrt, Dam many lat-f).—και εν αιγιμα. J 63. 109-78 Orig (oft) Gaud.; και αιγιματος Orig.; εν εσοπ.

questionably the time alluded to is that of the coming of the Lord; see ver. 12, and this applies to all these, not to the last (γνώσις) only. The two first, προφ. and γλώσσ., shall be absolutely superseded: γνῶσις, relatively: the imperfect, by the perfect.

9, 10.] Reason given;—that our knowledge, and our prophesying (utterance of divine things) are but partial, embracing but a part: but when that which is perfect (entire—universal) shall have come, this partial shall be abolished—superseded. See Eph. iv. 11—13, where the same idea is otherwise expressed. 11.] Analogical illustration of ver. 10.

νήπιος and τέλειος are used in contrast ch. ii. 6; iii. 1; xiv. 20.

ἐλάλουν, ἐφρόνουν, ἐλογίζομεν.—‘I spoke,’ ‘I felt’ (was minded), ‘I judged.’ There can hardly be an allusion, as Theophyl., Oec., Bengel, Olsh., al., think, to the three gifts, of tongues (ἐλάλ.) prophecy (ἐφρόν.), which suits but very lamely, and knowledge (ἐλογίζ.).

ὅτε γέγ. κ.τ.λ.] ‘Now that I am become a man, I have brought to an end the ways of a child:’ not, as E. V., ‘when I became a man, I put away . . .,’ as if it were done on a set day, and as if γέγ. and κατήργ. were aorists. For this use of ὅτε, cf. Demosth. Olynth. 1, init., ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσέκει προθύμως ἰδέ-

σθαι ἀκούειν: and see Kühner, § 813. 2.

12.] Contrast between our present sight and knowledge,—and those in the future perfect state.

γὰρ justifies the analogy of the former ver.: ‘for’ it is just so with us.

ἄρτι, in our present condition, until the Lord’s coming.

δι' ἐσόπτρου, ‘through a mirror.’ i. e. as Billroth, Meyer, and De W.—according to

the popular illusion, which regards the object, really seen behind the mirror, as seen through it. We must think, not of our mirrors of glass, but of the imperfectly-reflecting metallic mirrors of the ancients.

The idea of the *lapis specularis*, placed in windows, being meant, adopted by Schöttgen from Rabbinical usage (e.g. ‘omnes prophetae viderunt per speculum obscurum, et Moses doctor noster vidit per speculum lucidum’ [Wetst.]: and see numerous ex-

amples in his Hor. Hebr. i. 646 ff.), and followed by many Comm., is inconsistent with the usage of ἐσόπτρου, which (Meyer)

is always a MIRROR (Pind. Nem. vii. 20: Anacr. xi. 2; xx. 6. Lucian, Amor. xiv. 48: see also reff.): the window of *lapis specularis* being ὁλοπτρα (Strabo, xii. 2, p. 640).

ἐν αἰνίγματι.] There is a reference to Num. xii. 8, στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἰδεί, καὶ οὐ δι' αἰνιγμάτων. Many take the words adverbially.

πρὸς ἂ πρόσωπον ἄρτι γινώσκω ἑκ μέρους, τότε δὲ ὁ — Rom. i. 22.
 ὁ ἐπιγνώσσομαι ῥ καθὼς καὶ ὁ ἐπεγνώσθη. 13 ἡ νυνὶ δὲ p ch. xii. 11
 ῥ μένει πίστις ἐλπίς ἀγάπη, τὰ τρία ταῦτα ῥ μείζων δὲ q ch. xii. 18.
 τούτων ἡ ἀγάπη. Lake xi. 30.
 al. Job xxx.
 1, 2.
 r — Heb. xiii. 1,
 but see note.
 — ch. xii. 31.
 xiv. 6. com-
 par. Matt.
 xiii. 35 ref.

XIV. 1¹ Διώκετε τὴν ἀγάπην, ῥ ζηλοῦτε δὲ τὰ ῥ πνευ-
 ματικά, μᾶλλον δὲ ἵνα ῥ προφητεύητε. 2 ὁ γάρ ῥ λαλῶν
 t — Rom. ix. 30. xii. 13. Phil. iii. 12, 14. 1 Thess. v. 15 al. Str. xxvii. 8.
 only. Str. ii. 18. v — Rom. i. 11. ch. xii. 1. w ch. xiii. 10. u — ch. xii. 31. ver. 30
 x Acts ii. 4. x. 46. xix. 6 al.

κ. εν αιν. al: δι εσοπτρ. ως εν αιν. 5. 10. 17 Thdr̄t.: εν αιγι. om Clem (alw).—
 γνωσκομεν and γνωσσομαι 238 lect 8.—bef επιγν. (επιγν. FG) ins εγω FG tol it Cyp̄r
 (ω D' ?): αυτος εγνωσα με arm.—13. μινει δε FG; manet autem it lat-fl.—ταυτα om
 sah.—μειζον J.—for τούτων, παντων 69.

CHAP. XIV.—1. δε om v sah Ambrst Pelag.—for πν., χαρισματα 177.—2. γλωσσαις

ally,—‘enigmatically’ (so E. V., ‘darkly’): but this cannot be, because *αἰνιγμα* is ob-
 jective, not subjective: ‘a dark hint given
 by words.’ I agree with Meyer, notwith-
 standing De Wette’s strong objections, in
 believing *ἐν αἰνιγματι* to mean ‘in a dark
 discourse,’ viz. *the revealed word*, which is
dark, by comparison with our future per-
 fect knowledge. So also Luther: in einem
 buntem Wort. Thus, as M. observes, *ἐν*
 will denote, as *ἐν τῷ κρυπτῷ*, Matt. vi. 4,
 the local department, in which the βλέπειν
 takes place. τότε = *ὅταν ἔλθῃ τὸ*
τίλειον, ver. 10: ‘at the Lord’s coming,
 and after.’ πρόσωκ. πρὸς πρόσωκ.]
 ‘Face towards face,’ i.e. by immediate
 intuition: so Heb. in ref. — ‘I shall tho-
 roughly know even as I was (during this
 life: he places himself in *that state*, and
 uses the aor. as of a thing gone by) tho-
 roughly known.’ — In this life we are
known by God, rather than *know Him*:
 see Gal. iv. 9; ch. viii. 3, note,—and cf.
 Philo de Cherub. p. 127: νῦν ὅτε ζῶμεν,
 κρατούμεθα μᾶλλον ἢ ἀρχομεν, κ. γνωρι-
 ζόμεθα μᾶλλον ἢ γνωριζομεν.—The sense
 of this aor. *ἐπεγνώσθη* must not be forced,
 as in E. V., to a present, or to a future, as
 by some Comm. 13.] Superiority of

Love to the other great Christian graces.
 —Some gifts shall pass away—but *these*
 three great graces shall remain for ever—
 FAITH, HOPE, LOVE. This is necessarily
 the meaning,—and not that love alone
 shall abide for ever, and the other two
 merely during the present state. For (1)
 νυνὶ ἔστι is not ‘but now,’ i.e. in this present
 state, as opposed to what has just been said
 ver. 12,—but ‘*rebus sic stantibus*,’ ‘*quæ*
cum ita sint,’—and the inference from it
 just the contrary of that implied in the
 other rendering: viz. that *since tongues,*
prophecies, knowledge, will all pass
away, we have left but *THESE THREE*.
 (2) From the position of *μίνει*, it has a
 strong emphasis, and carries the weight of

the clause, as opposed to the previously-
 mentioned things which *καταργησονται*.

(3) From τὰ τρία ταῦτα, a pre-eminence
 is obviously pointed out for *faith, hope, and*
love, distinct from *ought* which has gone
 before.—This being the plain sense of the
 words, how can *faith* and *hope* be said to
 endure to eternity, when *faith* will be lost
 in sight, and *hope* in fruition? With *hope*,
 there is but little difficulty: *but one place*
has inscribed over its portals, “Lasciate
 ogni speranza, voi che n’trate.” New glori-
 es, new treasures of knowledge and of
 love, will ever raise, and nourish, blessed
 hopes of yet more and higher,—hopes which
 no disappointment will blight. But how
 can *faith* abide,—*faith*, which is the evi-
 dence of things *not seen*,—where all things
 once believed are seen? In the form of
holy confidence and trust, *faith* will abide
 even there. The stay of all conscious
 created being, human or angelic, is *depen-*
dence on God; and where the *faith* which
comes by hearing is out of the question,
 the *faith* which *consists in trusting* will be
 the only *faith* possible. Thus *Hope* will
 remain, as anticipation certain to be ful-
 filled: *Faith* will remain, as trust, entire
 and undoubting:—the anchor of the soul,
 even where no tempest comes. μείζων

τ.] ‘The greater of these,’—not ‘*greater*
than these.’ “The greater,” as De Wette
 beautifully remarks, “because it contains
 in itself the root of the other two: we be-
 lieve only one whom we love,—we hope
 only that which we love.” And thus the
 forms of Faith and Hope which will there
 for ever subsist, will be sustained in, and
 overshadowed by, the all-pervading superior
 element of eternal Love.

CHAP. XIV. 1—25.] Demonstration of
 THE SUPERIORITY OF THE GIFT OF PRO-
 PHECY OVER THAT OF SPEAKING WITH
 TONGUES. 1.] Transition from the

parenthetical matter of the last chapter to
 the subject about to be resumed.—‘Pursue

γ = Mark iv.
33. Oec. xi.
7. xlii. 28.
π = ver. 16.
Acts xvii. 16.
α ch. xlii. 2
ref.
b = Rom. xiv.
19 ref.
c = Rom. xii. 8
ref.
d better only t.
Wisd. xix.
12.
e Acts ix. 51
ref.
f = ch. xii. 31.
xlii. 13.
g ch. xv. 2.
1 Tim. v. 19.
h ch. xii. 30 ref.
i Rom. xiv. 19 ref.

* γλώσση οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ θεῷ· οὐδεὶς
γὰρ ἰακούς, * πνεύματι δὲ λαλεῖ * μυστήρια. ³ ὁ δὲ * προ-
φητεύων ἀνθρώποις λαλεῖ * οἰκοδομῆν καὶ * παράκλησιν
καὶ * παραμυθίαν. ⁴ ὁ λαλῶν γλώσση ἑαυτὸν * οἰκοδομεῖ,
ὁ δὲ * προφητεύων ἐκκλησίαν * οἰκοδομεῖ. ⁵ θέλω δὲ πάντας
ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα * προφητεύητε
* μεῖζων δὲ ὅ * προφητεύων ἢ ὁ λαλῶν γλώσσαις, * ἐκτὸς
εἰ μὴ ^h διερμηνεύη, ἵνα ἡ ἐκκλησία ⁱ οἰκοδομῆν λάβῃ.

DEFG 10. 61 g² slav-ed Cyr Chr, Aug: εν γλωσση Mac, also (and in ver 4) copt sah.—
syn. anbr. sah.—τω bef thew om (for conformity with ανθρ.?) BD¹FG 67² Chr, (and
Chr mas, Matthäi): ins AD²EJK mss (appy) Chr, Thdrt Dam Thl Oec.—for γαρ ακουει,
παρκαουει 17.—πνευμα FG it flor (latt mss in Mill) Pel Vig Bed.—3. for ο δε, ει γαρ
o FG g; nam qui v d e.—εις οικου. v Oec-ed Ambrst Pel Bed.—4. ο λαλει FG (G adds
aut λαλων).—γλωσσαις DE 46 slav-ed Mac.—οικου. 1st to 2nd om 48¹. 178.—εκκλησιαν
θειου FG g v (not am demid al) Pel Bed.—5. δε om sah.—παντας om 178: υμ. παντας
A copt syrr al Ambrst.—γλ. λαλ. A am Chr Thl.—for ινα προφ., προφητευειν D¹ v Jer
Pel Bed: προφητευετε G.—for μεζ., κρεισσων 37. 73 al.—rec μεζ. γαρ (corrta, to give
a reason: see note), with DEFG (γαρ ιστιν FG vss) JK &c vss gr-lat-f: τιταλαβ
30 (al?) copt (Mac o δε προφ. μεζ. η ο).—γλωσση Syr ar-erp Thdrt Ambrst Sedul.—
διερμηνευει JK all (abt 30) Chr Thl: -νεων D¹, also E addg η: η ο διερμηνευων FG:

after Love (let it be your great aim,—im-
portant and enduring as that grace has been
shown to be): meantime however (during
that pursuit; making that the first thing,
take up this as a second) strive for spiritual
gifts, but more (more than πν. in general:
i. e. more for this than for others) that ye
may prophesy' (sc. ζηλοῦτε, ἵνα... as the
aim of your ζήλος).

2—20.] Pro-
phesy edifies the BRETHREN more than
speaking with tongues. 2.] 'For he
that speaks in a tongue, speaks not to
men but to God; for no one understands
him (so ακούω in ref. and Athen. ix. p.
383, ελεγεν ῥήματα α οὐδὲ εἰς ἡκουσεν
ἀν., i. e. as a general rule, the assembly do
not understand him; some, who have the
gift of interpretation of tongues, may,—but
they are the exception), but (opposed to
οὐδεὶς γὰρ ακούει) in the spirit (in his
spirit, as opposed to in his understanding:
his spirit is the organ of the Holy Ghost,
but his understanding is unfruitful, see vv.
14, 15) he speaks mysteries (things which
are hidden from the hearers, and sometimes
also from himself):

3.] but (on the
other hand) he who prophesies, speaks
to men edification (genus) and (species)
exhortation and (sp.) consolation.' See
the definition of prophecy given on ch. xii.
10. παραμυθία occurs Plato, Axioch.
p. 365,—ἀσθενῇ τὴν ψυχὴν, πάνυ ἐνδεᾶ
παραμυθίας: and Ἄλιαν. V. H. xii. 1, fin.:
παραμυθήσατο Ἀραξίρην, κ. τὸ τῆς
λύπης ἰάσατο πάθος, εἰκάντος τοῦ βασι-
τῆς ἐκδημονία, κ. τῆ παραμυθία πισθέντος

συνετῶς. 4.] εαυτ. ολκ. does not

necessarily involve his understanding what
he speaks: the exercise of the gift in ac-
cordance with the prompting of the Spirit
may be regarded as an οἰκοδομή: the in-
tensity of the feeling of prayer or praise in
which he utters the words is edifying to
him, though the words themselves are un-
intelligible. This view is necessary on ac-
count of what is said in ver. 5, that if he
can interpret, he can edify not only himself
but the church.

ἐκκλησίαν] not, as
Meyer, a congregation, but = τὴν ἐκκλη-
σίαν: the art. being often omitted when a
noun in government has an emphatic place
before the verb: accordingly on ver. 5, it is
ἡ ἐκκλ., which is edified. 5.] He

shows that it is from no antipathy to or
jealousy of the gift of tongues that he thus
speaks: but (force of the οἱ) that he wished
them all to speak with tongues, but rather
that they should prophesy. The distinction
between the acc. and inf. after θέλω,
as the simple direct object of the wish, and
ἵνα with the subj., as its higher and ulterior
object, has been lost in the E. V. The
second οἱ is opposed to the subordinate
λαλ. γλ., as in ver. 1 to τὸ πνευματικόν.

μεῖζων δὲ] οἱ is transitional.
μεῖζων] see ref.,—superior in usefulness,
and therefore in dignity. ἐκτὸς εἰ μὴ
is a mixture of two constr. ἐκτὸς εἰ, and
εἰ μὴ. It is not a Hebraism, as Grot. sup-
poses; Wetst. gives exx. from Demosth.,
Aristides, Lucian, Sextus Empiricus: and
from Thom. Mag., φαρὲν, ἐκτὸς εἰ μὴ τὸδε,

6^k νυνὶ δὲ, ἀδελφοί, ἐάν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, kch. xii. 18 al.
 τί ὑμᾶς ὠφελήσω, ἐάν μὴ ὑμῖν λαλήσω ἢ ἔν^m ἀποκαλύ- i ch. ii. 7, 18.
 ψει ἢ ἔνⁿ γνῶσει ἢ ἔνⁿ προφητεία ἢ ἔνⁿ διδαχῇ; m Matt. xii. 8.
 7^p ὅμως τὰ ἄψυχα φωνὴν ἰδιδόντα, εἴτε αὐτὸς εἴτε p = Gal. iii. 16
 κιθάρα, ἐάν^u διαστολὴν τοῖς^v φθόγγοις μὴ ἰδῶ, πῶς q here only t.
 γνωσθήσεται τὸ^w αὐλούμενον ἢ τὸ^x καθαριζόμενον; 8 καὶ r = Matt. xxiv.
 γὰρ ἐάν^y ἀδελφὸν^z φωνὴν^z σάλπιγξ^z ἰδῶ, τίς^z παρὰσκευά- 29. Exod.
 xiii. 10. ἡκῶ viii. 23. Isa.
 xiii. 10. ἡκῶ

διδοῦσα θόρυβον, Eur. Hec. 1068. s here only. 1 Kings x. 5 al. t Rev. v. 8. xiv. 2. xv. 9
 only. Gen. iv. 21 al. a Rom. iii. 29. x. 19 only. Exod. viii. 28. v Rom. x. 18 only. Psa. xviii. 4.
 w Matt. xi. 17. l. only t. x Rev. xiv. 2 only. Isa. xxiii. 16. y (Luke x. 44 only. Ps. l. 6.)
 — here only. Polyb. viii. 8. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
 81 ref. a Acts x. 10. 3 Cor. ix. 2, 3 only. Jer. xii. 5. 1 Tim. vi. 17. s Matt. xxiv.

txt ABD^s all Thdrt Dam Oec.—6. νυν ABD^sFG Chr. (ms, Matthæi): txt JK mss
 (appy) Chr Thl Oec.—νυν om arm.—η om 17. 67¹. 120² d e syr Thl.—εν bef
 διδαχ. om D¹FG (har¹ om bef προφ. also).—7. εαν μη D¹FG.—for τοις φθογγοις,
 φθογγον B (not του φθ. which [Tisch, ed²] is a mistake of Benti) d e tol Ambrst
 (coniunctum v copt Pel Bed).—for δω, διδω D²EFGJ all (abt 40) Thdrt Dam
 Thl: txt Orig Chr Oec.—δωτε K 117.—γνωσθη D¹FG.—for αυλουμενον, λαλου-
 μενον 17.—8. σαλπιξ AJ: -πιγξ FG.—σαλπ. φωνην A al Orig.—for δω, δωη

καὶ ἑκτὸς εἰ τόδε. διαρρηνύ] viz.
 ὁ λαλῶν γλώσσῃ, not τις, as suggested by
 Flatt. On the subj. with εἰ, giving a sense
 not distinguishable from the ind., see Winer,
 § 42, Anm., and Herm., on Soph. Ant. 706.

8.] *Example of the unprofitable-
 ness of speaking with tongues without in-
 terpreting*,—expressed in the first person
 as of himself.

νυνὶ δέ] 'quod cum ita
 sit'—viz. that there is no edification with-
 out interpretation. ἐάν ἑαθῶ] Chrys.
 understands the first person to imply 'not
 even I myself should profit you,' &c. But
 then αὐτὸς ἐγὼ or some expr. similarly
 emphatic would have been used.—The sec-
 ond ἐάν is parallel to the first, not depen-
 dent on ὠφελήσω. It is the negative side
 of the supposition, as ἐάν ἔλθω, κ.τ.λ., was
 the affirmative. On this double apodosis
 Hermann remarks, Soph. Aj. 827,—'Est
 enim hæc verborum complexio ex eo genere,
 cujus jam apud Homerum exempla inveni-
 untur, quod duplicem habet apodosin, al-
 teram præmissam, sequentem alteram: quæ
 ratio ibi maxime apta est, ubi in magno
 animi motu, quasi non satis sit id quod
 præmissum est, aliud infertur secunda apo-
 dosi, quod gravior sit et fortius.'

ἢ ἐν ἀποκ. . .] It seems best here, with
 Estius, to understand 'duo juga, ut con-
 jugata sint revelatio et prophetia, ac rursus
 conjugata scientia et doctrina.' So also
 Meyer, who observes that the ground of
 προφητεία is ἀποκάλυψις, and that of δι-
 δαχῇ, γνώσις: the former being a *direct*
speaking in the Spirit, and the latter a
laying forth by the aid of the Spirit of
 knowledge acquired. Thus ἐν, as referred
 to ἀποκ. and γνώσις, denotes the *internal*
element;—as referred to προφ. and διδ.,
 the *external element*, of the spiritual ac-

tivity. 7—11.] *Instances to show that*
unintelligible discourses profits nothing.
 And first,—7—8.] *from musical instru-*
ments.

7.] ὅμως occurs here and in
 the only other place where it is used in the
 N. T. (ref.) at the beginning of the sen-
 tence, out of its logical order, which would
 be before ἐάν διαστολὴν . . ., thus: 'Things
 without life which yield sound, whether
 flute or harp, yet, if they do not,' &c.—
 The renderings, 'even things without life'
 (E. V.), or 'things which, though without
 life, yet give sound' (Winer, § 65. 4), are
 inadmissible,—the former because of the
 usage of ὅμως, the latter because no such
 idea as any surprise at a thing without life
 yielding sound is here in place.

φων. διδ.] so διδου φωνάν, Pind. Nem.
 v. 93.

ἐάν διαστ.] 'If they (the
 ἄψυχα φ. δ.) shall not have yielded a
 distinction (of musical intervals) in their
 tones, how shall he know that which is
 being played on the flute or that which
 is being played on the harp (i. e. *what*
tune is played in either case: the art. being
 repeated to show that two distinct instances
 are contemplated, not necessarily 'one tune,
 either piped or harped' = τὸ αὐλούμενον
 ἢ καθαριζόμενον;) ?' The observation
 of Meyer, that this example is decisive
 against *foreign languages* being spoken in
 the exercise of this gift, is shown to be
 irrelevant by the next example, from
 which the contrary might be argued—the
 ἀδελφὸς φωνή of the trumpet being exactly
 analogous to an *unknown language*, not
 to an *inarticulate sound*. But the fact
 is that all such inferences, from pressing
 analogies close, are insecure.

8.] ἀδελφον, 'uncertain,' in its meaning: for a
 particular succession of notes of the trumpet

b attempt. of
words, ch.
ix. 15. 2 Cor.
ii. 4.
c here only.
Pa. ix. 22. 2.
d See ch. ix. 20.
e ch. xv. 37
only. Philo
de Mut.
Nom. p. 1067.
μουσικόν,
εἰ τύχοι, κ.
γραμματι-
κόν . . .
(Dion. Hal.
iv. 19,
μυρίων ἢ
δεσμῶν, εἰ
τύχοι . . .
Galen. de usu part. vi., δέκα μὲν, εἰ τύχοι. Wetst.)
g = here only. Acts viii. 32. ch. xii. 2. 3 Pet. ii. 18 only. Isa. lxxx. 7.
Hal. Ant. i. 68, τοῦ π μὴτε γράμματος εὐρημένου, τῷ δ' ἡλούον τ. ἐκείνου δύναμι τ. γλώσσας.
Dio. Cass. iv. 8, τοιοῦτον γὰρ ἡ δύναμις τοῦ δυνάματος τοῦτον δηλοῖ.
h = Rom. xi. 26 var. read. 1 Acts xxi. 20. xxi. 2. Gal. i. 14 al. (Exod. xx. 5 al.)
m = ch. xii.
10. ver. 32. 1 John iv. 1. n Rom. xv. 2. oic., xiv. 18 reff.
Mark xi. 18. xiv. 11. w. τίνα κατατίγῃ, 1 Pet. v. 8.

σεται εἰς πόλεμον; ⁹ οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ^{ABDE FGJK}
ἐὰν μὴ ^a εὐσημον λόγον ¹ δώτε, πῶς γνωσθήσεται τὸ
λαλούμενον; ἔσεσθε γὰρ εἰς ^d ἄερα λαλοῦντες. ¹⁰ το-
σαῦτα, ^e εἰ τύχοι, ^f γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ οὐδὲν
^g ἄφωνον. ¹¹ ἐὰν οὖν μὴ εἰδῶ τὴν ^b δύναμιν τῆς φωνῆς,
ἔσομαι τῷ λαλοῦντι ⁱ βάρβαρος, καὶ ὁ λαλῶν ^k ἐν ἐμοὶ
^l βάρβαρος. ¹² οὕτως καὶ ὑμεῖς ἐπεὶ ^h ἡλῶταί ἐστε
^m πνευμάτων, ⁿ πρὸς τὴν ^o οἰκοδομὴν τῆς ἐκκλησίας ^o ἡ-

D¹: διδω al.—παρασκευάζεται A Orig.—9. for εὐσημον, εὐσηχημον D¹E 21. 23². 80.—
for το λαλ., ο λαλοῦμεν sah.—γὰρ om Syr eth: add ως arm.—10. τοσαυτα om D¹FG
g Ambrst (ed): *tantum* e: *oti* τοσαυτα (omg ei τυχοι) arm.—φωνων om e: φων. γενη
44: γλωσσων Syr ar-erp Ambrst: γλωσσων κ. φωνων 73.—rec *est* in (*grammi* corra:
see note), with JK & Chr Thdrt Oec: txt ABDEFG 32-9. 47. 67². 73 Clem Dam Thl.
—εν τω κοσμῳ. D¹FG (*hoc m.* v (not am) Ambrst Bed).—*rec* *aft* οὐδεν, ins *autem* (*addm*
for *precision*), with D²EJK & c syr al Chr Thdrt al: omg ABD¹FG 57. 67² al v e Clem
Dam Ambrst Bed.—αφων. *est* in D¹EFG vns.—11. ον om sah.—ιδω AD¹J 17. 73. 114
lect 13.—γινωσκω FG.—τη δυναμει 89.—*bef* *esomai* ins *omoioc* alav: for *esomai* . . .
βαρ. (2nd), βαρβαρος δοξει μοι ο λαλων 115.—λαλουντι μοι 73 arm.—from βαρ. to
βαρ. om J (Scholz, not Tisch).—εν om DEFG 1². 3. 6. 67². 80. 93. 121 Clem Chr
(expressly, ο εμοι λαλ. βαρβ.) Dam.—12. for πνευματων, πνευματικων 23 marg 73

then, as now, gave the signals for attack, a retreat, or the various evolutions of an army. The giving the signal for battle with the trumpet is called by Dio Cassius τὸ πολεμικὸν βοᾶν, by Ælian τὸ παρορμητικὸν ἐμπνεῖν: see Wetst., where many exx. are to be found.

9.] *Application of these instances.* διὰ τ. γλώσσης is most naturally understood *physically*, 'by means of your tongue,' as answering to the utterance of the sound by the musical instruments. But the technical rendering, by means of the tongue (in the sense of γλώσσῃ λαλεῖν) is allowable. ἔσεσθε . . . λαλ.] This periphrasis of the future implies, 'ye will be, so long as ye speak, speaking, . . . ' On εἰς ἄερα, see reff.: it implies the non reception by hearers of what is said.

10, 11.] *Another example of the unprofitableness of an utterance not understood.*

10.] εἰ τύχοι, 'if it should so happen,' i. e. 'peradventure':—it is commonly found with numerical nouns; but sometimes with hypothetical sentences in general, as in ch. xv. 37. See reff. and exx. in Wetst. It will not bear the rendering 'for example,' though in meaning it nearly approaches it. It belongs here to τοσαῦτα, itself representing some fixed number, but not assignable by the information which the writer possesses, or not worth assigning. See similar exppr. Acts v. 8,—and 2 Sam. xii. 8 in E. V.

γένη φωνῶν] 'kinds of languages': the more precise expr. would be γένη φωνῆς, or φωναί: we can hardly say, with Meyer, that each language is a γένος φωνῶν. The use of φωνῶν, and not γλωσσῶν, is no doubt intentional, to avoid confusion, γλώσση being for the most part used in this passage in a peculiar meaning: but no argument can be grounded on it as to the γλώσσαι being languages or not.

εἰσὶν (plur.), because it is wished to distinguish them in their variety. οὐδέν, scil. γίνος. But Bleek renders, 'no rational animal is without speech:' and Grot., reading as the rec. αὐτῶν, understands it as referring to men: others supply ἔθνος to οὐδέν. But the common rendering is both simpler, and better sense: 'none of them is without signification' as E. V.: or, 'is inarticulate.'

οὐδὲν, seeing that none is without meaning: for if any were, the imputations following would not be just. We assume that a tongue which we do not understand has a meaning, and that it is the way of expression of some foreign nation.

βάρβαρος—'a foreigner,' in the sense of one who is ignorant of the speech and habits of a people. So Ovid, Trist. v. 10,—'Barbarus hic ego sum, quia non intelligor ulli:' and Herod. ii. 158,—βαρβάρους δὲ πάντας οἱ Αἰγύπτου καλεῖσιν τοὺς μὴ τοῖς ὁμογλώσσους. (Wetst.) The appellation always conveyed a certain

τεῖτε, ἵνα ^p περισσεύητε. ¹³ διόπερ ὁ λαλῶν γλώσση ^{p absol., Matt. v. 20. ch. viii. 8. q Matt. xxiv.}
^q προσευχέσθω ^q ἵνα ^r διερμηνεύ. ¹⁴ ἐὰν γὰρ προσεύχω-

20. 1 Mk. Mark xiv. 35. (5th cor., Acts viii. 15.) Phil. I. 9. Col. I. 9. iv. 3. 2 Thess. I. 11. iii. 1. r ch. xii. 30.

Syr ar-erp sah slav (g has both) Orig-int Ambr: ἀνθρωπων 2.—for περισσεύ., προφη-
 τεύετε A 73 Ambrst (*guarile in prophetis* ma.).—13. for διο περ, διο (*corrtn for simplicity*)
 ABDEFG Dam: txt JK mss (appy) Chr Thdrt Thl Oec: om e.—for γλώσση, γνώσει
 178.—προσευχέσθε 80.—διερμηνεύτω 109.—14. γαρ om BFG 108¹. 15 g sah: δε 38 copt

contempt, and such is evidently intended here. So Ovid, in the next line,—‘Et ridet stolidi verba Latina Getæ.’—ἐν ἡμοί, ‘in my estimation:’ so Eurip. Hippol. 1335: σὸ δ’ ἐν τ’ ἱκεῖνφ κἀν ἡμοί φαῖνν κακός,—‘in his judgment and in mine:’ see Kühner, ii. 275. 12.] *Application of the analogy*, as in ver. 9.—The οὕτως is evidently meant as in ver. 9, but is rendered somewhat difficult by the change of the constr. into a direct exhortation. It is best therefore to suppose an ellipsis; and give to οὕτως the pregnant meaning, *after the lesson conveyed by this example*. Meyer’s rendering, *since in such a manner* (i. e. so as to be barbarians to one another) *ye also are emulous*, &c., is very harsh, besides making the second clause, standing as it does without a μάλλον or any disjunctive particle, mean (and I do not see that it will bear any other meaning), *seek this βαρβαροφωνία to the edifying of the Church*. ‘Thus likewise ye (i. e. after the example of people who would not wish to be barbarians to one another,—avoiding the absurdity just mentioned,—) emulous as ye are of spiritual gifts (reff.), seek them to the edifying of the church, that ye may abound’ (grow in grace, see reff.): or *perhaps* (but I can find no instance of ζητῶ ἵνα thus used: ch. iv. 2 is no case in point, see note there) as in E. V. ‘*seek that ye may excel* (abound in them) *to the edifying of the church*.’ 13.] *Hortatory inference from the foregoing examples*.—There is some difficulty in the constr. of this ver. προσευχ. ἵνα διαρμ. is rendered by Chrys., Theodoret., Theophyl., Erasmi., Beza, Calv., Grot., Estius, Wetst., —Bleek, Rückert, Olsh., al., ‘*pray that he may interpret*.’ But the next ver. shows that this is untenable. For the act of προσεύχεσθαι γλώσση is there introduced in strict logical connexion with this ver. so as to show that the προσευχέσθω here must have the same meaning as there, viz., that of *praying in a tongue*, openly in the church. Seeing this, Luther, Rosenm., al., render it, let . . . ‘*so pray, that he may interpret*.’ i. e. ‘not pray, unless he can interpret.’ But this rendering of ἵνα is hardly allowable even when οὕτω is expressed, see note on ch. ix. 24. The knot

of the difficulty lies in the relation of ἵνα to verbs of this kind. It may be doubted whether in such exprs. as προσεύχεσθαι ἵνα (see reff.), the conj. ever represents the mere *purport* of the prayer, as in our “to pray, that.” The idea of *purpose* is inseparably bound up in this particle, and can be traced wherever it is used. Thus προσεύχ. ἵνα seems always to convey the meaning “to pray, in order that.” At the same time, *prayer* being a *direct seeking* of the fulfilment of the purpose on account of which we pray,—not, like many other actions, *indirectly* connected with it, the *purport* and *purpose* become compounded in the expression. This will be illustrated by γρηγορεῖτε κ. προσεύχεσθε, ἵνα μὴ ἐξέλθῃτε εἰς πειρασμόν: where it is plain enough that ἵνα μὴ represents the *ulterior object* of γρηγορεῖτε, and, now that it is joined with γρηγορεῖτε, of προσεύχεσθε: but had it been merely, προσεύχεσθε ἵνα μὴ, κ.τ.λ., the above confusion would have occurred. Now this confusion it is which makes the words προσευχέσθω ἵνα διερμηνεύω so difficult. Obviously, the προσευχέσθω is not merely used to express a *seeking by prayer* of the gift of interpretation, on account of its sense in the next verse: but as plainly, there is in προσευχέσθω a *sense* which passes on to ἵνα διερμηνεύω. The rendering of Meyer and De Wette, ‘*pray, with a view to interpret* (what he has spoken in a tongue),’ is unobjectionable, but does not give any reason for the choice of προσευχέσθω, any more than εὐχαριστεῖτω, or the like. I believe the true rendering to be pointed out by the distinction in the next verse. If a man prays in a tongue, his spirit prays, but his understanding is barren. This prayer of his spirit is, the intense direction of his will and affections to God, accompanied by the utterance of sounds to him unintelligible. ‘*Let then him who speaks with a tongue, pray*, when he does pray, *with an earnest striving* (in this prayer of his spirit) *after the gift of interpretation*.’ The meaning might be more strictly given thus in English: ‘wherefore let him who speaketh with a tongue, in his prayer (or, when praying), strive that he may interpret.’ 14.]

* — Acts xvii.
 16. ver. 2.
 † Matt. xiii. 23.
 Eph. v. 11
 ref. Wlad.
 xv. 4.
 † Acts xxi. 22.
 ver. 26.
 † Rom. xv. 9.
 Eph. v. 10.
 James v. 18
 only. Psa.
 xvi. 49.
 w ch. iv. 12.
 x goepp. Matt.
 xiii. 14 only. ch. xvi. 17. Gal. vi. 2. Phil. ii. 80. 1 Thess. ii. 16. P. (= here only. Joseph. B. J. v. 2. 5,
 στρατιῶτων τάξις ἀναπληρῶν. Philo, Flacc. p. 979, προσβεντοῦ τάξ. ἐκπλήρω. Tacit. Ann. iv.
 88, "locum principum implens.") y = here only. Sir. xii. 12. a Acts iv. 18 ref.
 a Neh. v. 13. viii. 6 al. b = Acts xi. 19. 2 Cor. xii. 21 (?). Heb. viii. 1. c = Acts xxiv. 3.
 2 Cor. iv. 15. ix. 11 only. d Acts xv. 34 ref.

Aug.; txt ADEFFK mss (nrly) v syrr al Chr Thdrt Dam Oec Thl Orig-int Aug, Ambrst
 Pel Sedul Bed. (*Meyer thinks δε both times prob spurious: but may it not have been
 omd as superfluous?*).—15. προσεύξομαι (2ce) ADEFG 26. 46-7: txt B d g v Orig₁ (see
 note).—aft πν., and νοι, ins μου sah.—δε bef 1st και τω om FGK 35. 46. 109-
 14-17 v it sah Syr al Orig₁ (om και also) Dam Orig-int lat-ff: ins AB (e sil) DEJ &c
 syr al Orig Chr Thdrt Oec Thl.—δε bef 2nd και τω om BFG 46. 109 v it sah Syr al
 Orig₁ (where he has the 1st δε) Ath₁ Cæs Dam Thl lat-ff: ins ADEJK &c syr al Orig₁
 Ath₁ Chr Thdrt Oec.—ψαλω πνευματι FG.—18. εὐλογῆς (corr_n to conform to ver 14,
 not observe the force of the aor here) ABDE 17. 61. 73. 80 Dam; εὐλογῶ 44-5: txt
 FGJK most mss Chr Thdrt Oec Thl; benedixeris v e g lat-ff.—rec bef πνευματι ins τω
 (to conform to last ver: but see note), with JK &c Chr Thdrt al: om ABDEFG 17. 73
 Dam (but εν πν. BDE 73 copt sah): om altog 32 and m₂ of Erasmus's.—το om FG.—

This ver. has been explained above. It jus-
 tifies the necessity of thus aiming at the
 gift of interpretation. τὸ πν. μου,

not as in ver. 32, and Chrys. τὸ χάρισμα τὸ
 δοθὲν μοι καὶ κινῶν τὴν γλῶσσαν,—but as
 in reff., 'my (own) spirit,' taking him-
 self as an example, as above, ver. 6: a use of
 the word familiar to our Ap., and here neces-
 sary on account of ὁ νοῦς μου following.
 'When I pray in a tongue, my higher
 being, my spirit, filled with the Holy
 Ghost, is inflamed with holy desires, and
 rapt in prayer: but my intellectual part,
 having no matter before it on which its
 powers can be exercised, bears no fruit to
 the edification of others (nor of myself:)
 but this is not expressed in ἀκαρπος; cf.
 the usage of καρπός by Paul,—Rom. i. 13;
 vi. 21, 22; xv. 28. Gal. v. 22, al.).

15.] 'What then is (the case) (i. e. as our
 'What then?' Cf. ri οὖν, Rom. iii. 9;
 vi. 15.—'What is my determination there-
 upon?')?—I will pray (on the reading
 προσεύξομαι, see note on Rom. v. 1) with
 the (my) spirit: I will pray also with
 my mind' (i. e. will interpret my prayer for
 the benefit of myself and the church), &c.
 This resolution, or expression of self-obli-
 gation, evidently leads to the inference, by
 and by clearly expressed, ver. 28, that if he
 could not pray τῷ νοί, he would keep
 silence. ψαλω] hence we gather that

the two departments in which the gift of
 tongues was exercised were prayer and
 praise. On the day of Pentecost it was
 confined to the latter of these. 18.]

The discourse changes from the first person
 to the second, as De W. observes, because
 the hypothesis contains an imputation of
 folly or error. ἴδαν εἰλά.] 'if thou

shalt have given thanks in spirit (no art.
 now: the dat. is now merely of the manner
 in which, the element; not the specific
 instrument, as in the last ver.), how shall
 he that fills (i. e. is in) the situation of a
 private man (ιδιώτης, in speaking of any
 business or trade, signifies a lay person, i. e.
 one unacquainted with it as his employment.
 Thus in state matters, it is one out of office
 —Δημοσθίνειν οὐτι ιδιώτῃ, Thuc. iv. 2: in
 philosophy, one uneducated and rude—
 ἡμεῖς μὲν οἱ ιδιώται οὐ δεδοικαμεν, ὑμεῖς
 δὲ οἱ φιλόσοφοι δειλιᾶτε, Diog. Laert. Aris-
 tipp. ii. 71, &c. &c. See ex. in Wetst. So
 here it is, one who has not the gift of
 speaking and interpreting.—The word
 τόπων is not to be taken literally, as if the
 ιδιώται had any separate seats in the con-
 gregation: the expr., as in reff., is figura-
 tive) say the AMEN (the Amen always said:
 see Deut. xxvii. 15—26. Neh. viii. 6. From
 the synagogue,—on which see Wetst.,
 Schöttg. in loc., Winer, RWB., Synagogen,
 and Philo, Fragm. p. 630—συνεδρινοῦσι
 . . . οἱ μὲν πολλοὶ σιωπῇ, πλὴν εἰ τι
 προσεπιφημίσαι τοῖς ἀναγινωσκομένοις
 νομιζέται,—it passed into the Christian
 church; so Justin. Mart. Apol. ii. p. 97:
 οὐ (scil. τοῦ προσεῳτάτος) συντελείσαντες
 τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ
 παρὼν λαὸς πανευφημεῖ λίγων, ἀμὴν.
 See Suicer, sub voc.) to (at the end of) thy

οὐκ οἶδεν; 17 σὺ μὲν γὰρ ἑκαλῶς ἑὺχαριστεῖς, ἀλλ' ὁ ἑτερος οὐκ οἰκοδομεῖται. 18 ἑὺχαριστῶ τῷ θεῷ, πάντων ὑμῶν μᾶλλον γλώσση λαλῶ. 19 ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἣ μυρίους λόγους ἐν γλώσσῃ. 20 Ἀδελφοί, μὴ παῖδια γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσίν ὀτέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ γέγραπται Ὅτι ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέροις

11, but not LXX.)

q Matt. xv. 8. Rom. iii. 13 al.

r = Acts ii. 4 reff. Exod. xxx. 9.

οὐκ οἶδ. τι λεγ. (τις λεγει 238) FG g al Jer Aug.—17. ἀλλα Β.—εταυρος G.—18. rec aft τω θ. ins μου (addn from such places as ch i. 4, Rom i. 8 &c: 38 æth arm even further add πρ), with JK &c v al Thdrt Dam al Pel Ambrst: om ABDEFG 17. 31. 67². 73. 80. 177-8-9 am tol it syrr copt æth al Chr Thdrt (ms) Jer Sedul Bed.—aft θεω ins οσι FG v it syrr copt al lat.-ff.—μαλλον om 41¹ Chr (Mtt's ms) v d (alii e) æth lat.-ff.—γλ. μαλλ. FG.—rec γλωσσαις (corrpn for sense: but see note), with (B?) JK &c vas Chr Thdrt al Orig-int (see on vv 2, 4): txt A(B?)DEFG 17. 31 v it Dam Ambrst Pel Bed.—rec λαλων (the bare present aft ευχ. was not understood, and thus some helped it with οσι, some by turning λαλω into λαλων. Or λαλων was understood to belong to ευχαριστω, 'I give thanks, speaking,' &c), with JK &c Chr Thdrt Dam al: txt (om A) BDEFG 17. 67². 73. 121 v it Oec Orig-int lat.-ff.—19. rec αλλ, with FGJ &c: txt ABDE &c.—rec δια του νοου μου (prob a corrpn, see note. If τω νοι had come from ver 16, μου would prob have been om), with JK most mss d e syrr al Mac Chr Thdrt Thl Oec: δια τον νομον (omg μου) Marcion in Epiph (per legem Ambrst-text; in lege Paulin): txt ABDEFG (τω νοι μ. λαλομεν (sic) FG; loqui guidem g) 5. 10. 17. 23¹. 31-7-9. 57. 70-3. 80 v g Syr copt al Nyss Epiph Dam al lat.-ff.—20. ακακια lect 8.—for ταις φρ. . . γινεσθε, ινα ταις φρ. τελ. γεινησθε FG; it Orig-int Ambrst Aug Gaud.—21. και γαρ εν τ. νομ. v-ms tol arm arr Ambrst Pel Bed.—for ετερογλ., ετεραις γλωσσαις FG lect 8 v it slav lat.-ff.—χειλεσιν om 80.—χειλ. ετερων AB 5. 6. 10. 17. 31-9. 67². 73 (corrpn to suit ετερογλωσσους, that both may apply to the living agents.

thanksgiving, since what thou sayest he knows not?—This is, as Doddridge has remarked, decisive against the practice of praying and praising in an unknown tongue, as ridiculously practised in the church of Rome.

17.] καλῶς is not ironical, but concessive: it is not the act of *thanksgiving* in a tongue that the Ap. blames, for that is of itself good, being dictated by the Spirit; but the doing it not to the edification of others.

δ ἑτερος, the ιδιῶτης spoken of before.
18, 19.] Declaration of his own feeling on the matter, highly endowed as he was with the gift.—'I thank God, I speak with a tongue [have the gift of speaking with tongues] more than you all.' This *juxta*-position of two clauses, between which 'that' is to be supplied in the sense, is not unusual: βούλει σκοπῶμεν: 'fac videas,' Eur. Hippol. 567, —ἰπίσχει', ἀδὴν τῶν ἰσῶθιν ἱκμάθω. Hom. Od. β. 195, Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτόν, Μῆτιρα ἦν ἐς πατρός ἀνωγέτω ἀπονέσθαι. See Hartung, Partikell. ii. p. 134.
19.] ἐν ἐκκλησίᾳ, 'in the assembly,' 'in the congregation,'—not 'in an assembly,' as Meyer. The art. is omitted after a preposition: see Middleton, ch. vi. § 1. θέλω, ἥ, as βού-

λομαι, ἥ, II. a. 117: simply ἐπιθυμῶ, ζητέω,—see Hartung, ii. p. 72.—διὰ τοῦ νοός has probably been a correction because λαλεῖν τῷ νοῦ was found harsh, the understanding being only the indirect instrument.

20.] With this exhortation he concludes this part of his argument, in which he reproves the folly of displaying and being anxious for a gift in which there was no edification.

ἀδελφοί 'suavem vim habet,' Bengel. ταῖς φρεσίν, 'in your understandings,' as this preference shows you to be.—τῇ κακίᾳ—dat. of reference, 'as regards vice': see Winer, § 31. 3.

21—25.] By a citation from the O. T. he takes occasion to show that tongues are a sign to the unbelieving only: and that even for them they are profitless in comparison with prophecy.

21.] ἐν τῷ νόμῳ, as John x. 34; xii. 34; xv. 25, —where the Psalms are thus quoted. The passage stands in the LXX: διὰ φανλισμὸν χειλιῶν, διὰ γλώσσης ἐτίρας ὅτι λαλήσουσι τῷ λαφ τοῦτῳ, . . . ε. οὐκ ἠθέλησαν ἀκούειν. The context is thus: The scoffers in Jerusalem (see ver. 14) are introduced as scorning the simplicity of the Divine commands, which were line upon line, precept upon precept, as if to children (vv. 9,

s = ch. v. 1. Gal. ii. 5 al.
 t = Acts vii. 8. Rom. v. 19. xi. 26. ch. xi. 28 al.
 u Matt. vi. 7. Luke i. 18. Acts x. 31. Heb. v. 7 only. Ps. iv. 1, 8.
 v So εἰς μαρτύριον, Matt. viii. 4 al. fr. — Jer. ix. 22. w Rom. iv. 11. x = ch. vi. 6 text.
 y ch. xiii. 2. s (ch. vii. 6 var. read.) ch. xi. 20.

Mey thinks the dat a mere mechanical error to suit the other datives: txt DEFJJK most mss vs̄s (appy) Orig Constt Chr Thdrt Dam Thl Oec lat.-ff.—for οὐδ' οὕτως, οὐδεπῶ FG e g Ambrat-ed (text).—εἰσακουσεται FG al.—23. for πιστενοσιν (2nd), πιστωσιν FG.—23. οὐν om FG 67¹ it goth Ambr Ambrst.—for συνελθ., ἐλθῶ BG¹.—ὡλη η ἐκκλ. DEFG v it goth lat.-ff.—rec παν. γλ. λαλ. with JK &c vs̄s Chr Thdrt Dam Oec Vict-vit Bed: λαλ. παν. γλ. copt æth ar-pol Ambrst: παν. λαλ. γλ. (λαλησωσιν FG al [-λῳσιν

10). Jehovah threatens them that since they would not hear these simple commands, He would speak to them by men of other tongues, viz. the Assyrians, their captors.—Here as in many other cases, the historical sense is not so much considered as the aptness of the expressions used for illustrating the matter in hand; viz. that belief would not be produced in the unbelieving by speaking to them in strange tongues.—The *ὅτι* answers in the LXX to 'for,' or 'yea verily,' as Louth. It forms part of the citation, not of the text.

ἐν ἑτέρῳ.] 'in (in the person of) men of other tongues': Heb. *with another tongue*;—and it is placed *second*. The Ap. personifies it and gives it the prominence.

ἐν χ. ἑτ..] 'in (as speaking in, using as the organ of speech) other (strange) lips.' Heb. *in (by) stammerers of lip*: Louth, *with a stammering lip*. τῷ λαῷ τούτῳ] in Isa., the *Israelites*: here taken generally for the unbelieving world.

οὐδ' οὕτως εἰσακούσ..] This is the point of the passage for St. Paul's argument: see ver. 23:—"for them, and not for us: but *even for them*, profitless in the main:"—*not even under such circumstances will they listen to me: even this sign will be for them ineffectual*. 23.]

ὥστε,—viz. according to the words of the foregoing prophetic passage. αἱ γλ.]

'tongues,' in the *then* acceptation of the term. He is not interpreting the prophecy, nor alluding to the tongues *there* spoken of, but returns back to the subject in hand—the *tongues* about which his argument was concerned. εἰς σημ.

εἰς.] 'Serve for a sign:' but there is no emphasis on the words,—the meaning being much the same as if *εἰς σημεῖον* were omitted, and it stood ὥστε αἱ γλ. εἰσιν οὐ τοῖς π. Not seeing this, Comm. have differed widely about the meaning of *σημεῖον*. So Chrys.: *εἰς σημεῖον, τουτίστιν, εἰς ἐκκλησίαν*:—Bengel: 'quo

allecti auscultare debebant:'—Calvin: 'linguæ, quatenus in signum datæ sunt:' &c. &c. All dwelling on the word *σημεῖον* would introduce an element foreign to the argument, which is, *that tongues are (a sign) for the unbelieving, not for the believing*.

οὐ τ. πιστ.] 'Not to men who believe, but to unbelievers,' i. e. 'men who do not believe:' not, as Neander, Billroth, Rückert, and in substance De Wette, 'men who *will* not believe:' ἀπίστος must be kept to the same sense through this whole passage, and plainly by ver. 23 it is *not one who will not believe*, but an *unbeliever open to conviction*. The mistake has been occasioned by regarding *those to whom the prophecy was directed*, and interpreting Paul by Isaiah, instead of by himself.

ἡ δὲ προφ.] scil. *ἔστιν*, as Meyer, or *εἰς σημ. ἔστιν*, as De Wette: it seems to me to import little which we supply, seeing that *εἰς σημ.* is of so very slight weight in the preceding clause. If emphatic meaning had been attached to *σημεῖον as belonging to αἱ γλ.* we must not have supplied it here: but if it be a mere indifferent word to be interpreted according to the sense in which αἱ γλ. and ἡ προφ. were *σημεῖα*, there can be no objection to it here: and the uniformity of constr. seems to require it.—Both here and above, τοῖς ἐπίστ. and the other are datives *commodi*—'for,' not 'to,' 'the unbelieving.' ἡ προφητεία was a sign to the unbelieving, see vv. 24, 25.—Prophecy, i. e. *inspired and intelligent exposition of the word and doctrine*, was eminently for believers, but, as below, would be profitable to unbelievers, furnishing a token that God was truly among his assembled servants. 23—

23.] *Instances given of the operation of both on the ungifted or the unbeliever*.

23.] οὐν, following up the axiom just laid down, by supposing a case = 'if then . . .'.—The first case put answers to the former half of ver. 22: the second, to

γλώσσαις πάντες, εἰς ἔλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι ¹μαίνεσθε; ²⁴ εἰάν δὲ πάντες ²προφητεύωσιν, εἰς ἔλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ³ἐλέγχεται ὑπὸ πάντων, ⁴ἀνακρίνεται ὑπὸ πάντων, ²⁵ τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνονται, καὶ ⁵οὕτως ⁶πесὼν ἐπὶ ⁷πρόσωπον ⁸προσκυνήσει τῷ θεῷ, ⁹ἀπαγγέλλων ὅτι ¹⁰ὄντως ὁ θεὸς ¹¹ἐν ὑμῖν ἐστίν. ²⁶ ¹²Τί οὖν ἐστίν, ἀδελφοί;

xvi. 4. xx. 6.

only. Heb. ii. 19.

Num. xxii. 37.

1 dat. Matt. ii. 2 al. fr.

1 John i. 2 only. Gen. xiv. 18.

m = 2 Cor. xiii. 6.

k gosp. and Acts, passim.

1 — Mark xi. 32.

n Acts xxi. 22. ver. 16.

a — Acts iv. 18

ref. ver. 16.

b Acts xii. 15

ref.

c ch. xii. 10.

d — John iii.

20. Pa. xlix.

21.

e ch. ii. 14 ref.

f Rom. ii. 16.

g ch. iv. 5.

h Acts vii. 8.

i xxi. 33.

j Matt. xvii. 6.

k xvi. 30.

l Luke v. 12.

m xvi. 16. Num.

FJ) ABFG Bas Thl: txt D¹D²E de goth Hil? (*The varr seem to have arisen from transposns to suit παντες προφ. in next ver, not observg the emphatic posn of λαλ. γλ. here.*)—δε και ιδιωτ. 238.—η απιστοι om B Ambrst: η om æth.—24. προφητευουσιν 93: -σωσιν 109.—for δε τις, τε τις A Syr (æth).—η om 115 æth: ins bef απιστος 17.—ανακριν. υπ. π. om 109 (i. e. παντ. to παντ.): it is repeated in 80.—26. rec bef τα κρυπτ., ins και ουτω (*from below*),—the result being imagined better to begin here; the follg κ. ουτως being by some omd, as Chr Ambr, by some carelessly left, or reintroduced without erasing this former. So Meyer, with D²JK &c syr al Chr h l (om ουτως aft) Thdr̄t al: om ABD¹EPG 6. 10. 18¹. 31. 42. 67¹. 73. 80. 178 v it Syr ar-erp copt æth arm vss Bas Cyr Chr, lat.-ff.—rec o (om 109¹) θ. ουτως (*corrpn for elegance*), with JK &c syr al Chr Thdr̄t al: txt (ουτως om 3. 32 Thdr̄t comm: o om D¹FG 109¹ Chr¹) ABDEFG 44. 118 al v it copt syr æth arm goth Orig-int lat.-ff.—συ υμ. slav. 26. εστιν om 32. 119: ins aft αδελφ. 37.—υμυν om (*as unnecessary?*) KAB 74 copt:

the latter.—The supposition is this: that all the (Corinthian) church is assembled, and all its members speak with tongues (not in a *tumultuary* manner—that is not part of the present hypothesis, for if it were, it must apply equally to ver. 24, which it clearly cannot:—but that all have the gift, and are in *turn* exercising it):—then *ιδιωται*, ‘plain believers,’ persons unacquainted with the gift and its exercise, come in. It is obvious that the hypothesis of *all* being assembled, and *all* having the gift, must not be pressed to infer that no such *ιδιωτης* could be found: no one hypothesizes thus rigidly. If any will have it so, then, as Meyer, we may suppose the *ιδιωται* to come from another congregation: but the whole difficulty seems to me mere trifling. The *ιδ.* plainly cannot be, as De W. maintains, an *unbeliever*, for *his* case is separately mentioned.—Such ‘plain men,’ or perhaps a company of unbelievers, have come in:—they have no understanding of what is going on: the γλώσσαις sound to them an unmeaning jargon; and they come to the conclusion, ‘These men are mad;’ just as men *did* infer, on the day of Pentecost, that the speakers were *drunken*.

24.] ‘But if all (see above) prophesy (i. e. intelligibly lay forth, in the power of the Spirit, the Christian word and doctrine) and there enter any (singular *now*, setting forth that this would be the effect in *any case*: plural *before*, to show that however many there might be, *not one could appreciate the gift*) un-

believer or plain man (*ἀπιστος first now*, because the great stress is on the power of prophecy in its greatest achievement, the *conversion of the unbeliever*; but *ιδιωται* was first *before*, because the stress there was on the unprofitableness of tongues *not only to the ἀπιστοι but to the ιδιωται*), he is convicted by all (the inspired discourse penetrating, as below, into the depths of his heart,—by *all*, i. e. by each in turn), he is searched into by all (each inspired speaker opening to him his character), the hidden things of his heart become manifest (those things which he had never before seen are revealed,—his whole hitherto unrecognized personal character laid out. Instances of such revelations of a man to himself by powerful preaching have often occurred, even since the cessation of the prophetic gift): and thus (thus convicted, searched, revealed to himself:—in such a state of mind) *having fallen on his face he will worship God, announcing (by that his act, which is a public submission to the Divine Power manifest among you: or, but not so well, aloud, by declaration of it in words) that of a truth (implying that previously he had regarded the presence of God among them as an idle tale; or, if a plain Christian, had not sufficiently realized it) God is among you*’ (or in each of you: by His Spirit).—In this last description the *ιδιωτης* is thrown into the background, and (see above) the greater achievement of prophecy, the conviction and conversion of

o ch. xi. 20. ὅταν ὁ συνέρχησθε, ἕκαστος ὑμῶν ῥηλαμὸν ἔχει, ἡ διδασχὴν ABDE
 p = Eph. v. 19. ἔχει, ἡ ἀποκάλυψιν ἔχει, γλώσσαν ἔχει, ἑρμηνείαν ἔχει PGJK
 Col. iii. 16.
 q Matt. vii. 28
 al.
 r ver. 6.
 s ver. 12
 t = ver. 20.
 u κατὰ, here
 only. ὡς,
 Luke ix. 2.
 x l. John
 ii. 6. καθ'
 ὡς, Eph. v.
 23 ref. Xen.
 Anab. iv. 7. 8.
 v here only.
 w here only.
 ὡς μ. φ. Polyb. iv. 20. 10, and al. freq. See Heb. ix. 5. x ch. xii. 30. y here only t.
 a change of subject, Luke xv. 18. xix. 4. Acts vi. 6. Winer, § 65. 7. a ch. xii. 28. b ch. vi. 6.
 See ch. xii. 10. c ch. ii. 10 al.

ins DEFGJK mss (nrl) vsa (nrl) Chr Thdrt Dam al lat.-ff.—*διδασχ. ἔχει* (i.e. from *εχ. το*
εχ.) om A: *διδασκαλίαν εχ.* 35.—rec γλ. *εχ., ατ. εχ.* (the various clauses have been
omd as below, and then confusedly reinserted), with J &c vsa Chr Thdrt Dam: txt
 KABDEFG al vsa Bas Thl Oec (comm) lat.-ff.—*αποκ. εχ.* om 35-7-9. 42-7. 63 Chr (Mt's
 mss).—γλ. *εχ.* om K 35-9. 42-3. 57. 91¹. 106-17-77. 238 all.—*ἑρμηνείαν* DEFG.—
παντα δε 17.—rec *γενισθω*, with B (e sil) &c Dam: txt A?DEFGJK most mss ff.—
 27. *γλωσσας* sah aeth.—*κατα* om arm.—*και ανα μέρος* om 46¹. 71. 114-17.—*βελ ες*
om kai 31-3-5 harl¹ aeth: ut Ambrst: ες δε 109.—28. δε om sah.—ἑρμηνευτης B and
(prefg δ) D'FG.—for εαυτω, αυτω FG.—29. δε om 48¹. 72 lec 13 v-mss d e tol harl
aeth.—oi om D'FGJ al.—ανακρινεωσαν D'FG.—30. δε om D'FG v it Orig-int Ambrst

the *ἀπιστος*, is chiefly in view.

28—39.] *Regulations respecting the exercise of spiritual gifts in the assemblies.*

26.] The rule for all, proceeding on the fact of each having his gift to contribute when they come together: viz. that all things must be done with a view to edification. *τί οὖν ἔστιν*] See ver. 15.

27. *εὐν.*] 'whenever ye happen to be assembling together:' the *present* vividly describes each coming with his gift, eager to exercise it. *ψαλμόν*] most

probably 'a hymn of praise,' to sing in the power of the spirit, as did Miriam, Deborah, Simeon, &c. See ver. 15.

28-39.] 'an exposition of doctrine' or moral teaching: belonging to the gift of *prophecy*, as indeed do also *ψαλμ.* and *ᾠδακάλ.*, the latter being something revealed to him, to be prophetically uttered.

γλώσσαν] 'a tongue,' i. e. an act of speaking in tongues: see v. 18. 20.

ἑρμηνείαν] see below: and ver. 5. πάντ. πρ. οἱκ γιν.] The GENERAL

RULE, afterwards applied to the several gifts: and 27, 28.] to the speaking with tongues. *αὐτα* begins the constr., but

is not carried on, ver. 29, where *προφήται* δέ answers to it. 27.] κατὰ δύο (scil. let it take place). 'by two (at each time, i. e. in one assembly: not more than two

or three might speak with tongues at each meeting) or at the most three, and by turn (one after another, not together): and let one (some one who has the gift,—and not more than one) interpret' (what is said in the tongue). 28.] 'But if

there be not an interpreter (Wieseler, in the Stud. und Krit. for 1838, p. 720, would render it 'if he be not an interpreter,' viz. himself. But this would exclude the possibility of others interpreting, which we know from ch. xii. 10 might be the case. And thus the preceding εἰς could hardly bear its proper meaning. Wieseler tries to make it mean 'one at a time.' Besides, the position of ὃ seems to require more stress than this sense would give, which would be better expressed by *ἐάν δὲ ἑρμηνευτής μὴ ᾖ* let him (the speaker in a tongue, see ref.) be silent in the church: but (as if *σιγάτω* had been *μὴ λαλείτω*) let him speak for himself and for God: i. e. in private, with only himself and God to witness it. Chrys., καθ' ἑαυτὸν φθεγγίσθω: which Theophyl. enlarges to *τοῦτο ἐστιν ἀποφῆγῃ καὶ ἡρέμα καθ' ἑαυτὸν*: which does not seem to agree with *λαλείτω*, the speaking being essential to the exercise of the gift. 29—32.] Similar regulations for PROPHECY. 29.]

34, transitional. *δύο ἢ τρεῖς*, viz. at one assembling;—not, together: this is plainly prohibited, ver. 30. There is no *ῥὲ πλείστον* as in the other case, because he does not wish to seem as if he were limiting this most edifying of the gifts.

οἱ ἄλλοι, scil. *προφήται*,—or perhaps, any person possessing the gift of *διακρίσεις πνευμάτων*, mentioned ch. xii. 10 in immediate connexion with *προφητεία*. Such would exercise that gift, to determine whether the spirit was of God: see ch. xii. 3. 1 John iv. 1—3. 30.] 'But if

ὁ πρῶτος σιγάτω. ³¹ δύνασθε γὰρ ὡς καθ' ἓνα πάντες ^{d ch. xiii. 10.}
^d προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες ὁ παρα- ^{c — Rom. xii. 8 ref.}
καλῶνται. ³² καὶ τὰ πνεύματα ὡς προφητῶν ὡς προφήταις ὡς ὑπο- ^{f — ch. xii. 10. Rev. xii. 6. Lake ii. 51. Rom. viii. 7. Dan. vi. 13. Lake xxi. 9. 2 Cor. vi. 6. xii. 20. James iii. 16 only. Prov. xxi. 28. Rom. xv. 28}
τάσσεται. ³³ οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεός, ἀλλὰ ^h
ἡ εἰρήνη, ὡς ἐν ^q πάσαις ταῖς ^q ἐκκλησίαις τῶν ἁγίων.
³⁴ Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν οὐ γὰρ ^q

al (not Cypr: *et si æth Hil*).—^{31.} παντ. (om 17 Ambrst) καθ ἓνα DEFG vss: *ἐκαστοι* 6. 67^a: *ἐκαστοι πάντες* 38. 72.—^{32.} πνευμα DEFG 1. 43. 52. 67^a. 213 it v (sixt) Syr æth Orig, Thdrt Orig-int lat-f: txt AB &c Orig, Chr Thdrt (ms) Dam Oec Thl Tert Orig-int, Did, al (*the plur was corrd to the sing, because One Spirit inspiring all the prophets, πνευματα was not understood*).—*υποτάσσονται* J.—^{33.} ο θ. ακαταστ. A 57 copt Syr: ο om FG: *θεος* om Tert Ambrst (*all corras, constr not being understood*).—*rec* ἀλλ, with FGJ al: txt ABDE &c.—*aft* *εἰρ.*, add *καὶ ταξίως* 114.—*πάσαις* om basm.—*at end* ins *διδασκ* (*from ch iv. 17*) FG 2. 10. 39. 61 v (not am) g (e? not d) syr* al Chr: *διατασσεται* Chr (Matt's ms), Dam.—*vn* 34, 35 are placed *aft* ver 40 in DEFG 93 it Ambrst Sedul.—^{34.} *υμων* om (*as in ver 26*) AB 5. 17. 31. 73. 80. 115 v copt basm æth arm Marcion (in Epiph) Dial Nyss Dam (Cypr) Pel Bed: *ias* DEFGJK most mss syr (syr) it al Chr Thdrt Thl Oec Ambr Ambrst Sedul.—*ἡ ἐκκλησία* 119 tol copt

a revelation shall have been made to another (prophet) while sitting by, let the first (who was prophesying) hold his peace' (give place to the other: but clearly, not as ejected by the second in any disorderly manner: probably, by being made aware of it and ceasing his discourse). The rendering of Grot., al., 'let him (the second) wait till the first has done speaking,' q. d. 'let the first have left off,' is ungrammatical. See also vv. 28. 34.

^{31, 32.} He shows that the *ὁ πρῶτος σιγάτω* is no impossibility, but in their power to put into effect.—'For ye have the power (the primary emphasis of the sentence is on *δύνασθε*, which is not merely permissive, as E. V., 'ye may,' but asserts the possession of the power:—the secondary on *καθ' ἓνα*) one by one all to prophesy (i. e. you have power to bring about this result—you can be silent if you please) in order that all may learn and all may be exhorted: ^{32.} and

(not, *for*: but a parallel assertion to the last, 'ye have power, &c. and') the spirits of (the) prophets (i. e. *their own spirits*, filled with the Holy Spirit: so Meyer, and rightly: not, as De Wette, the Spirit of God within each: and so ver. 12: the inspired spirit being regarded as a *πνεῦμα* in a peculiar sense—from God, or otherwise. See the distinction plainly made John iv. 2: *ἐν τοῦτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ πᾶν πνεῦμα. κ.τ.λ.*) are subject to (the) prophets' (i. e. to the men whose spirits they are. But very many Comm., e. g. Theophyl. (alt.), Calvin, Estius, and more recently Bleek and Rückert, take *προφήταις* to signify other prophets—*τὸ ἐν σοι χάρισμα, καὶ ἡ ἐνέργεια τοῦ ἐν σοι*

πνεύματος, ὑποτάσσεται τῷ χαρίσματι τοῦ ἑτέρου τοῦ κινήθοντος εἰς τὸ προφητεύειν (Theophyl.). But the command *ὁ πρῶτος σιγάτω* would be superfluous, if his gift was in subjection to another.

^{33.} Reason of the above regulations. The premiss, that the church is God's church, is suppressed. He is the God of peace, not confusion: therefore those assemblies which are His, must be peacefully and orderly conducted. And this character of God is not one dependent for its truth on preconceived views of Him:—we have a proof of it wherever a church of the saints has been gathered together. 'In all the churches of the saints, God is a God of peace: let Him not among you be supposed to be a God of confusion.'—I am compelled to depart from the majority of modern critics of note, e. g. Lachmann, Tischendorf, Billroth, Meyer, De Wette, and to adhere to the common arrangement of this latter clause. My reason is, that taken as beginning the next paragraph, it is harsh beyond example, and superfluous, as anticipating the reason about to be given *ὅτι γὰρ, κ.τ.λ.* Besides which, it is more in accordance with St. Paul's style, to place the main subject of a new sentence first, see 1 Tim. iii. 8. 11, 12; and we have an example of reference to general usage coming in last, in aid of other considerations, ch. xi. 16: but it seems unnatural that it should be placed first in the very forefront of a matter on which he has so much to say.

^{34, 35.} Regulation prohibiting women to speak publicly in the church, and its grounds.—If *ὡς . . . ἁγίων* be placed at the beg. of this sentence, we must not, with

s Acts xxvi. 1
 t Gen. iii. 16.
 u ch. xi. 34.
 v Matt. xii. 10
 al.
 w = Rom. x.
 18.
 x Acts xxvi. 7
 t Gen. iii. 16.
 y = ch. xiii. 18
 al.
 s oh. ii. 15.
 a constr., Acts
 iv. 15. 2 Cor.
 i. 14. xiii. 5.
 b = 2 Pet. ii. 12.
 a γράφω ὑμῖν, "ὅτι κυρίου ἐστίν." 38 εἰ δέ τις ἄγνοεῖ,

basm Syr æth al Marcion, (in Epiph) Dial (Cyp).—rec επιτετραπται ('the sense of the perfect, permissum est, was more familiar to the transcribers.' Meyer), with K (επιτετραπται J) & c syr many gr-ff: txt ABDEFG 5. 10. 26. 31-9. 71-3. 89. 122 vss Marcion, (in Epiph) Dam lat-ff.—αὐτοὺς 17.—rec αλλ, with D²(E?)FGJ & c: txt ABD¹ 109 & c.—υποτάσσεσθαι (add τοὺς ἀνδράσιν) B 5. 10. 17. 39. 71-3. 89. 301 copt basm Marcion (in Epiph) Dam: txt DEFGJK most mss v it syrr al Dial Chr Thdrt Thl Oec lat-ff.—35. εἰ τι δε DEFG v it Ambrst al.—μανθανεῖν A(A²) 17. 23-6. 31. 73 Nyss.—θελουσιν A 73 Dam.—εθελουσιν 37-8. 48. 72 Thdrt.—οἰκοὺς αὐτῶν basm.—rec γυναῖξιν (to agree with plurals precedg), with DEFGJK & c it syrr copt al Chr (mss) Thdrt al Ambrst: txt AB 17. 31. 57. 70-3. 80. 178-9. 238 al v basm æth arm slav Chr Dam Pel.—rec εν εκκλ. λαλ. (conformation to ver 19), with DEFGJK & c syrr it al Chr Thdrt al Ambrst: txt AB 17. 37. 57. 73. 80 v copt basm æth al Dam Bed: εκκλησιας FGJ 49. 69. 106-8 it syrr Thdrt: εν εκκλ. γυν. 44-8. 72.—36. καθηντ. μονους FG g.—37. εἰ δε τις 219²—γινωσκειτω B Chr. (add ταυτα): επιγιν. D.—rec του κυρ. (add: but the art is seldom expressed when the predicate is before the copula), with B (e sil) & c Thl: txt (θεου A vss) ADEFGJK all Chr Thdrt Dam Oec.—rec εἰσιν εντολαι (explanatory corrtn, as shewn by εστιν εντολη, a compound of the two readings, and the other vart), with D²E²JK & c vss Chr Thdrt al Ambrst (εντολαι εἰσιν 80, εἰσιν αἱ εντ. al: εἰσιν εντολη 17): εστιν εντολη AB Aug (οτι εν τ. θεου εστ.) copt æth: txt D¹E¹FG (14 εἰσιν) it Orig Hil Ambrst (ed): οτι κ. εἰσ. om Ambr and the writer de sing. clericorum.—38. om 109.—for αγνοειτω, αγνοειται A¹ (appy) D¹ (-re) FG (ηγνοειται FG) Orig: ignoratur de: ignorabitur v g Orig-int lat-ff: non cognoscetur Hil: so also

Lachm., put a comma before τῶν ἁγίων, which would throw the emphasis on it and disturb the sense: and which besides would then be expressed ἁγίων γυναῖκες, or even ἁγίων αἱ γυναῖκες, but certainly not τῶν ἁγίων αἱ γυναῖκες.

34.] ἄλλα ὑποτάσσεσθαι, scil. κελεύεται αὐταῖς. The same constr. where a second verb must be supplied from the context, occurs 1 Tim. iv. 3. So Soph. Oed. Tyr. 236: τὸν ἀνδρ' ἀπαυδῶ τοῦτον . . . μήτ' εἰς δέχεσθαι μήτε προσφωνεῖν τινα, ὥτιεν δ' ἀπ' οἴκων πάντας. See other exx. in Kühner, § 852, κ.

δ νόμος—reff. Their speaking in public would be of itself an act of independence; of teaching the assembly, and among others their own husbands.

35.] This prohibits another kindred irregularity—their asking questions publicly. They might say in answer to the former σιγάτωσαν, 'But if we do not understand anything, are we not to ask?' The stress is on μαθεῖν.

ἱδους, confining them to their own husbands, to the exclusion of other men.

ἀσχηρόν] see ch. xi. 6: 'indecent,' bringing deserved reproach.

36—40.] GENERAL CONCLUSION: the unseemliness and absurdity

of their pretending to originate customs unknown to other churches, as if the word of God first went forth from them.—and the enforcement of his Apostolic authority. Then, a summary in a few words of the purpose of what he has said on the spiritual gifts, and a repetition in another form, of the fundamental precept, ver. 26.

36.] I cannot agree with Meyer in referring this only to the regulation concerning women which has preceded. It rather seems to refer to all the points of church custom which he has been noticing, and to be inseparably connected with what follows,—the recognition of his Apostolic orders, as those of God.

37.] πνευματικὸς, one spiritually endowed: not quite as in ref.

ἡ γράφω] 'the things which I am writing,' viz. 'these regulations which I am now making.' κυρίου, emphatic: 'the Lord's' carrying His authority. No more direct assertion of inspiration can be uttered than this. "Paul stamps here the seal of Apostolic authority; and on that seal is necessarily Christ." Meyer.

38. ἄγνοεῖτω] implying both the hopelessness of reclaiming such an one, and the little concern which his opposition gave the Ap.

^b ἀγνοεῖτω. ³⁹ ^{bb} ὥστε, ἀδελφοί, ^c ζηλοῦτε τὸ ^d προφη-
τεύειν, καὶ τὸ λαλεῖν μὴ κωλύετε ἐν γλώσσαις, ⁴⁰ πάντα
δὲ ^e εὐσηχημόνως καὶ ^f κατὰ τάξιν ^g γινέσθω.

XV. ¹ ^b Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ
ⁱ εὐηγγελισάμην ὑμῖν, ὃ καὶ ^k παρελάβετε, ^l ἐν ᾧ καὶ ^m ἐστή-
κατε, ² δι' οὗ καὶ ⁿ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην
ὑμῖν εἰ ⁿ κατέχετε, ^o ἐκτὸς εἰ μὴ ^p εἰκῇ ^q ἐπιστεύσατε.

¹ constr., Acts viii. 4 al. fr.
^m pres., Acts ii. 47. ch. i. 18.
o ch. xiv. 5. 1 Tim. v. 19.

k ch. xi. 23. Gal. i. 9, 12 al. See John i. 11.
2 Cor. ii. 15. 1 Pet. iii. 21. iv. 18. Isa. xlv. 20.
p Rom. xiii. 4 reff.

l Rom. v. 2. 2 Cor. i. 24.
n ch. x. 2 reff.
ch. iii. 5.

bb = Phil. ii.
12 reff.
c = ch. xii. 31.
ver. 1 only.
Sir. ii. 18.
d ch. xiii. 10.
e Rom. xiii. 18.
1 Thes. iv.
12 only.
f Luke i. 4.
Col. ii. 5.
Heb. v. 6, &c.
only Job
xxxviii. 12.
g = ver. 26.
h ch. xii. 3 al.
2 Cor. viii. 1.
i ch. x. 2 reff.
ch. iii. 5.

copt basm in Scholz: txt A²B (e sil) D²EJK mas (appy) syrr copt (Wilk) basm (Engelbr) all
Chr Thdrt Dam Thl Oec. (*There appears no reason why the indic should have been
altered to the imperat; but the form of exprn in ch viii. 2, 3 may perhaps have occa-
sioned an alteration of the imperat into the indic, esp if, as Meyer supposes, in writing
αγνοεῖτω ὥστε, one w had dropped out, and left the last letter of αγνοειν. to be sup-
plied*).—39. ὥστε om basm.—aft ἀδελφ. ins μου AD²(E?) all vss ff.—to (1st) om FG.—
to (2nd) om B 48.—rec γλ. μὴ κωλ. (*transposn to avoid harshness*), with DEFGJK &c
vss ff: txt AB al Dam (μὴ κωλ. to λ. copt basm).—rec om εν (Aal. γλ. *being the more
usual exprn*), with A &c: ins BD¹FG copt.—40. rec om δε (*because there appeared to
be no contrast?*), with JK &c slav Thl Oec Ambr al: ins ABDEFG all vss (*enim syr*)
Chr Thdrt Dam Pel Bed: γαρ syr: δε ὑμων arm.

CHAP. XV. 1. aft εὐαγγ. ins μου 67². 71-4 basm arm alav-ms.—εὐαγγελισάμην
D(E?).—στηκετε D¹FG v it copt Ambrst.—2. aft λογω, add καὶ D¹ d; quod et sermone
Ambrst.—for εἰ κατέχετε, οφείλετε κατέχειν D¹FG it lux Ambrst: εἰ om Syr ed.—

—See var. readd.

39.] ζηλοῦτε and
μὴ κωλύετε express the different estimations
in which he held the two gifts. 40.]
84, 'only provided, that'
κατὰ τάξιν] i. e. in right time, and due
proportion.—Meyer compares Jos. B. J. ii.
8. 5, of the Essenes: οὐτε κραυγὴ ποτε τὸν
οἶκον οὐτε θόρυβος μολύνει, τὰς δὲ λαλιάς
ἐν τάξει παραγοροῦσιν ἀλλήλοις.

CHAP. XV.] OF THE RESURRECTION
OF THE DEAD; WHICH SOME IN THE COR.
CHURCH DENIED.

For the enquiry,
who they were that denied the Resurr., see
note on ver. 12. 1—11.] The Ap. lays
the foundation of his intended polemical
argument in the historical fact of the RE-
SURRECTION OF CHRIST. But he does not
altogether assume this fact. He deals with
its evidence, in relating minutely the various
appearances of the Lord after His Resur-
rection, to others, and to himself. Then,
in ver. 12, the proclamation of Christ's
Resurrection as the great fact attending the
preaching of the gospel, is set against the
denial of the Resurrection by some of them,
and it is subsequently shewn that the two
hang together, so that they who denied the
one must be prepared to deny the other;
and the conseq. of this latter denial are
pointed out. But it by no means follows,
as De W. (in part) and Meyer have as-
sumed, that the impugnors were not pre-
pared to deny the Resurr. of Christ.—The
Ap. writes not only for them, but for the
rest of the Cor. believers, shewing them the

historical certainty, and vital importance of
Christ's Resurrection, and its inseparable
connexion with the doctrine which they
were now tempted to deny. 1, 2.] 84,

transitional. γνωρίζω, not as most Comm.,
aft. Oec. οὖν ὑπομνήσκω, nor as Rück.
'I direct your attention to' (both
meanings are inadmissible, from the usage
of the word: see reff.)—but as E. V. 'I
declare:' i. e. 'declare anew:' not without
some intimation of surprise and reproach to
them. τὸ εὐαγγ.] 'The (whole)

Gospel:' not merely the Death and Resurr.
of Christ, which were ἐν πρώτοις parts of
it; the reproach still continues: q. d. 'I
am constrained to begin again, and declare
to you the whole gospel which I preached
to you.'

8 καὶ παρ.] The thrice re-
peated καὶ indicates a climax:—'which ye
also received (see esp. ref. John), in which
moreover ye stand, by means of which ye
are even being saved' (in the course of
salvation).

τίνι λόγῳ.] 'If ye hold
fast, with what discourse I preached to
you:' the clause τίνι λόγῳ, being prefixed
for emphasis' sake. λόγος, of the import,
not the grounds of his preaching: for of
this he reminds them below, not of the
arguments. Some Comm. take τίνι λόγῳ,
κ.τ.λ. as a mere epexegetis of εὐαγγέλιον,
—'the gospel . . . , with what discourse I
preached to you,' as οὐδὰ σε, τίς εἶ. But
as Meyer has remarked, in that case, (1)
σώζεσθε and εἰ κατέχετε being altogether
severed from one another, εἰ κατέχετε be-

r = Luke i. 2. 3 r παρίδωκα γὰρ ὑμῖν ἐν πρώτοις ὁ καὶ ἡ παρίλαβον, ABDE
 ch. xi. 2. ὅτι χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ PGJK
 2 Pet. ii. 21. τὰς γραφάς, καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ
 s here only. See note. τῇ τρίτῃ κατὰ τὰς γραφάς, καὶ ὅτι ὤφθη Κηφᾶ, εἶτα
 t Heb. v. 1. 12. Psa. xxi. 16. Dan. ix. 24. Zech. xii. 7. y = Matt. x. 8. xiv. 2. xvi. 31 al. Im. xxvi. 19. w Psa. xv. 10.
 v. 27. x. 12. Isa. lili. 5. Rom. ix. 24. Hos. vi. 2. John. i. 17. See Matt. xii. 40. 1m. xxvi. 19. w Psa. xv. 10.
 12. 1m. xxvi. 19. w Psa. xv. 10.

3. ο καὶ παρελ. om Iren Tert Hil Ambrst Ambr: *sicut accepimus* d e.—4. καὶ om 238. for ἐγγ., ἀνίστη 238.—τοῦ τῇ τρίτῃ ἡμ. (see Matt xvi. 21; xvii. 23. Here τῇ ἡμ. τῇ τρ. is *solemn and emphatic*), with FGJK &c vs DIAL Chr Thdrt al Iren al: txt ABDE al d e copt syr ar-pol Cyr Hil al.—5. οτι om lect 12.—for εἶτα, εἵτα A 17. 37. 46. 73. 109 lect 12 Eus Cyr-jerus Chr: μετὰ ταῦτα D'EFG: καὶ basm: εἶτα δε arm:

comes the conditional clause to γνωρίζω ὑμῖν, with which it has no logical connexion: (2) εἰ κατέχετε would be inconsistent with ἐν ᾧ καὶ ἐστήκατε, which would thus be an *absolute assertion*: (3) the words ἐκτός εἰ μὴ ἐκὶ ἐπιστ. would have to be referred as a second conditional clause to εἰ κατέχετε (see below). ἐκτός εἰ μὴ ἐκὶ ἐπιστ.] The only chance, if you hold fast what I have taught you, of your missing salvation, is the hardly supposable one, that your *faith is vain*, and the gospel a fable; see ver. 14, of which this is an anticipation:—'unless (perchance) ye believed (not as E. V. 'have believed,' which confuses the idea: it is, 'became believers,' see reff.) in vain' (εἰς κενόν, as ver. 14). So Chrys., who remarks: νῦν μὲν ὑπεσταλμένως αὐτό φησι, προῖόν δὲ καὶ διαθερμαίνοντος γυνῆ λοιπόν τῇ κεφαλῇ βοᾷ καὶ λέγει· εἰ δὲ χριστὸς οὐκ ἐγήγερται, κ.τ.λ. ver. 14. This explanation of the words appears to me the only tenable one. Meyer, and in the main De W., understand them of a *vain and dead faith*, which the Ap. will not suppose them to have. But surely if the previously expressed condition of κατέχετε were fulfilled, their faith *could not be vain or dead*; and again the *aorist* is against this interp.: 'unless ye became believers in vain,' not, 'unless your faith has been a vain one.' A still further reason is, the parallelism of ἐκὶ ἐπιστεύσατε here and οὕτως ἐπιστεύσατε, ver. 11: leading to the inference that ἐκὶ here relates, not to the subjective insufficiency of their faith, but to the (hypothetical) objective nullity of that on which their faith was founded. Oec., Theophyl., Theodoret, Luther, Calv., Estius, and De W. connect ἐκτός εἰ μὴ (see above) as a second conditional clause to εἰ κατέχετε, supplying between, κατέχετε δὲ πάντως (Theophyl.): but this is arbitrary and unnatural. 3.—11.] A detail of the great facts preached to them, centering in the RESURRECTION OF CHRIST. 3. ἐν πρώτοις in *primis*,—with relation not to order of time (as Chrys.: ἐξ ἀρχῆς),

but to *importance* (as Theophyl. *ὁλοῦν γὰρ θεμίλειος ἔστι πάσης τῆς πίστεως*). So Plato, Rep. vii. 6, p. 522: τοῦτο γὰρ κοινὸν . . . δ καὶ παντὶ ἐν πρώτοις ἀνάγκη μαρθάνειν. δ καὶ παρελ[αβον] viz. (see ch. xi. 23 and note) *from the Lord himself*, by special revelation. Before his conversion he may have known the bare fact of the *death* of Jesus, but the nature and reason of that death he had to learn from revelation:—the Resurrection he regarded as a fable,—but revelation informed him of its reality, and its accordance with prophecy. ὑπὲρ τ. ἁμ. ἡμ.] 'ON BEHALF OF OUR SINS': viz. to atone for them. Meyer makes the important remark, that this use of ὑπὲρ with τῶν ἁμαρτιῶν ἡμ. shows, that when Paul uses it in speaking of Christ's sufferings with ἡμῶν only, he *does not mean by it 'loco nostri'*. He also quotes from Buttman (Index to Meidias, p. 188), on the distinction between ὑπὲρ and περὶ: "id unum interest, quod *περὶ* usu frequentissimo teritur, multo rarius usurpatur ὑπὲρ, quod ipsum discrimen inter Lat. *præp. de et super* locum obtinet." κατὰ τὰς γρ.] This applies to Christ's *Death, Burial, and Resurrection on the third day*: see reff.

ἐγγήγερται] the perfect marks the continuation of the state thus begun, or of its consequences: so Herod. vii. 8, ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξέγενετο αὐτὴν τιμωρήσασθαι: see Kühner, § 441. 6. 5.] That the following appearances are related in chronological order, is evident from the use of the definite adverbs of sequence, εἶτα, εἵτα, ἔσχατον δὲ πάντων. See exx. in Wetstein. Wieseler, Chron., Synops. der vier Evv. pp. 420. 21, attempts to disprove this, but certainly does not succeed in getting over ἔσχατον πάντων, ver. 8.

ὡφθη Κηφᾶ] See Luke xxiv. 34. τοῖς δώδεκα] used here popularly, as *decentviri*, and other like expressions, although the number was not full. The occasion referred to seems to be that in John xx. 19 ff. Luke xxiv. 36 ff. Clearly we must not with Chrys., suppose *Matthias*

κ = Act. iv. 25. κ
1 Thess. ii. 1. κενὴ ἐγενήθη, ἀλλὰ ἡ περισσώτερον αὐτῶν πάντων ἔκο- ABDE
vv. 14, 58. πίασα, οὐκ ἐγὼ δὲ, ἀλλὰ ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί. FGJK
Deut. xxxii. 47.
1 adv. Mark vii. 11 ὁ εἶτε οὖν ἐγὼ εἶτε ἐκείνοι, οὕτως ῥ κηρύσσομεν, καὶ
86. Heb. vi. 17. vii. 15.
m Matt. vi. 28. οὕτως ῥ ἐπιστεύσατε. 12 εἰ δὲ χριστὸς ῥ κηρύσσεται ἐκ
Acts xx. 35.
Rom. xvi. 5. al. Phil. ii. 16. Ps. cxxvi. 1. n Acts xiv. 4. See 9 Kings ii. 10. o ch. xiii. 8.
p absol., Matt. iii. 1, and passim. Ecod. xxxii. 5. q = ver. 2 recf.

for ου κεν. εγ., πτωχη ουκ εγ. D¹: πτωχ. ου γεγονεν FG: so also it lat.-ff (not Jer al).
—απαντων lect 12.—aft δε, add μονος 74.—rec αλλ, with D²(E?)FGJ &c: txt ABD¹
&c.—rec bef συν ing η (see note), with A(EJK?) (all?) Ath Chr Thdr̄t, Dam, Thl Oec
Jer, Orig-int; om ABD¹ FG v it Orig (gr and lat) lat.-ff.—εν ἐμοί syr-marg Thdr̄t (some)
Jer;: εις ἐμε mss mentd by Erasim.—11. for ουν, δε D¹FG it goth Iron: enim v Tert Pelag:
et uth.—aft εἶτε (2nd), ins ουν lect 12.—κηρυξαμεν 4 v-sixt.—ἐπιστευσασμεν 5. 61. 73
seth Marcion in Epiph;: υμεις εκ. arm.—12. δε om slav-mss: and in ver 17.—rec οτι εκ

and prefer ἀμβλωμα or ἐξάμβλωμα: but it occurs in Aristotle, de Generatione Animalium, iv. 5.—οὐ δύναται τελειοῦν, ἀλλὰ κηῖματ' ἐκπίπτει παραπλήσια τοῖς καλουμένοις ἐκτρώμασιν.—The suggestion of Valcknaer, al., that τῷ is τῷ for τινι, is equally inconsistent with usage and the sense of the passage) He appeared to me also: viz. on the road to Damascus. This, and this only, can here be meant; as he is speaking, not of a succession of visions, but of some one definite apparition.

9, 10.] Digressive, explanatory of ἐκτρώματι. 9. ἐγὼ] The stress is on ἐγὼ, 'I, and no other.'

δε] 'ut qui:' assigns the reason. [καλῶς] see ref.

καλεῖσθαι] 'to bear the honourable name of an Ap.' χάρις. 8. θεοῦ] 'With the humiliating conviction of his own unworthiness is united the consciousness of that higher Power which worked on and in him, —and this introduces his chastened self-consciousness of the extent and success of his apostolic labours.' De Wette. The position of χάριτι δὲ θεοῦ, and the repetition of ἡ χάρις αὐτοῦ afterwards, show the emphatic prominence which he assigns to the Divine grace.

8 εἰμι] viz. in my office and its results. The church has admirably connected this passage, as Epistle for the 11th Sund. after Trin., with that other speech of a Pharisee, Luke xviii. 11: δ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων: see note there.

ἀλλά] opposed to κενὴ ἐγ.,—'by means of God's Grace' being understood after ἀλλά, as afterwards explained.

περισσώτερον] neut. accus. governed by ἐκοίασα.

αὐτῶν πάντων] either, 'than any of them,' or 'than them all,' scil. together. Meyer prefers the latter, on account of τοῖς ἀπ. πᾶσιν, ver. 7. But it seems hardly necessary, and introduces an element of apparent exaggeration.

ἐκοίασα] Spoken of his apostolic work, in all its branches; see ref., esp. Phil. οὐκ ἐγὼ 8d] explanatory, to avoid misappre-

hension: it had been implied (see above) in the ἀλλά:—'not I, however, but the Grace of God with me' (see varr. readd.): scil. ἐκοίασεν, ε.τ.λ.—That is, the Grace of God worked with him in so overwhelming a measure, compared to his own working, that it was no longer the work of himself but of Divine Grace.—Augustine, de Grat. et Lib. Arb. § 3, hardly expresses this: "Non ego autem, i. e. non solus, sed gratia Dei mecum: ac per hoc nec gratia Dei sola, nec ipse solus, sed gratia Dei cum illo:—for he overlooks the entire preponderance of Grace, which Paul asserts, even to the exclusion of his own action in the matter. The right view of this preponderance of Grace prevents the misunderstanding of the words which has led to the insertion of the article, ἡ σὺν ἐμοί, whereby Grace becomes absolutely the sole agent, which is contrary to fact. On the coagency of the human will with Divine Grace, but in subordination, see Matt. x. 20. 2 Cor. v. 20; vi. 1, and ch. iii. 9, note.

11.] He resumes the subject after the digression respecting himself:—'it matters not whether it were I or they (the other App.)—such was the purport of our preaching—such was your belief:—οὕτως, 'after this manner,' viz. that Christ died, was buried, and rose again, as vv. 3, 4. 12—20.] On the fact of Christ's Resurrection, announced in his preaching, and confessed in their belief, he grounds (negatively) the truth of the general Resurrection:—If the latter be not to happen, neither has the former happened:—and he urges the results of such a disproof of Christ's Resurrection.

12.] introduces the argument for the resurrection, by referring to its denial among a portion of the Cor. church.

8d belongs to the whole question, and is opposed to οὕτως κηρ. and οὐ. ἔπιστ. of the foregoing ver.—The position of χριστός before the verb gives it the leading emphasis, as an example of that which is denied by some among

νεκρῶν ὅτι ἔγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι
 ἡ ἀνάστασις νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνάστασις νε-
 κρῶν οὐκ ἔστιν, οὐδὲ χριστὸς ἔγήγερται· 14 εἰ δὲ χριστὸς
 οὐκ ἔγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν,

7. John ii. 22. xii. 1, 9, 17. xxi. 14. Acts iii. 15 al 2. Paul, passim. Heb. xi. 19. 1 Pet. i. 21. s = Rom.
 vl. 2. Gal. ii. 14. v. 9. t Matt. xxii. 31 only in gopp. (w. &c. Luke xx. 35. Acts iv. 2.) Acts xvii.
 32 al 4. Paul, Rom. i. 4, this chap. (Heb. vi. 2) only. See Isa. xxi. 19. u v r. 4. v ver. 10.
 w See Rom. vii. 8, 25. 2 Cor. v. 16. Gal. iii. 29. x = Acts xxiv. 5. Rom. vii. 10.

νεκρ. ἐγγ. (transposn for perspicuity), with AB (e sil) JK &c v (οτι ἐγ. εκ νεκ.) al
 Chr Thdrt al Iren al: txt DEFG it (vss var) Orig.—rec τινες εν υμ., with DG &c Chr,
 Thdrt lat-ff: txt AB al syrr Orig Chr, Dam Orig-int.—13. for ει, εαν FG.—from ει to
 εστιν om E 17. 28. 43-81. 74¹ al e.—14. ἐγγεραται· ει δε χριστος om D¹: ει δε χρ. ουκ
 ἐγγ. om (E²) d e Ps-Ign.—rec aft ara om και (as superfluous), with AB (e sil) J &c vss
 (d e al lat-ff om ara also) Ps-Ign Constt Cyr-jerus Chr Thdrt Dam al Jacob-nisib: ins

you: 'But if CHRIST be preached that He is risen from the dead (if an instance of such resurrection is a fact announced in our preaching), how say some among you (how comes it to pass that some say) that a resurrection of the dead does not exist (οὐκ ἔστ. as ver. 13)!' If the *species* be conceded, how is it that some among you deny the *genus*? τινες] It is an interesting question, who these τινες were; and one which can only be answered by the indications which the argument in this chapter furnishes. (1) Were they Sadducees? If so, the Ap. would hardly have begun his argument with the fact of the Resurrection of Jesus. And yet we must remember that he is arguing not with the deniers, but with those who being as yet sound, were liable to be misled by them. But the opposition between Sadduceism and Christianity was so complete, that we have little reason to think that any leaven of the Sadducees ever found its way into the church. (2) Were they Epicureans? Probably not, for two reasons: (α) the Epicurean maxim, "Let us eat and drink," &c., is represented as a legitimate consequence of adopting their denial of the resurrection, not as an accompaniment of, much less as the ground of it: and (β) had the Epicurean element entered to any extent into the Cor. church, we certainly should have had more notice of its exceedingly antichristian tenets. It is possible that the deniers may have been, or been in danger of being, corrupted by mixture with Epicureans without, from the warning of ver. 33. (3) Were they Jews? If not Sadducees, hardly Jews at all, or Judaizers: a strong tenet of Pharisaism was *this very one* of the Resurr., see Acts xxiii. 6: and we know of no tendency of Essenism which should produce such a denial. (4) They must then have been *Gentile believers*, inheriting the unwillingness of the Greek mind to receive that of which a full account could

not be given, see vv. 35, 36: and probably of a philosophical and cavilling turn. Meyer argues from the antimaterialistic turn of the Ap.'s counter-arguments, vv. 35 ff.,—that the objections were antimaterialistic also: De W. infers the very opposite, which certainly seems to me more probable.—No trace whatever is found in the argument of an *allegorizing* character in the opponents, as was that of Hymenæus and Philetus, who maintained that the resurrection was past already, 2 Tim. ii. 17, 18,—as Olsh. after Grot. supposes.—Whether the Ap. regarded the resurrection of the body as inseparably bound up with a future existence of the soul, does not very clearly appear in this chapter. From the use of the word ἀπώλυντο, ver. 18, which must refer, not to annihilation, but to *perdition*, it would seem that he admitted an independent existence of the soul; as also from Phil. i. 23. But from ver. 32, εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν κ. πίωμεν, αἰῶνα γὰρ ἀποθνήσκομεν, it would seem that the Ap. regarded the denial of the resurrection as involving that of the future state and judgment.—On the question, to which of the (supposed) Cor. parties the opponents belonged, I have nothing to say, not recognizing the divisions into the Pauline, Apollonian, Petrine, and Christine parties as having any historical foundation; see note on ch. i. 10.

13.] εἰ δὲ is the 'but' argumentandi, frequent in mathematical demonstrations. ἀν. νεκ. οὐκ ἔστιν] the words (οὐκ) of the deniers. οὐδὲ χριστ. ἐγγεραται] This inference depends, as Grot. observes, on the maxim, "Sublato genere tollitur et species;" the Resurrection of Christ being an *instance of the rule*, that dead men rise; inasmuch as *He is man*. This is enlarged on, vv. 20—22. 14.] εἰ δὲ, again introducing a new inference. οὐκ ἐγ.] Again repeating and using as matter of fact (οὐκ) the inference of the last ver.: q. d. εἰ δὲ χρ. οὐκ ἐγγεραται.

^y Matt. xxi. 60 only. ^z John i. 7. ^a = here only. ^{xen.} Cyr. I. 2. 18. ταῦτα μὲν δὴ κατὰ πάσων Περσῶν ἔχονεν λέγειν. ^b Rom. viii. 9. ¹ Pet. ii. 2. ^c ch. iii. 20. ^d John viii. 94. ^{ix.} 34. ^e = ch. vii. 39. ^{ref.} ¹ Pet. iii. 10 only. ^{or} = 1 Thess. iv. 16. ^f = Rom. xiv. 15. ^g = Phil. i. 30. ^{James} ^h Eph. i. 12. ⁴ Kings xviii. 5. ⁱ per. ^{John} v. 45. ² Cor. i. 18.

XADEFGK 17. 37-9. 47. 91. 108¹. 9-13-22¹. 219¹ al g basm goth Dial Occ.—rec aft *κενῇ* ins δε (*prob as a connecting particle, and to correspond to δε και below*), with D²EJK most mss syr Pseud-Ign Constat Chr Thdrst Thl Occ: om ABD¹FG 17. 23. 31-7. 74 v it ar-pol copt sah basm Cyr-jerus Dial Dam lat-fl.—for *νῦν*, *ἡμῶν* D¹ 67¹. 73. 91. 106 ar-pol sah basm goth al Dial Cyr-jerus Oec Ruf Arm Bed.—18. δε om d e Chr (Matt's ma¹): *απα* 37: *γαρ* 73.—*και* om D'E arr arm goth Tert.—*θου* to *θεου* om 48¹.—from *ειπερ*. to *εγυρ*. om DE 43 vss (not v-ed am demid harl² syr copt al) Orig² (does not cite beyond *ηγειρ*.) Thdrst Iren Tert al.—*οι νεκρ*. FG.—17. for *νῦν*. (1st) *ἡμῶν* 73. 123¹: add *εστιν* BD¹ vss lat-fl (but *ματ*. *εστ*. vss).—*και ετι* A 31 Syr arr sah basm arm eth Dam: *ετι και* copt: *ετι γαρ* goth Orig lat-fl: *οτι ετι* Iren-Tert: *οτι* 37. 43: om 179.—18. *και* om basm.—*εν χριστω* om 28. 45.—19. rec *ηλπ*. *εσμ*. *εν χρ*. (*απρ*

κενῶν 'idle,' 'empty,' 'without result:' placed first for emphasis. *ἀρα* 'then:' 'rebus ita comparatis' (Meyer). *καί* 'also,' q. d. 'If Christ's Resurrection be gone, then also our faith is gone.' Without the copula *δέ*, the clause is much more forcible:—'*idle also is our preaching, idle also is your faith.*' Thus *καί* *both times* refers to the hypothesis, *εἰ χρ. οὐκ ἔγγη*. 15.] Not to be joined with the former ver., as Lachm., al., and Meyer: for it does not depend on *εἰ δὲ χρ.*, *κ.τ.λ.*, but has its reason given below.

ὁ δὲ καί, 'moreover.'

ψευδ. τοῦ θ. 'False witnesses concerning God' (gen. obj.), not 'belonging to God' (gen. subj.), as Billroth: and false witnesses, as *bearing false testimony* (see below), not, as Knapp, as *pretending to be witnesses, and not being*:—there is no such distinction as Müller attempts to lay down (Diss. Exeget. de loco Paul. 1 Cor. xv. 12—19, cited by De Wette) between *ψευδεῖς μάρτυρες*, 'qui falsum testimonium dicunt,' and *ψευδομάρτυρες*, 'qui mentiuntur se esse testes': see ref., and compare (De W.) *ψευδοδιδάσκαλος*, *ψευδοκατήγορος*.

κατὰ τοῦ θεοῦ not, as commonly, and even Meyer, 'against God:' but as E. V., 'of,' or 'concerning God:' see, besides ref., Plut. de Liberis Educandis, § 4:—*δ κατὰ τῶν τεχνῶν κ. τῶν ἐπιστημῶν λέγειν εἰώθαμεν, ταῦτόν καὶ κατὰ τῆς ἀρετῆς παρίον ἴσιν. ὥς εἰς τὴν παντὶ ἡ δικαιοπραγίαν τρία δεῖ συνδραμεῖν, φύσιν, π. λόγον, κ. ἔθος.*

'if in reality, as they assert, . . .,' comp. Plat. Protag. p. 319 (§ 27), *ἡ καλόν, ἣν δ' ἐγώ, τίχνημα ἀρα εἰσέησαι, εἰπερ εἰσέησαι*, and see Hartung, Partikellehre, i. 343.

16.] repetition of the inference in ver. 13, for precision's sake. 17, 18.]

Repetition of the consequence already mentioned in ver. 14, but fuller, and with more reference to its present and future calamitous results. 17. *μαρτά* from *μάτην*, and thus more directly pointing at the *frustration* of all on which faith relies as accomplished,—e. g. the removal of the guilt and power of sin;—and of all to which hope looks forward, e. g. bliss after death for those who die in Christ. This is so, because Christ's Resurrection *accomplished our justification* (Rom. iv. 25) and, through justification, our *future bliss*, even in the *disembodied state* (for that seems *here* to be treated of).

ἀρα καί 'then also.' *οἱ κοιμ.* 'those who fall asleep in Christ, perished' (i. e. passed into misery in Hades). He uses the aorists, speaking of the act of death, not of the continuing state: the act of falling asleep in Christ was to them *ἀπώλεια*. *ἐν χρ.*, in communion with, membership of Christ.—On *κοιμηθέντες*, Meyer quotes a beautiful sentence from Photius (Quaest. Amphilocho. 197): *ἐπὶ μὲν οὖν τοῦ χριστοῦ θάνατον καλεῖ, ἵνα τὸ πάθος πιστώσῃται ἐπὶ δὲ ἡμῶν κοίμησιν, ἵνα τὴν δόξιν παραμυθῇσθαι. ἐνθα μὲν γὰρ παρεχώρησεν ἡ ἀνάστασις, θαρρῶν καλεῖ θάνατον. ἐνθα δὲ ἐν ἑλπίσιν ἐτι μένει, κοίμησιν καλεῖ.* 19.] *Δα*

q Rom. iv. 17
 r here only
 (1 Kings iv.
 10. xxxiii.
 18.)
 s Gen., see ch. i.
 11. t = 1 Thess. ii. 19. iii. 18. v. 23. u = Matt. xxiv. 6 al. v = Matt. xi. 27.

χριστῷ πάντες ἡ ζωοποιηθήσονται. ²³ ἕκαστος δὲ ἐν τῷ ABDE
 ἰδίῳ ῥάγματι. ^m ἀπαρχὴ χριστοῦ, ἔπειτα ὁ τοῦ χριστοῦ FGJK
 ἐν τῇ παρουσίᾳ αὐτοῦ, ²⁴ εἴτα τὸ τέλος, ὅταν παρα-

²³. rec om του bef χριστου (by a mistake appy).—for εν τη παρ. αυτου, οι εν τη παρ. αυτου ελπισαντες FG g v (not am al) lat-ff (crediderunt v lat-ff).—²⁴. rec παραδω (alteration to conform to καταργηση, the propriety of the pres being overlooked: see note). with JK &c Chr Thdrt Dam al: παραδιδω ADE al (goth, and basm sah in Scholz) Eus Ath Did Hipp Bas Nyss al (οτε ον οταν παραδιδωσιν Orig., once οτε παραδωσει): txt BFG:

phyl., Theodoret, Oecum., and Olsh., De Wette, and Meyer, keep to the universal reference. Theophylact's note is clear and striking: αἰρίαν προστίθησι δι' ἧς πιστοῦται τὰ εἰρημένα· ἔδει γάρ, φησιν, αὐτὴν νικῆσαι τὴν ἡττηθείσαν φύσιν, καὶ τὸν καταβληθέντα, αὐτὸν ἐκνικῆσαι· καὶ γὰρ ἐν τῷ Ἀδὰμ, τοῦτέστι διὰ τοῦ Ἀδὰμ πταῖσμα, πάντες τῷ θανάτῳ ὑπέπεσον· οὕτως οὖν ἐν χριστῷ πάντες ἀναστήσονται· τοῦτέστι διὰ τὸ εὐριθῆναι τὸν χριστὸν ἀναμάρτητον κ. ἀνίνοχον τῷ θανάτῳ, καὶ ἐκόντα μὲν ἀποθανεῖν, ἀναστήναι δὲ, καθὼς οὐκ ἦν δυνατόν αὐτὸν κρατεῖσθαι ὑπὸ τῆς φθορᾶς τὸν ἀρχηγὸν τῆς ζωῆς. See on the great antithesis, Rom. v. 12 ff., and notes. ²³.] But in this universal Resurrection, ALL SHALL NOT HOLD THE SAME RANK. Chrys. rightly, εἴτα, ἵνα μὴ τὴν ζωοποίησιν κοινὴν ἀκούσας, καὶ τοὺς ἀμαρτωλοὺς νομίσης σώζεσθαι, ἐπήγαγεν· ἕκαστος δὲ, κ.τ.λ.

τάγμα is not order of priority, but 'rank,' or 'troop in an army': so Plat. Otho, p. 1072 (Wetst.): λεγέωμεν, οὕτω γὰρ τὰ τάγματα ῥωμαῖοι καλοῦσιν ἐπιτελοῦσιν. The three ranks are mentioned in order of priority, but this does not constitute their distinctive character:—Christ is the ἀπαρχή—this is His ἴδιον τάγμα, see Col. i. 18:—οἱ τοῦ χριστοῦ follow at His coming, who are the εἴραμα (as understood by the context, and implied by ἀπαρχή), in the proper and worthiest sense, made like unto Him and partaking of His glory; then (after how long or how short a time is not declared, and seems to have formed no part of the revelations to Paul, but was afterwards revealed,—see Rev. xx. 4–6: comp. also 1 Thess. iv. 15–17) shall come the end, viz. the resurrection of the rest of the dead, here veiled over by the general term τὸ τέλος,—that resurrection not being in this argument specially treated, but only that of Christians. The key to the understanding of this passage is to be found in the prophecy of our Lord, Matt. xxiv., xxv., but especially in the latter chapter. The resurrection and judgment of οἱ τοῦ χριστοῦ forming the subject of vv. 1–30 there, and τὸ τέλος,—the great final gathering of

πάντα τὰ ἔθνη, of vv. 31–46.

ἀπαρχή, therefore necessarily the first τάγμα: and hence the word stands first.

οἱ τοῦ χρ.] = οἱ νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16. No mention here of any judgment of these his ἴδιοι δοῦλοι, as in Matt. xxv., for it does not belong to the present subject. ἐν τῇ παρ. αὐτ.] ἐν,

as forming part of, involved in, His appearing,—which, as the great event of the time, includes their resurrection in it. It ought to be needless to remind the student of the distinction between this παρουσία and the final judgment; it is here peculiarly important to bear it in mind. ²⁴. εἴτα]

'then,' next in succession, introducing the third τάγμα,—see above. τὸ τέλος]

'the end' κατ' ἐξοχὴν: not the end of the resurrection, as Meyer, after Theodoret, Oecum., Bengel, al.:—nor, of this present world, as Chrys., al.,—which properly happens at the παρουσία: nor exactly, of the Kingdom of Christ, as Grot. and Billroth: but generally, THE END, when all shall be accomplished, the bringing in and fullness of the Kingdom by the subjugation of the last enemy, the whole course of mediatorial work of Christ, the salvation of the Elect; the time indicated by Matt. xxv. ult.: καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

ὅταν παραδῶ] 'when He (Christ) gives up (the pres., for that which is certainly attached to the event as its accompaniment—δραν indicating the uncertainty of the time when) the kingdom to God and the Father (ref.: to Him who is God and His Father).—Then the rest of the section as far as ver. 29, is in explanation of the giving up the kingdom. And it rests on this weighty verity: the KINGDOM OF CHRIST over this world, in its beginning, its furtherance, and its completion, has one great end,—THE GLORIFICATION OF THE FATHER by THE SON. Therefore, when it shall be fully established, every enemy overcome, every thing subjected to Him, He will,—not, reign over it and abide its king, but DELIVER IT UP TO THE FATHER. Hence as in ver. 25, His reign will endure, not, like that of earthly kings, WHEN He

διδοῖ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.
 25 δὲ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ὅθι πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς ἡ καταργεῖται ὁ θάνατος. 27 Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτάσσεται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ

W = Acts xx.
 25 al.
 x Rom. xv. 6
 ref.
 y = ch. vi. 13
 ref.
 z = Rom. xlii.
 1 ref. Eph.
 i. 21 ref.
 a = Luke xxiv.
 44. Dan. ii.
 28.
 b = ch. iv. 8
 ref.
 c Psa. cix. 1.
 d Rom. viii. 20
 ref. Psa.
 f ellipse., ch. vi. 16 ref.

viii. 6. e = constr., John ix. 57
 g = Acts xxvi. 22. Judg. viii. 26.

βασ. παραδ. 219.—bef πατρι om και Syr (and elsw) ar-erp sah basm Hil (but once as txt).—25. rec aft αχρις ου ins αν (perhaps, as Mey, from LXX, Ps cx. 1), with JK & C Orig. (elsw εως αν) Cæs Cyr-jerus (edd) Chr Thdrt al: om (αχρι A Dam) ABD' (E?) FG 17. 31. 71-3. 80. 93 Orig, Ath Eus Hipp Epiph (oft) Dam al.—aft εχθρ. ins αυτου AFG al 10. 17. 31. 73. 93. 120 g Syr ar-erp copt sah basm seth harl Orig, Marcell (in Eus) Cæs Cyr-jerus al Tert al: om BD & v (ed) am demid al syr al Orig, Ath Chr Thdrt (h l) Dam al Ir Hil al.—αυτου om FG g Jer.—26. This ver in DE d e tol Jer Ambrst stands after ποδας αυτου ver 27: from ποδας to ποδας (ver 27) om 17 (92?).—εσχ. δε 80 sah basm.—27. ori (1st) om Bvd elat.-ff (not Aug).—υποταξ. αυτω FG vss Hipp Orig-lat (al lat).

shall have put all enemies under His feet, but only till He shall have, &c.,—and then will be absorbed in the all-pervading majesty of Him for Whose glory it was from first to last carried onward. It may be observed (1) that the whole of this respects the Mediatorial work and kingdom: the work of redemption,—and that Lordship over dead and living, for which Christ both died and rose. Consequently, nothing is here said which can affect either (1) His coequality and coeternity with the Father in the Godhead, which is prior to and independent of this mediatorial work, and is not limited to the mediatorial kingdom; or (2) the eternity of His Humanity; for that Humanity ever was and is subordinate to the Father; and it by no means follows that when the mediatorial kingdom shall be given up to the Father, the Humanity, in which that kingdom was won, shall be put off: nay the very fact of Christ in the Body being the first fruits of the resurrection, proves that His Body, as ours, will endure for ever: as the truth that our humanity, even in glory, can only subsist before God by virtue of His Humanity, makes it plain that He will be very man to all eternity. τὴν βασιλείαν] That kingdom, which in its fullest sense is then first His. At this very time of τὸ τέλος, Matt. xxv. 34, He first calls Himself by the title of ὁ βασιλεύς. The name will no sooner be won, than laid at the feet of the Father, thus completing by the last great Act of Redemption the obedience which He manifested in His Incarnation, and in His Death.

ὅταν καταργήσῃ] (aor.) 'when He shall have brought to nought,' &c.: see above. πᾶς ἀρχ. κ.τ.λ.] not only, as Meyer, &c., hostile power and

government, but as the context necessitates, ALL power. Christ being manifested as universal King, every power co-ordinate with His must come under the category of hostile: all kings shall submit to Him: the kingdoms of the world shall become the kingdoms of the Lord and of His Christ:—and see the similar expressions Eph. i. 21, where speaking proleptically, the Ap. clearly indicates that legitimate authorities, all the powers that be, are included.

25] See on the last ver.:—this is the Divine appointment with regard to the mediatorial kingdom,—that it should last till, and only till, all enemies shall have been subdued to it.

ὅθι, viz. Christ, not the Father, as Beza, Grot., Est., Billr., al.: it is parallel with καταργήσῃ, and included in the mediatorial acts of Christ, who in His world's course goes forth νικῶν, καὶ ἵνα νικήσῃ, Rev. vi. 2. It is otherwise with ὑπτάξιν, ver. 27: see there. 26.]

Death is the last enemy, as being the consequence of sin: when he is overcome and done away with, the whole end of Redemption is shown to have been accomplished. Death is personified, as in Rev. xx. 14. καταργεῖται,—pres., either as a prophetic certainty as παραδοίδοι above,—or as an axiomatic truth. 27.] Scriptural

proof of the above declaration.

ὑπέταξ. viz., from the Psalm,—God, the Father.—See on the Psalm itself, Heb. ii. 8 ff. notes.

εἴπῃ, scil. ὁ θεός, the same subject as ὑπτάξιν. Meyer alone, as it seems to me, gives the right construction of ὅταν . . . ὑποτάσσεται. "The aor. εἴπῃ must be rendered regularly, not in the present sense, but as a futurum exactum: see Luke vi. 26: Plat. Parm. p. 143, c (τὶ δ' ὅταν εἴπῃ οὐσία τε καὶ

h = Col. iii. 11.

Harod. iii.

187, πάντα

ἢ ἐν τοῖς

Βαβυλωνίοις Ζών-

ροτ. Polyb.

v. 26, τὸ

ἔλον αὐτοῖς

ἢ καὶ τὸ πᾶν Ἀπελλῆς.

πάντα· ²⁸ ὅταν δὲ ^d ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ ^{ABDE} αὐτὸς ὁ υἱὸς ^d ὑποταγήσεται τῷ ^d ὑποτάξαντι αὐτῷ τὰ ^{FGJK} πάντα, ἵνα ^h ὁ θεὸς τὰ πάντα ἐν πᾶσιν. ²⁹ ἐπεὶ ⁱ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ^k ὅλως

i = Mark xi. 5. Acts xxi. 18.

k Matt. v. 84. ch. v. 1. vi. 7 only f.

—τα om F.—28. for δε, γαρ lect 1.—και om (as superfluous) BD¹(E?)FG 17. 67³ am harl tol it syr goth Orig Iren Jer al: ins AD³JK mss nrlly (appy) v (demid) copt basm syr al Ps-Ign Dial Ath Ps-Ath Cæs Cyr-jerus Chr Thdrt Dam al Tert Orig-int al.—o υιος om v (ms, but not am demid tol harl) Ps-Ign (ed) Hipp Cæs Cyr-jerus Ps-Ath Tert al ins besides MSS, Ps-Ign (ms) Orig Chr Thdrt Dam al Iren al.—τα bef πάντα (3rd) om ABD¹ (θεος η D¹) 17 Hipp: ins D²EFGJK mss nrlly Orig (alw) Dial Ath Tit Cæs Cyr-jerus Chr Thdrt Dam al.—29. επει om 48.—ποιουσιν FG, ποιησουσιν 93 lect 1.—νεκρ. to αυτων om 178.—ει γαρ ol. 73. 118.—και om lect 1.—rec (at end)

ἐν, ἀρα οὐκ ἀμφοτέρω;),—Ion, p. 535, v. (ὅταν εὖ εἰπῇς ἐπὶ καὶ ἐκπλήξῃς μά- λιστα τοὺς θεωμύνοντες). The time referred to, is that when the as yet unfulfilled πάντα ὑπὲρ αὐτὸν shall be fulfilled and completed: hence it is no longer the aor., but the perf. ὑποτίταται. The meaning then is: 'when God, who in Ps. viii. 7 has announced the ὑπόταξις, shall hereafter have declared that this ὑπόταξις is come to pass.' . . .—This form of expression was suggested to the Apostle by his having already expressed himself in the words of a saying of God." I render then, 'But when God shall have declared that all things have been subjected to Him, it is evident that they have been subjected (ellipsis of the predicate of the foregoing sentence after δῆλον ὄντι and ὁδ' ὄντι is common; so Plat. Gorg. p. 475, c, 'οὐκοῦν κακῶ ὑπερβάλ- λον τὸ δοῦναι κάκιον ἂν εἴη τοῦ δοῦναι σθαι.'—δῆλον δὲ ὄντι.—scil. κάκιον ἂν εἴη. Kühner, § 852, d.) with the excep- tion of Him who subjected all things to Him.' 28.] On the sense, see above. "The interpretations, that *subjection* is only an hyperbolical expr. for the *entire harmony of Christ with the Father* (Chrys., Theophyl., Oec.):—the limitation of it to His Human nature (Theodoret., Aug., Jerome, Est., Wolf, al.), with the *declarative* explanation, that it will then become plain to all, that Christ even in regard of His kingship, is, on the side of His Humanity, dependent on the Father (Flatt.)—and the addition, that Christ will then in this Divine nature reign with the Father (Calv.:—regnum—ab humanitate sua ad gloriosam divinitatem quodammodo traduct.)—the interp. (of αὐτὸς ὁ υἱὸς!) as referring to Christ's *mystical Body*, i. e. the Church (Theodoret.)—are idle subter- fuges (leere Ausflüchte)." De Wette.—The refutation of these and all other attempts to explain away the doctrine here plainly asserted, of the *ultimate subordination of*

the Son, is contained in the three precise and unambiguous words, αὐτὸς ὁ υἱός.

ἵνα ἡ ὁ θ. τ. πάντα ἐν πᾶσιν] 'that God (alone) may be all things in all,'—i. e. recognized as sole Lord and King: 'omnia erunt subordinata Filio, Filius Patri.' Bengel. Numerous exx. of τὰ πάντα in this sense (more commonly πάντα, Kühner, § 422), may be found in Wetsst.

29.—34.] ARGUMENTS FOR THE REALITY OF THE RESURRECTION, from the practice (1) of those who were baptized for the dead, (2) of the App., &c., who submitted to daily peril of death. 29.] ἐπεὶ resumes the main argument, which has been interrupted by the expl. since ver. 23 of ἵνα σὺ ἐν τ. ἰδίῳ τάγματι. After it is an ellipsis of 'if it be as the adversaries sup- pose.'

τί ποιήσουσιν] There is in these words a tacit reprehension of the practice about to be mentioned, which it is hardly possible altogether to miss. Both by the third person, and by the art. before βαπτ., he indirectly separates himself and those to whom he is writing from participa- tion in or approval of the practice:—the meaning being, 'what will become of'— 'what account can they give of their prac- tice?' ὁ βαπτιζόμενος] 'those who are in the habit of being baptized'—not οἱ βαπτισθέντες. The distinction is import- ant as affecting the interp. See below.

ὑπὲρ τῶν νεκρῶν] 'on behalf of the dead;' viz. the same νεκροί who are spoken of in the next clause and throughout the chapter as the subjects of ἀνάστασις—not νεκροί in any figurative sense. τῶν νεκρ., the art. marking the particular dead persons on behalf of whom the act took place. Before we pass to the exegesis, it will be well to go through the next question—εἰ ὅλως, κ.τ.λ. 'If dead men are not raised at all, why do they trouble themselves (τί καὶ as in ref.) to be baptized for them?'—Thus much being said as to the plain meaning of the words used, there can be no doubt as to

νεκροὶ οὐκ ἔγγιρονται, ^m τί ^m καὶ βαπτίζονται ὑπὲρ ^{1 ver. 4.}
 αὐτῶν; ³⁰ τί καὶ ἡμεῖς ⁿ κινδυνεύομεν ^o πᾶσαν ^o ὥραν; ^{m Rom. viii. 24.}
³¹ καθ' ἡμέραν ἀποθνήσκω, ^q νῆ τὴν ἡμετέραν ^o καύχην- ^{n Acts xix. 26}
^{xvi. 2.} ^{p Acts ii. 46 al. Num. iv. 16.} ^{q here only. Gen. xlii. 16, 16.}
^{r — Rom. xi. 81.} ^{φόνος τῆς ἡμετέρας, Thucyd. i. 88.} ^{s Rom. xv. 17.}

υπερ των νεκρων (as *Mey*, a mechanical repetition of the above, as we have in 93 υπερ αυτων above), with J & c Syr al Chr Thdr̄t Oec Thl Jacob-nisib: τὸ τῶν νεκρῶν 5. 10. 17. 23. 31-2. 46-7-9. 57. 68. 71-3-4. 80. 117 lect 1 v it copt basm syr arm goth Orig Dial Eph Epiph al gr and lat: *υπ. αυτων των νεκρων* (combination) 37. 43. 52 al.—30. *κατα πασ. ωρ.* 69. 120.—31. *αποθνησκων* 71. 109 lect 1: *-σκοντες* 39. 72². 93. 116 slav Dial.—for *νῆ*, η 3². 71. 109-114 lect 1: *δια* 1-marg 72²: *propter* harl v-sixt: *pro gloria vestra* Ambrst Sedul.—*ημετεραν* A 2². 4. 44¹. 51-6. 72². 89. 120-2 lect 14 al

their interpretation. The only legitimate reference is, to a practice, not otherwise known to us, not mentioned here with any approval by the Ap., not generally prevalent (of βαπτ.), but in use by some, of survivors allowing themselves to be baptized on behalf of (believing?) friends who had died without baptism. With the subsequent similar practices of the Cerinthians (Epiph. Hær. xxviii. § 7) and Marcionites (Chrys., Tertull. de resurr. 48. adv. Marc. v. 10) this may or may not have been connected. All we clearly see from the text, is that it unquestionably *did exist*.—With regard to the other interpretations, Bengel well says, “Tanta est interpretationum varietas, ut is, qui non dicam varietates ipsas, sed varietatum catalogos colligere velit, *dissertationem scripturus sit*.” I will give a few of them, mostly in the words of their authors: Chrys.:—*ὑπὲρ των νεκρῶν, τοῦτ' ἐστὶ των σωμάτων. καὶ γὰρ ἐπὶ τοῦτ' βαπτίζω, τῇ τοῦ νεκροῦ σώματος ἀνάστασι, πιστεύων ὅτι οὐκενὶ μὲν νεκρὸν. . . καὶ σὺ μὲν διὰ των ὁμμάτων λίγεις νεκρῶν ἀνάστασιν· ὁ δὲ ἱερὸς, ὡς περ ἐν εἰκόνι τιλ. . . δείκνυσσι σοι. . . διὰ τοῦ ὕδατος. τὸ γὰρ βαπτίζεσθαι κ. καταδύεσθαι, εἴτα ἀναγεῖν, τῆς εἰς ἄδου καταβάσεως ἵστοι σύμβολον κ. τῆς ἐκείθεν ἀνάδου. διὸ κ. τάφον τὸ βάπτισμα ὁ Π. καλεῖ* (Rom. vi. 4).—Theophyl.: *φησὶν οὖν, ὅτι οἱ πιστεύσαντες ὅτι ἵστα ἀνάστασις νεκρῶν σωμάτων, καὶ βαπτισθῆντες ἐπὶ τοιαύταις ἐλπίσι, τὴν κοίτην αὐτῶν ἀπαθροῦντες; τὴν δὲ ὅλως καὶ βαπτίζονται ἀνθρωποι ὑπὲρ ἀναστάσεως, τοῦτ' ἐστὶν ἐπὶ προσδοκίᾳ ἀναστάσεως, εἰ ν. οὐκ ἔγ.;* and so in the main, Pelag., Oecum., Phot., Corn. a Lap., Wetst.—Theodoret:—*ὁ βαπτίζόμενος, φησὶ, τῷ δεσπότῃ συνδύεται, ἵνα τοῦ θανάτου κοινωνήσας καὶ τῆς ἀναστάσεως γίνηται κοινωνός· εἰ δὲ νεκρὸν ἵστοι τὸ σῶμα, καὶ οὐκ ἀνίσταται, τὴν ὁμοιοτητα καὶ βαπτίζονται;* and so Castal., al.—All these senses would require *τὴν κοίτην* βαπτισθῆντες, to say nothing of the impossibility of thus understanding

ὑπὲρ των νεκρῶν. Estius explains *ὑπὲρ των νεκρ.* as = “*jamjam morituri*,” and Calvin justifies this, “*baptizari pro mortuis erit sic baptizari ut mortuis non vivis pro-sit.*” So too Epiph. (l. c.),—of catechumens who *πρὸ τῆς τελευτῆς λουτροῦ καταδύνονται*:—and Bengel:—“*baptizantur super mortuis ii, qui mox post baptismum ad mortuos aggregabuntur.*” But against this *ὑπὲρ των νεκρῶν* is decisive,—as is *ὑπὲρ* against “*over the dead*,” i. e. over their sepulchres (Luth. al.); this local sense of *ὑπὲρ* not being found in the N. T. Le Clerc, Hammond, Olsh., al., expl. *ὑπ. τ. νεκρ.*, “*to fill the place of the dead.*” But as Meyer observes, such an idea can hardly be gathered from the words, but would want explaining in the context;—and besides, the question would thus be *irrelevant*, because, the place of the dead being supplied by their successors, it would be *no matter to them, whether the dead themselves rose or not*: whereas now, the benefits of baptism being supposed to be conveyed to the *dead* by the baptism of his substitute, the *proceeding would be stultified*, if the dead could never rise to claim those benefits.—This, the only justifiable rendering, is adopted by Ambrose, and by Anselm, Erasmus, Grotius, al., and recently by Billroth, Rückert, Meyer, De Wette, al. The ordinary objection to it is, that thus the Ap. would be giving his sanction to a superstitious usage, or at all events mentioning it without reprobation. But this is easily answered, by remembering that if the above view of *τὴν κοίτην* is correct, he does *not* mention it without a slur on it;—and more completely still, as Rückert (in Meyer), “*usurpari ab eo morem, qui ceteroqui displiceret, ad errorem, in quo impugnando versabatur ruditus evellendum; ipsius autem reprehendendi aliud tempus expectari.*” See a multitude of other interpp. in Pool’s Synopsis.

30.] *Not only the practice of those just spoken of, but his own, and that of those like him, who lived a life of perpetual ex-*

t = here only.
but see note,
and ch. iii. 8
ref.
tt here only t.
u James ii. 14,
16 only. Job
xv. 3.
v adv., Matt.
vi. 80 al.
Isa. xii. 13.

σιν, ἣν ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. ³² εἰ 'κατὰ ἀΒΔΕ
ἄνθρωπον "ἐθριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ "ὄφελος; FGJK
εἰ νεκροὶ οὐκ ἔγείρονται, φάγωμεν καὶ πίωμεν "αὐριοι
γὰρ ἀποθνήσκομεν. ³³ μὴ "πλανᾶσθε. "φθείρουσιν ἡθῆ

w ch. vi. 9 ref.

x = ch. ii. 17 al. Jude 16.

y here only.

Orig Thdrt (text h l).—aft *καυχῆσιν*, ins *ἀδελφοὶ* ABK 17. 26. 31-7-9. 45-6. 71-3. 80. 93. 117 al v syrr ar-erp copt barm æth arm (but many add *μου*) Dial Aug Pel Bed (not Orig Chr Thdrt Dam all Ambrst).—*ἡσ. τω κυ. ημ. om D'E* (also d e Ambrst, but read *κυριω* for *χριστω*) *τω κυρ. ημ. om Orig Chr Aug.*; *ημων om Dam*; all alit.—³². *το om DFG.*—*φαγ. το φθιρ. om 48.*—³³. *φθ. γαρ 93.*—*rec χρῆσθ' (to suit the metre): txt*

posure to death, were absurd, if there be no resurrection. Obs. that the argument here applies equally to the *future existence of the soul*; and so Cicero uses it, *Tusc. Quæst. i. 15*: "Nescio quomodo in hæret in mentibus quasi seculorum quoddam augurium futurorum . . . quo quidem demto, quis tam esset amens, qui semper in laboribus et periculis viveret?" 31.] To 'die daily' is a strong expression for to be daily in sight of death and expecting it. See 2 Cor. iv. 11.—This he strengthens by an asseveration, grounded on his boast of them as his work in Christ: not that this is immediately or proximately at stake in the matter, but much as we should say, "As I love you, it is true." He would not think of deceiving those of whom he boasted before God in connexion with Christ.

ἡμετ.] gen. obj., see ref. *νη*, the affirmative, as *μά* is the negative particle of adjuration: but *ναι μά* is often found in an affirmative sense: see Kühner, § 701. 32.] The stress of the first clause is on *κατὰ ἄνθρωπον*, and its meaning, 'merely as man,' i. e. 'according to this world's views,' 'as one who has no hope beyond the grave,' see ref. If *thus* only he fought, &c., where was his profit (seeing he despised all those things which *κατὰ ἄνθρωπον* might compensate for such a fight,—fame, praise, &c.).—The renderings, *ὅσον τὸ εἰς ἀνθρώπου* (Chrys.), i. e. 'so far as one can be said *θηριομαχεῖν* against men,'—and *κατὰ ἀνθρώπων λογισμὸν ἡρώων ἐγενόμεν βορά* (Theodoret),—"*exempli causa*" (Semler, Rosenmüller),—"*ut hominum more loquar*" (Estius), are all constrained, and scarcely to be extorted from the words.

ἐθριομάχησα 'I fought with beasts' (aor. referring to one special occasion). How? and when? Most ancient and modern Comm. take the expr. figuratively, as used in Appian, B. C. ii. p. 763 (Wetst.), where Pompey says, *οἷς θηρίοις μαχόμεθα*,—and Ignat. ad Rom. 5, init., ἀπὸ Συρίας μέχρι Ρώμης θηριομαχῶ διὰ τῆς κ. θαλάσσης, δεδμένους ὅκα λεοπαρόδοις, ὅ ἐστι στρατιωτικὸν τάγμα. So, of

our text, Tertull. de Resurr. 48: "Depugnavit ad bestias Ephesi, illas scilicet bestias Asiaticæ pressuræ."—And this expl. must be right: for his Roman citizenship would have precluded his ever being literally thrown to beasts: and even supposing him to have waived it, and been miraculously rescued, as Ambrst., Theodoret, Erasmus, Luther, Calvin., al., suppose, is it conceivable that such an event should have been altogether unrecorded in the Acts?—Adopting the figurative rendering,—we cannot fix on any recorded conflict which will suit the words. His danger from Demetrius and his fellow-craftsmen (Acts xix.) had not yet happened (see Prolegg.): but we cannot tell what opposition, justifying this expression, the *ἀντικείμενοι πολλοί* of ch. xvi. 9, may ere this have made to his preaching. *εἰ νεκρ.* 'If dead men rise not,' i. e. 'if none of the dead rise.' These words are best joined with the following, as Chrys., Theophyl., Beza, Bengel, Griesb., Meyer, De Wette, al.,—not with the preceding, as Theodoret, Grot., Est., Luther, al. For *κατὰ ἄνθρωπον* already expresses their meaning in the preceding sentence; and the form of ver. 29 seems to justify this arrangement, besides that otherwise *φάγ. κ. πίωμεν*, &c., would stand awkwardly insulated.

φάγ. κ. πίωμεν . . . In Isa. the words represent the recklessness of those who utterly disregard the call of God to weeping and mourning, and feast while their time lasts. Wetst. has collected very numerous parallels from the classics. The most striking perhaps is Herod. ii. 78.

33.] The tendency of the denial of the resurrection, represented by the Epicurean maxim just quoted, leads him to hint, that this denial was not altogether unconnected with a practice of too much intimacy with the profligate society around them.

μὴ πλαν., as in ref., introduces a warning against moral self-deception. *φθείρ.*

ἡθῆ . . These words (according to the reading *χρησθ'*, which is not, however, well supported) form an Iambic trimeter, and occur in this form in a fragment of the Thais of

* χρυστά * ὁμιλίας κακαί. 34 ἐκνήψατε δίκαιως, καὶ μὴ ἁμαρτάνετε. ἄγνωσίαν γὰρ θεοῦ τινὲς ἔχουσιν. πρὸς ἐντροπὴν ὑμῖν λαλῶ.

35 Ἀλλ' ἐρεῖ τις Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται; 36 ἄφρων, σὺ δὲ σπείρεις, οὐ ζῶσιν ποιεῖται, ἐὰν μὴ ἂν ἀποθάνῃ. 37 καὶ δὲ σπείρεις, οὐ τὸ

ii. 23. Luke xxiii. 41 only. Dent. i. 16.]

d 1 Pet. ii. 15 only. Job xxxv. 16. Wisd. xiii. 1.

e ch. vi. 5 only. Pa. xxxiv. 26. πρὸς = ch. vii. 35. xiv. 12 al.

f Luke xi. 40. xii. 20 al.

h = John xii. 24.

ABDEFGJK mss nrlly Clem Ath Chr Thdrt Dam Oec Thl.—34. for δίκαιως, *justi* v-ed d e flor Pelag Aug: *justi estote* Ambrst.—rec λεγω (*negligence, the force of λαλῶ not being perceived*), with AFGJK & Chr Thdrt al: txt BDE 17. 37. 46. 93. 109-13 (rec in marg) 16 (al?) Dial.—35. αλλα B Orig.—36. rec αφρων (*corrpn to the voc*), with JK & ff: txt ABDEFG 47. 73. 93. 109 lect 1.—ζωογονεῖται A 89. 108¹ Epiph Chr, and Thdrt, (not h l).—αποθανη πρωτον or πρωτ. αποθ. DEFG v it Dial Iren all.—37. αυτο το

Menander; but Clem. Alex. Strom. i. 14. 59, says, πρὸς γοῦν Κορινθίους... λαμβεῖν συγκρίρηται τραγικῶς—but this may be a mere inaccuracy. Socrates, Hist. Eccl. iii. 16, quotes it as a sufficient proof that Paul was conversant with the tragedies of Euripides. "Perhaps," says Dr. Burton, "Menander took it from Euripides." The Ap. may have cited it merely as a common-place current, without any idea whence it came;—and χρυστά seems to show this. The plur. ὁμιλίας points out the repetition of the practice. Meyer quotes Plat. Rep. viii. p. 550, διὰ τὸ μὴ κακοῦ ἀνδρὸς εἶναι τὴν φύσιν, ὁμιλίας δὲ ταῖς τῶν ἄλλων κακαῖς κεχρησθαι.

34. ἐκνήψ.] 'Awake out of (your moral) intoxication, already possessing you by the influence of these men.'

δικαίως] either, 'as is just,' 'as you ought' (Wahl., al.),—or, 'in a proper manner' (Olah., al.),—or, ἐπὶ συμφέροντι καὶ χρησίμῳ (Chrys., al.),—or so as to be δίκαιοι, as E. V., 'Awake to righteousness.' The last meaning is well defended by Dr. Peile by Thuc. i. 21: ἀπίστως ἐπὶ τὸ μυθῶδες ἐκνευκικῶτα, 'so as to become incredible;—and seems to be the best.—The aor. imper. ἐκνήψατε marks the quick momentary awaking; the pres. imper. μὴ ἁμαρτάνετε, on the other hand, the enduring practice of abstinence from sin (Meyer). But that this must not always be rigidly pressed, see Kühner, § 445. 2. Anm. 1.

ἄγνω(σ)αν] The stress is on this word: 'for some (the τινὲς of ver. 12, most probably, are hinted at, and the source of their error pointed out) have (are affected with) ignorance (an absence of all true knowledge) of God.' πρὸς ἐντ. ἡμ. λ., shows that these τινὲς were ἐν ὑμῖν,—not the heathen without:—the existence of such in the Cor. church was a disgrace to the whole. λαλῶ] 'I am speaking;' not merely 'I say this;' it refers to the spirit

of the whole passage.

35—50.] *The argument passes from the fact of the resurrection, already substantiated, to the MAN- NER of it: which is indicated, and confirmed, principally by analogies from nature.*

35.] The new difficulty is introduced in the form of a question from an objector. This is put first generally, πῶς... 'In what manner,'—and next specifically, ποίῳ δὲ (δὲ, 'what I mean, is'...) σώματι, 'With what kind of body'—ἐρχ., 'do they (pres. as transferring the action to that time,—as ἐγείρονται before: so Meyer and De W.;—or rather perhaps, as assuming for the moment the truth of the resurrection as a thing actually happening in the course of things) come (forth at that time)?'

36—41.] *Analogies illustrative of the question just asked: and first, that of seed sown in the earth (36—38).*

36.] Meyer would point this, ἀφρων σὺ, δὲ σπείρεις..., because according to the common punctuation there is necessarily an emphasis on σὺ, which the context does not allow. But on the other hand, it seems to me, there is an objection to the introduction of a new matter so lamely as by δὲ σπείρεις. Besides which, the emphatic σὺ does not necessarily require any other agency to be emphatically set against it, but may imply an appeal to the objector's own experience (as Billr. in Dr. Peile):—'thou say this, who art continually witness of the process, &c.?' And let it be remembered that we have another σπείρειν below, vv. 42—44, which may be set against *thy* sowing. I retain therefore the stop at ἀφρων (nom. for voc. as freq. See Luke xii. 20. Mark ix. 25. Luke viii. 54, al., and Winer, § 29. 1), and the emphasis on σὺ.—The similitude was used by our Lord of His own Resurrection, John xii. 24.

οὐ ζωοποιεῖται] Its life is latent in it; but is not developed into quick and lively action without the death of the

i — here only.
k John xii. 34
ref.
l ch. xiv. 10
only (ref.).
opt. 1 Pet.
iii. 17.
m — ver. 23 al.
n Luke x. 34.
Acts xxiii.
34. Rev. xviii.
18 only. Num.
xx. 4, 8, 11.
o here only.
Xen. Cyr. i.
4. 11.
p John iii. 13.
Phil. ii. 10 al.
q John iii. 12.
2 Cor. v. 1.
Phil. ii. 10.
iii. 19. James
iii. 16 only.
r — here only. See Luke ix. 39.

σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ ἡ γυμνὸν ἡ κόκκον, ABDE
εἰ τύχοι, σίτου ἢ τινοσ τῶν λοιπῶν. 38 ὁ δὲ θεὸς διδώσιν FGJK
αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων
ἴδιον σῶμα. 39 οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη
μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ ἡ κτηνῶν, ἄλλη δὲ σὰρξ
ἡ πτηνῶν, ἄλλη δὲ ἰχθύων. 40 καὶ σώματα ἡ ἐπουράνια,
καὶ σώματα ἡ ἐπίγεια· ἀλλὰ ἡ ἑτέρα μὲν ἡ τῶν ἡ ἐπουρα- C μιν
νίων ἡ δόξα, ἡ ἑτέρα δὲ ἡ τῶν ἡ ἐπιγείων. 41 ἄλλη ἡ...
ἡ δόξα ἡλίου, καὶ ἄλλη ἡ δόξα σελήνης, καὶ ἄλλη ἡ δόξα ABCD
JK

s — Acts xxii. 11 ref.

σῶμα arm.—σπείρεις om 238.—τινος om lect 1 (but ins in marg).—ἀφ' ἑαυτῶν. add
σπερμάτων Syr copt arm syr* Nyss Chr.—38. rec αυτω (αυτο lect 1: αυτων 109)
διδῶσιν, with DEFGJK & c Chr Thdrt al Ambst al: txt AB 80 v syrr (copt).—rec
bef ιδιον ins το (corrū from ιδιον σῶμ. to the more usual το ιδ.), with JK most mss Orig
Chr Thdrt Dam Thl Oec: txt ABDEFG 17. 31. 42. 67^a. 80. 238 Epiph.—39. σαρξ
(2nd) om FG al g Chr (Mitt's mss).—rec aft ἄλλα (om D¹ sēth Dial Chr: ἀλλ G: γαρ
Syr) ἄλλη μιν, ins σαρξ, with appy a few mss: txt ABDEFGJK (60 and more, Tisch) v
it copt syr sēth gr-lat.-ff.—ἀνθρώπων D¹(E?) d e Syr Dial Tert.—σαρξ bef κτην. om
D¹(E?) FG 63. 80. 93 lect 8. 12 v it Syr Chr Tert al.—των κτ. 48.—κτηνῶν D¹(E?) FG
d e Syr Tert al: πτηνῶν Dam h l: then κτην., and lastly ἰχθ.—rec ἰχθ. and πτην.,
with FGJK & c syr al Thdrt Oec: txt ABDE 17. 46. 71-3. 80 v d e copt Syr ar-erp sēth
arm Orig Chr (Dam) Thl Tert al (alii aliter).—rec bef πτην. om σαρξ, with AJK & c
syrr gr-lat.-ff: ins ABDEFG 179 al am demid harl tol it copt al (Dam) Thl Tert
Ambst al.—40. σῶμ. (2nd) om FG g Tert al.—επουρ. and επιγ. transpos lect 12.—rec
ἀλλ, with FGJ(EK?) & c: txt ABD¹ & c.—41. ἡλ., ἄλλη δὲ FG lect 7 g: καὶ om v (ed)

deposited seed,—i. e. its perishing, disap-
pearing from nature. The same analogy
was used by the Rabbis, but to prove that
the dead would rise clothed: 'ut tri-
ticum nudum sepelitur et multis vestibus
ornatum prodit, ita multo magis iusti,' &c.

37.] Before, the death of the seed
was insisted on: now, the non-identity of
the seed with the future plant. There is a
mixture of constr., the words δ σπείρεις
being pendent, as the sentence now stands.
The two constr. as De W. observes are, εἰ
τι σπείρεις, οὐ τὸ σ. τὸ γεν. σπείρεις,—
and δ σπείρεις, οὐ τὸ σ. τὸ γεν. ἴσθιν.—He
names the plant τὸ σῶμα τὸ γενησόμενον,
having already in his eye the application to
the Resurrection. εἰ τύχοι] 'if it
should so happen,'—peradventure: not,
'for example.' See on ch. ix. 10. τῶν
λοιπῶν, scil. σπερμάτων. 38.] ἠθέ-
λησεν, willed, viz. at the creation: the aor.
setting forth the one act of the Divine will
giving to the particular seed the particular
development at first, which the species re-
tains: whereas θέλει would imply a fresh
act of the Divine will giving to every indi-
vidual seed (not ἐκάστῳ τῶν σπερμάτων
but ἐκάστῳ σπέρματι, or rather ἡ ἐκάστῳ
κόκκῳ), his own body. But the whole gift
to the species being God's, to continue or
withhold, the pres. διδώσιν still holds good.
ἐκάστ. τῶν σπερμ.] 'to each of

the (kinds of) seeds;' see above: τῶν is
generic. ἵδιον σῶμα] 'a body of its
own.'—Such then being the case with all
seeds, why should it be thought necessary
that the same body should rise as was sown,
or that God cannot give to each a resurrec-
tion-body, as in nature? 39—41.]

And the more,—because we have ex. from
analogy of various kinds of bodies; viz. (1)
in the flesh of animals (ver. 39): (2) in
celestial and terrestrial bodies (ver. 40):
(3) in the various characters of light given
by the sun, moon, and stars. σάρξ
animal organism (De W.). κτηνῶν
properly (κτίανος, κτάνομαι) animals pos-
sessed by man: but used in a wider sense
for quadrupeds in general. 40. σώ-
ματα ἐπουράνια] not, according to our
modern expression, heavenly bodies,—for
they are introduced first ver. 41, and if we
apply these words to them, we must sup-
pose the Ap. to have imagined the stars to
be endowed with bodies in the literal sense:
for he is here comparing not figurative ex-
pressions, but physical realities:—nor (as
Chrys. al.) the bodies of the righteous, as
opposed to those of the wicked, for in these
there is no organic difference whatever:
but, as Meyer and De Wette, 'the bodies
of angels,'—the only heavenly organisms of
which we are aware (except indeed the
Resurrection-Body of our Lord, and that of

ἀστέρων· ἀστήρ γὰρ ἀστέρος ἑαυτὸν διαφέρει ἐν δόξῃ. 42 οὕτως
καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ,
ἐγείρεται ἐν ἀφθαρσίᾳ. 43 σπείρεται ἐν αἰμιᾷ,
ἐγείρεται ἐν δόξῃ. σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται
ἐν δυνάμει. 44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα
πνευματικόν. εἶ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευ-
ματικόν. εἶ ἔστιν σῶμα πνευματικόν, ἔστιν καὶ πνευ-
ματικόν.

γ 1 Tim. iii. 16 ref.

5 ch. ii. 14. James iii. 16.

α — Rom. vi. 19 ref. (see note).

β ch. ii. 18, 16 ref.

γ ch. ii. 18, 16 ref.

α Rom. i. 4 ref.

— here only.

am al copt Orig-int, Jer al.—43. αἰμ. to ασθεν., om (similarity of endings) 93.—
44. rec ἐστὶ σῶμα ψυχικόν καὶ ἐστὶ σῶμα πνευματικόν (conform to the foregoing
assertions; or perhaps it overlooked from ἐστὶν following. The 2nd σῶμα was a gloss),
with JK & Syr al Chr Thdr al Jacob-nisib (σῶμα [2nd] ins some mss mentd below and
copt æth Ruf al): om altog 1. 2. 14. 46¹. 108¹-78. 219¹ (but has it in marg) Chr (Mtt's
mss) and appy Orig Iren Tert al: txt WABCD¹ (D³E omg εἰ) FG (pref καθὼς G¹ but
corr G¹) 6. 10. 17. 31-9. 67². 73. 80. 93 v it copt æth arm Dam Aug (oft) Bed Ambrst

those few who have been taken into glory,
which, as belonging to the matter in ques-
tion, are not alleged) which will bear com-
parison with bodies on earth. δόξα

belongs to the *κουργία* more strictly than
to the *ἐκτίσις*. In Luke ix. 26, we have
ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς, καὶ τῶν
ἀγίων ἀγγέλων. 41.] This third

analogy is suggested perhaps by δόξα just
before. There is no allusion whatever here
(as some have imagined,—even Chrys.,
Oecum., Theodoret, Calov., Estius, al.) to
different degrees of glorification of the
bodies of the blessed; the introduction of
such an idea confuses the whole analogical
reasoning: which is, that even various
fountains of light, so similar in its aspect
and properties, differ; the sun from the
moon and the stars: the stars (and much
more vividly would this be felt under the
pure sky of the East than here) from one
another: why not then a body here from a
resurrection body,—both bodies, but differ-
ent? 42—44 a.] APPLICATION OF
THESE ANALOGIES TO THE DOCTRINE OF
THE RESURRECTION. 42.] οὕτως,

'thus,' viz. in the entire diversity of that
which is raised again from the former body.

σπείρεται.] "Cum posset dicere
sepeleitur, maluit dicere *semitur*, ut magis
insisteret similitudini supra sumtæ de
grano." Grot. ἐν φθορᾷ, ἐν ἀφθαρσίᾳ]
'in a state of corruption,'—'in a state of
incorruptibility.' 43. ἐν αἰμιᾷ, ἐν δόξῃ]
'in dishonour' (τί γὰρ εἰδεχθίστον νε-
κροῦ διαβρύντος; Chrys. Cf. Xen. Mem.
i. 2. 53,—τῆς ψυχῆς ἐξελευθούσης, . . . τὸ
σῶμα τοῦ οἰκουσίου ἀνθρώπου τὴν τα-
χίστην ἐξενίγκαντες ἀφανίζουσιν),—'in
glory:' regarding, as throughout this argu-
ment (see on ver. 24), only the resurrection
of the just: see Phil. iii. 21. ἐν
ἀσθενείᾳ] 'in weakness,'—the character-

istic of the lifeless body, which is relaxed
and powerless. Chrys. understands ἀσθ. of
its inability to resist corruption: De Wetze
would refer it to the previous state of pain
and disease: but it seems better to under-
stand it of the powerlessness of the corpse,
contrasted with ἐν δυν., 'in vigour,' viz.
the fresh and eternal energy of the new
body free from disease and pain. "That
which Grot. adds: 'cum sensibus multis,
quos nunc non intelligimus,' is very likely
in itself true, but is not implied in ἐν
δυνάμει." Meyer. 44 a. σῶμα ψυχ.]

'an animal body,' of which the ψυχή, the
animal soul, was the acting and informing
power. This soul having departed out of
it, does not do away with the correctness of
the predicate: its whole organism which
still remains when it is *sovereign*, is arranged to
suit this predominance of the animal soul.

σῶμα πνευματικόν] Theophyl.,
having explained σῶμα ψυχ.,—ἐν ᾧ ἡ
ψυχὴ τὸ κύριον καὶ τὴν ἡγεμονίαν ἔχει,
proceeds πνευματικόν δὲ, τὸ τὴν τοῦ ἁγίου
πνεύματος καταπλουτοῦν ἐνέργειαν, καὶ
ὅτι ἐκείνου τὰ πάντα διοικουμένου. εἰ
γὰρ καὶ νῦν ἐν ἡμῖν ἐνεργεῖ τὸ πνεῦμα,
ἀλλ' οὐχ οὕτως, οὐδὲ ἀεὶ. ἀπίπταται γὰρ
ἀμαρτανόντων. καὶ τοῦ πνεύματος δὲ
παρόντος, ἡ ψυχὴ διακεί τὸ σῶμα: τότε
δὲ διηγεῖται παραμένει τοῖς σώμασι τῶν
δικαίων τὸ πνεῦμα. But this is not quite
enough:—for thus the body might remain
as it is, sin only being removed: whereas
it shall be no longer a body in which the
ψυχὴ predominates to the subordination of
the higher part, the πνεῦμα, but one in
which the πνεῦμα, and that informed fully
by the Spirit of God, shall predominate,—
its organism being conformed not to an
animal, but to a spiritual life: see on ch.
vi. 13.—Some understood πνευματικόν,
æthereal, æry, kouphótēron καὶ λεπτότερον,

οἱ ^hχοῖκοι, καὶ οἷος ὁ ^hἐπουράνιος, τοιοῦτοι καὶ οἱ ^hἐπουράνιοι. ⁴⁹ καὶ καθὼς ⁱἐφορέσαμεν τὴν ^kεἰκόνα τοῦ ^hχοϊκοῦ, ⁱφορέσομεν καὶ τὴν ^kεἰκόνα τοῦ ^hἐπουρανίου. ⁵⁰ ¹τοῦτο δὲ φημι, ἀδελφοί, ὅτι ^mσὰρξ καὶ ^mαἷμα βασιλείαν θεοῦ ^aκληρονομήσαι οὐ δύνανται, οὐδὲ ἡ ^{na}φθορά τὴν ^oἀφθαρσίαν ^aκληρονομεῖ. ⁵¹ ἰδοὺ ^pμυστήριον ὑμῖν λέγω. πάντες οὐ ^aκοιμηθησόμεθα, πάντες δὲ ^rἀλλαγή-

^p = Rom. xi. 26. Matt. xiii. 11. Dan. ii. 18 al. ^q = ch. vii. 30 reff.
^r Acts vi. 14. Rom. i. 23. Gal. iv. 20. Heb. i. 12 only. Pa. cv. 30.

ουρανιος and ουρανιοι D¹FG.—49. for φορεσομεν, φορεσωμεν (from a desire [as Chrys below] to turn what is really a physical assertion into an ethical exhortation: see var read and note at Rom v. 1) ACDEFGJK by far most mss v it copt goth slav Thdot Orig (eid) Cæs Bas Cyr Mac Meth (pref ινα) Chr (expressly: τοῦτ' ἵστιν, ἀριστα πράττωμεν. συμβουλευτικῶς εἰσάγει τὸν λόγον) Epiph Ps-Ath Dam Iren Tert (expressly) Cyr Hil Jer all: txt B 17. 23. 46. 52-5. 7. 113 all syrr arr æth arm Orig (edd) Thdrt (expressly: τὸ γὰρ φορέσομεν προφῆτικῶς, οὐ παραινετικῶς εἰρηκεν) Thl (expressly) Oec (expressly). —50. for κληρ. ου δυνανται (δυναται al), ου κληρονομουσιν (corrpn from ch vi. 9, Gal v. 21) FG 42 al g copt Mac Chr Tert¹ al.—for κληρονομοι, κληρονομοισι (corrpn as above) C¹D¹FG v it copt lat-ff (not Orig-int).—51. rec aff παντες ins men (added on acct of the de follg), with AC²D¹EFGJK & v g copt al gr-lat-ff: om BC¹D¹ 23¹. 219¹ d e syrr æth ar-pol goth (syrr goth add enim) Orig, Jer (on the testimony of the greek mss: for after stating that the lat mss read omnes quidem resurgemus, he says all the Greek have either omnes dormiemus or non omnes dormiemus) Jacob-nisib.—for ου κοιμ. παντες δε αλλαγ.,—κοιμηθησομεθα, ου παντες δε αλλαγησομεθα C¹C²FG 17 (but FG 17 g prefix ουν) and A (but οι παντες, the οι being corr'd to ου or ουν?) and greek mss ment'd by Jer Aug Pelag Ruf Oec, also æth arm Cyr-jer (sic legendum, Tisch) Did Pamphil (in Wetst) Max (treats of both this reading and txt) Jer: αναστησομεθα, ου παντες δε αλλαγησομεθα D¹ v (resurgemus, but -gimus am) d e arm-marg lat-mss ment'd by Jer Aug Pelag Ruf Gennad,—Jacob-nisib Hil-oft Ambr Aug all: txt B (ascertained by Dr. Tregelles at Rome: see Kitto's Journal of Sacred Lit, April 1851, p. 465) D¹EJ¹K mss nrly (appy) greek mss ment'd by Jer Acac Did Pelag Gernad Oec, also syrr copt arr goth Thdot Orig, (and twice more in Jer) Thdor-heracl Diod-tars Apollin (these three in Jer) Dial Pseud-Justin (in the respons ad orthod) Tit (in Dam) Cæs Chr Thdrt, Andr Max (see above) Dam Thl Oec Tert Orig-int, Jer. (The variation has prob arisen from the apparent difficulty of reconciling παντες μεν ου κοιμ. with the fact that St. Paul and his readers had all died. Hence the negative particle was

'Andeutungen für gläubiges Schriftverständnis,' pp. 202, 3. ἐξ οὐρανοῦ] either, in this glorified Body, at His coming,—as Meyer: or, in His whole Personality (De W.) as the God-man: this latter seems more probable from John iii. 13, where ὁ υἱὸς τοῦ ἀνθρώπου is designated as ὁ ἐκ τοῦ οὐρανοῦ καταβὰς. 48.] ὁ χοϊκός, Adam; οἱ χ., his posterity on earth: ὁ ἐπουρ., Christ: οἱ ἐπ., His risen people. See, as admirably illustrating this ver., Phil. iii. 20, 21. 49.] For the reason of keeping φορέσομεν, see var. readd. 'As we (Christians) bore' in this life; the time imagined is when this life is past, and the resurrection instant . . .

50—54.] THE NECESSITY OF THE CHANGE OF THE ANIMAL BODY INTO THE SPIRITUAL, IN ORDER TO INHERIT GOD'S KINGDOM. THE MANNER OF THAT CHANGE PROPHETICALLY DESCRIBED: AND THE ABOLITION OF DEATH IN VICTORY CON-

SEQUENT ON IT.

50.] τοῦτ. 8. φ., see reff. It calls attention to something to be observed, and liable to be overlooked. Not only is the change of body possible, and according to natural and spiritual analogies,—but it is NECESSARY. σὰρξ καὶ αἷμα] = σῶμα ψυχικόν, the present organism of the body, calculated for the wants of the animal soul. τὴν θνητὴν φύσιν καλεῖ: ἀδύνατον δὲ ταύτην εἶναι θνητὴν οὖσαν τῆς ἐπουρανίου βασιλείας τυχεῖν. Theodoret. ἡ φθορά . . . τὴν ἀφθαρσίαν, the abstracts, representing the impossibility of the φθαρτὸν inheriting the ἀφθαρτον as one grounded in these qualities. κληρονομοῖ, pres., sets forth the absolute impossibility in the nature of things.

51.] He proceeds to reveal to them something of the process of the change at the resurr. day. This he does under the name of a μυστήριον, a hidden doctrine (see reff.

ἡμεῖς ὅμως, ⁵² ἐν ᾧ ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ ABCD
 ὁ ἄλλοις ⁵³ ἡμεῖς ἄλλαγησόμεθα. ⁵⁴ ὅταν δὲ τὸ ⁵⁵ φθαρτὸν τοῦτο ⁵⁶ ἐνδύσασθαι ⁵⁷ ἀφθαρσίαν καὶ τὸ ⁵⁸ θνητὸν BFG JK
 τοῦτο ⁵⁹ ἐνδύσασθαι ⁶⁰ ἀθανασίαν, τότε ⁶¹ γενήσεται ὁ λόγος ὁ
 γεγραμμένος, ⁶² Κατεπόθη ὁ θάνατος ⁶³ εἰς ⁶⁴ νίκος. ⁶⁵ Ποῦ
 σου, θάνατε, τὸ ⁶⁶ κέντρον; πῶς σου, θάνατε, τὸ ⁶⁷ νίκος;
 ὡς ἐν ῥιπῇ C.—for
 ριπή, ποτὴ D¹ BFG 67² Dial gr-mas mentd by Jer (ριπή s. ποτὴ, utrumque enim
 legitur, et nostri interpretati sunt in ictu s. in motu).—σαλπ. γὰρ om Tert Ambr
 Ambrst.—add φθοι: 17: σαλπ. γὰρ.—for γενοί, ἀναστήσονται ADEFG 13. 19 Chr
 Dam Thl marg): ἐγείρονται al.—53. τοῦτο (2nd) om FG.—54. το φθαρ. του. ενδ.
 αθ. και (i. e. το φθαρ. το το θνητ.). om C¹ 64. 71 v copt mth goth Marcion (in Epiph)
 Ath Iren (who cites from oportet enim, ver 53, to victoria tua, ver 55) Hil Aug¹ Ambrst
 Fulg Oros Bed.—in A arm, το φθ. το αθαρσ. is put aft το θν. του. ενδ. αθανασ. (so also
 17 [την αθαν.] and perhaps C¹).—κ. το θν. του. ενδ. αθαν. om D¹ d¹ (but d¹ seems to
 have supplied it) l Or;: αθανασ. το αθανασ. om FG.—for νικος (simply oft) νικος BD¹:
 in contentione Tert Cyr Hil Jer.—55. νικος is bef κεντρο. (corrtn to agree w LXX)
 in B¹ C 17. 64. 71 v copt mth arm al Eus Ath, Did Nyss Cyr Cyr-jerus, Bas-seleuc Dam
 Iren, Tert, Jer Ambr al: txt A¹ om του σου θ. το νικ. DEFGJK most mss it syrr
 goth al Orig, Ath, Cyr-jerus, Chr, (h l) Thdr Euthr (Serm xv) Thl Oec Iren, Tert,
 Cyr Hil al (νικος again BD¹, and in ver 57: contentio Tert al).—rec for θανατε (2nd),
 αδη (corrtn to suit LXX), with A¹ JK &c vss Orig Ath, Euthr all: txt B¹ CDEFG 39.
 67² v copt mth arm Eus Ath, Nyss Iren, Tert, Cyr Ambr (oft) Aug (oft) all.—

esp. the first). πάντες οὐ κοιμ.]
 See var. readd.—Meyer maintains that the
 only rendering of the words which is philo-
 logically allowable (the ordinary one, re-
 garding πάντες μὲν οὐ αὖ οὐ πάντες
 μὲν,—we shall not all sleep, being inad-
 missible, here and in other instances where
 it has been attempted, see Winer, § 26), is
 this, 'we all (viz. as in 1 Thess. iv. 15,
 ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν
 παρουσίαν τοῦ κυρίου,—in which number
 the Ap. firmly believed that he himself
 should be, see 2 Cor. v. 1 ff. and notes)
 shall not sleep, but shall all be changed.'
 But we may observe that this would com-
 mit the Ap. to the extent of believing that
 not one Christian would die before the
 παρουσία;—and that it is besides not
 necessary, for the emphasis is both times
 on πάντες—'[All of us] shall not sleep,
 but [all of us] shall be changed.' i. e.
 'the sleep of death cannot be predicated of
 [all of us], but the resurrection-change
 can.' 52.] ἐν ᾧ ῥιπῇ, 'in a point
 of time absolutely indivisible,' ἐν ῥιπῇ-
 ματι, Hesych. ἐν τῇ ῥιπῇ. σάλπ. 'at
 (in, as part of the events of) the last
 trumpet-blowing.' The word ῥιπῇ must

obviously not be refined upon as some
 (ῥιπῇ in Theophyl.,—and Olsh.) have
 done, identifying it with the seventh trum-
 pet of the Apocalypse;—nor pressed too
 closely as if there were necessarily no trump
 after it,—but is the trump at the time of
 the end, 'the last trump,' in a wide and
 popular sense. See 1 Thess. iv. 16.
 σαλπ. γὰρ impersonal,—δ σαλπ. γὰρ,
 scil. So Od. φ. 142, ἀρξάμενοι τοῦ χόρου
 ὅθεν τί περ οἰνοχοοῖν (scil. ὁ οἰνόχοος):
 Herod. ii. 47, ἐπὶ τὴν θύσαν: Xen. Anab. iii.
 4. 36, ἐκέρυκε:—vi. 5. 25, ἕως σήμαινοι
 τῇ σαλπ. γὰρ. Kühner, § 414. 2, who ad-
 duces ἰσαλπιγξεν also from Xen., but
 without ref.—σαλπ. γὰρ for σαλπ. γὰρ is re-
 probated by the grammarians: see Wetst.
 ἡμεῖς, see above. 53.] Confir-
 mation of καὶ ἡμ. ἄλλω, by a restatement
 of the necessity of putting on incorruptibility
 and immortality. τὸ φθ. τοῦτο . . . τὸ
 θν. τοῦτο] 'this,' indicating his own body.
 ἐνδύσασθαι—see note on the force of the
 aor. as indicating that which is momentary,
 on ver. 34.—Comp. on the figure of putting
 on, 2 Cor. v. 3 and notes. 54.] ὅταν δὲ,
 &c. is a repetition, in a triumphant spirit,
 of the description of the glorious change.

56 τὸ δὲ ^d κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις ^{dd} τῆς ἁμαρτίας ὁ νόμος· 57 τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ ^c νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 58 ^{dd} ὥστε, ὁ ἀδελφοί μου ἁγαπητοί, ἰδραῖοι γίνεσθε, ἁμετακίνητοι, ^b περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ ^b κόπος ὑμῶν οὐκ ἐστὶ ^g κενὸς ἐν κυρίῳ.

XVI. ¹ Περὶ δὲ τῆς ^m λογίας τῆς ⁿ εἰς τοὺς ὁ ἁγίους, ὥσπερ ^p διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ

56. *εστιν η αμαρτ.* A v (η αμ. εστ.) Syr (aft both αμ. and νομ.).—αι αμαρτια: η δε δυν. των αμαρτιων arm.—for νομ., θανατος 89.—57. δοντι DE 91. 113 al Ath (ms₂) Chr Oec (v al lat-ff qui dedit).—58. και αμετακιν. A vss Ambrost.—του om 109.—οτι ουκ εστ. ο κοπ. υμ. FG.—ημων slav-mss.—for εν κυριω, εν τω οικω του κυριου 178: ενωπιον τ. κυρ. arm.

CHAP. XVI. 1. της om 219¹.—εὐλογίας 3². 109-marg.—της γαλ. om 33-5.—rec

γενήσεται] 'shall come to pass'—really *be*.—The citation is from the Heb. with this difference, that the active, 'Jehovah abolishes,' *יִבְרַח*, is made passive, and *יִבְרַח*, 'for ever,' is rendered (as elsewhere by the LXX, e. g. 2 Kings ii. 26, but not here) *εἰς νίκος*. *εἰς ν.*, 'so as to result in victory.' Wetst. quotes from the Rabbis, 'In diebus ejus (Messie) Deus S. B. *deglutiet mortem*.' 55.] *Triumphant exclamation of the Ap. realizing in his mind that glorious time: expressed nearly in the terms of the prophetic announcement of Hosea, — τοῦ ἡ δίκη σου, θάνατε; τοῦ τὸ κέντρον σου, ἄδη;—The figure of death as a venomous beast is natural, from the serpent, Gen. iii. Num. xxi.—The souls in Hades being freed by the resurr., Death's victory is gone: sin being abolished by the change of the animal body (the source of sin) to the spiritual, his sting is powerless.*

56.] See above: and comp. Rom. v. 12, and vii.

57.] For this blessed consummation of victory over death, he breaks out in thanks to God, who gives it to us (*present*, as being certain) through our Lord Jesus Christ (the Name in full, as befits the solemnity and majesty of the thanksgiving).

58.] *Conclusion of the whole by an earnest exhortation.*

ἴστε] 'quæ cum ita sint,'—seeing that the victory is sure.

ἔρ., ἁμετακίν.] a climax (Mey.);—in reference, viz. to the doubt which is attempted to be raised among you on this matter.

ἐν τῷ ἔργ. τοῦ κυρ.] *The work of the Lord is the Christian life, with its active and passive duties and graces,—the bringing forth the fruits of the Spirit.*

'Knowing, (as you do—being convinced by what has been said) that your labour (bestowed on the ἔργ. τοῦ κυρ.) is not vain (which it would be, were there no resurrection: see reff.) in the Lord.'—These last words cannot belong to ὁ κόπος ὑμ., nor vary well to *οὐκ ἐστὶ κενός* (as Meyer), but are best taken with the whole sentence, *your labour is not in vain*: so ch. ix. 1.

CHAP. XVI. VARIOUS DIRECTIONS AND ARRANGEMENTS (1—18). SALUTATIONS (19, 20). AUTOGRAPH CONCLUSION AND BENEDICTION (21—24).

1—4.] *Directions respecting the collection and trans-mission of alms for the poor saints at Jerusalem.*

1.] The constr. is as in ch. vii. 1; viii. 1; xii. 1;—the *περὶ μὲν . . .*, rather serves to introduce the new subject than to form any constructional part of the sentence. Simly in ver. 12.

λογία, συλλογή, Hesych. λογίαν, τὴν συλλογὴν τῶν χρημάτων καλεῖ, Theodoret (Wetst.). The word is said in the LXX. not to be found in classic writers.

εἰς τ. ἀγ.] = *εἰς τοὺς πτωχοὺς τ. ἀγίων τῶν ἐν Ἱερουσαλὴμ*, Rom. xv. 26. See also 2 Cor. viii. ff.; ix. 1 ff.: and on the poverty of the church at Jerusalem, note on Acts ii. 44. That poverty was no doubt increased by the continual troubles with which Jerusalem was harassed in this, the distressful close of the Jewish national history. That the mother church of Christendom should be thus, in its need, sustained by the daughter churches, was natural; and it is at the same time an affecting circumstance, to find *him* the most anxious to collect and bear to them this contribution, whose former persecuting zeal had doubtless (see Acts xxvi. 10) made not a few of

q = Acts ii. 46 ^{al.} ὑμεῖς ποιήσατε. 2 q κατὰ ῥμίαν π σαββάτου ἕκαστος ὑμῶν ABCD
 r Luke xxiv. 1. s παρ' ἐαυτῷ τιθέτω ἡθσαυρίζων ὁ τι ἂν εὐδῶται, ἵνα EFG
 John xx. 1 al. Acts xx. 7. π — Luke xviii. 12. Mark xvi. 9. JK
 s See Luke xxiv. 12. 1 John. t Matt. vi. 19 ref. u Rom. i. 10. 8 John 2. Gen. xxxix. 3, 25. v Matt. ii. 1 al. fr. w — Rom. xiv. 22 ref. ww — 2 Cor. ii. 4 al. x Acts xix. 12 ref.
 y — 2 Cor. viii. 6, 7, 19. s — and constr., here only.

οὐτω : txt ACG.—ποιήσατε 93.—2. rec σαββατων, with JK &c copt goth al Thdrt Dam
 al : txt ABCDEFG 17. 109 marg v it al Chr lat.-ff.—την κυριακην 46-marg.—παρ ἐαυτῷ
 om 178.—for τιθ. θησαυρ., θησαυρίζω arm : τιθ. om 116 Ambrst.—εαν B : txt
 ACDEFGJK &c.—εὐδοῦναι ACK 31. 64-72. 71-3. 80. 117 Dam : εὐδοῦναι 57.—γίνονται
 J al.—3. αν BD¹FG &c : txt ACD¹EJK &c.—for ὑμων, ὑμιν 109.—εις ιεροσολυμα A.—4.
 αξιον η (corr^a of order) ABC al v it al : txt DEFGJK mss nrlly goth al Chr Thdrt Dam
 al.—for καμε, εμε slav-mss harl Ambrst Sedul Pelag Bed.—aft πορευσ., add ους εαν δοκι-
 μασητε 1. 108¹. 122-marg lectt.—5. for γαρ διερχ., δε διερχομενος 92.—6. τυχον om 92 :

those saints *widows and orphans.*

Ἐπερ διετ.] We do not find any such order in the Ep. to the Gal. : ch. ii. 10 being merely incidental. It had probably been given during his journey among them, Acts xviii. 23,—or perhaps by message (?) from Ephesus. Not as E. V., 'as I have given order,' but 'as I gave order.' He refers to the occasion, whatever it was, when that order was given.—Bengel remarks : "Galatarum exemplum Corinthiis, Corinthiorum exemplum Macedonibus, Corinthiorum et Macedonum Romanis proponit. 2 Cor. ix. 2. Rom. xv. 26. Magna exemplorum vis." 2. μίαν σαββ.]

For this Hebraism, and σαβ. in the singular, signifying *week*, see ref. — On the observance of the first day of the week, see notes, Acts xx. 7, and Rom. xiv. 5. Here there is no mention of their *assembling*, which we have in Acts xx. 7, but a plain indication that the day was already considered as a special one, and one more than others fitting for the performance of a religious duty. παρ' ἐαυτῷ τιθ.] 'let each of you lay up at home (ref.) whatsoever he may by prosperity have acquired' (lit. 'whatsoever he may be prospered in' : i. e. the pecuniary result of any prosperous adventure, or dispensation of Providence) : not, as Bengel, al. : 'quod commodum sit,'—a meaning which the word will not bear. ἵνα μὴ . . .] 'that there may not, when I come, THEN be collections to be made.' His time would be better employed in imparting to them a spiritual benefit, than in urging them to and superintending this duty. 3.]

"Vide quomodo vir tantum nullam suspicioni rimam aperire voluerit." Grot. 3: ἐπιστολῶν cannot belong to δοκιμάσητε

(as Beza, Calv., Wetst., E. V.,—for what need of letters *from them*, εαν παραγίνωμαι, or before his coming, if the person recommended were *not to be sent off before his arrival* ?), but is emphatically prefixed, as the safe and proper way of giving credentials to those *sent* :—τούτους πίμψω,—the alternative which follows, of himself accompanying them, being already in the mind of the Ap.

ἐπιστολῶν, plur.,—not of the category merely, meaning *one letter*,—but meaning, either that each should have his letter of credentials,—or more probably, that Paul would give them letters to several persons in Jerusalem.—Meyer well remarks : "Hence we see how common in Paul's practice was the writing of Epistles. Who knows how many private letters of his, not addressed to churches, have been lost ? The only letter of the kind which remains to us (except the Pastoral Epp.), viz. that to Philemon, owes its preservation perhaps to the mere circumstance, that it is at the same time addressed to the church in the house of Phil. See ver. 2." χάριν] see ref. Meyer compares Plat. Def. p. 113. π : χάρις, ἐνέργεια ἰκοῦσις. 4.]

'But if it (the occasion,—dependent on the magnitude of your collection) be worthy of my also taking the journey (i. e. if your collection be large enough to warrant an Apostolic mission in order to carry it,—not said for *security*,—nor to procure himself a fair reception at Jerusalem,—but with a sense of the dignity of an Apostolic mission : "justa aestimatio sui non est superbia." Bengel), they shall go in my company' (σὺν ἐμοὶ π. contr. to δι' ἐπιστολῶν πίμψω, and observing the same order). This did apparently take place, see Acts xx. 4 ff.

διέλθω· Μακεδονίαν γὰρ διέρχομαι· ⁶ ἂ πρὸς ὑμᾶς δὲ ^a ^b τυχὸν ^c παραμενῶ ^d ἢ καὶ ^e παραχειμάσω, ἵνα ὑμεῖς με ^f προπέμψητε οὐ εἰς πορεύωμαι. ⁷ οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν ^g παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινὰ ^h ἐπιμεῖ-
ναι ⁱ πρὸς ὑμᾶς, εἰάν ὁ κύριος ^j ἐπιτρέψῃ. ⁸ ^k ἐπιμενῶ
δὲ ἐν Ἐφέσῳ ἕως τῆς ^l πεντηκοστῆς· ⁹ ^m θύρα γάρ μοι
ⁿ ἀνέωγεν μεγάλη καὶ ^o ἐνεργῆς, καὶ ^p ἀντικείμενοι
πολλοί.

¹⁰ Ἐὰν δὲ ἔλθῃ Τιμόθεος, ^q βλέπετε ἵνα ^r ἀφύβωσ-
^y 68. 8. ^b Acts x. 48. xxi. 4, 40 al. Exod. xii. 89. ⁱ Acts xxvi. 1 reff. Heb. vi. 8. ^k Acts ii. 1 reff.
1 (Acts xiv. 27.) ² Cor. ii. 12. ^c iv. 3. P. ^h 2 Cor. vi. 11. ^l Philom. 6. Heb. iv. 12 only γ.
v. 15. ^o Luke xii. 17. xxi. 16 al. ^zech. iii. 1. ^o w. i. 40. Col. iv. 17 only. — w. πῶρ,
Eph. v. 15 (see reff.). ^p Luke i. 74. ^{Phil.} i. 14. ^{Jude} 13 only. ^{Prov.} i. 88.

τυχὸν 44. 57. 116 al.—καταμενῶ B 64. 67²: παραγενῶ 238: παραπορευῶ FG.—
η om FG 2 g.—καὶ om B 3. 64. 116 Chr (Matt's mss).—for ἵνα, εἰ μὴ FG it.—ἵνα εἰ καὶ
παραχ. D¹.—ου αν D¹ FG.—πορευομαι J al: —σωμαι al—7. rec al. καὶ
δε (corr. to suit the sense), with JK &c syr al Thdr̄t al: txt ABCDEFG all vs Chr
Dam lat. ff.—rec επιτρεπη (πει J) (corr., the force of the aor not being perceived: see
note), with DG(EFK al?): txt ABC 3. 17. 31-7-9. 57. 64-7². 73. 80. 93 al: permisit
v it Chr Thl (Mtt's mss).—8. om 18¹.—επιμένω D³ all Oec: αρτι δε επιμένω arm.—
9. ηνοιχται or ανεωκται 46 Thl Oec: ανεωγμενη 47.—for ενεργης (efficax Jer, operosum
Armbrst), evidens (ενεργης) v it Aug al.—καὶ ενεργ. πολλ. om J: οι ενεργ. Chr-comm
Thdr̄t, Thl.—10. δε om 93.—rec καὶ εγω, with DEFG &c Chr (καθως κ. εγ.) Oec: txt A

5—9.] Taking up δταν παραγίνωμαι, he announces his plan of visiting them.

5.] This plan was a change from his former intention, which had been (see 2 Cor. i. 16, 16, and note), to pass through them to Macedonia, and again return to them from Macedonia, and thence to Judaea. This he had apparently announced to them in the *lost Epistle* alluded to ch. v. 9 (or in some other), and he now tacitly drops this scheme, and announces another. For this he was charged (2 Cor. i. 17 ff.) with levity of purpose:—but his real motive was, lenity towards them, that he might not come to them in sorrow and severity (2 Cor. i. 23; ii. 1). This second plan he adhered to: we find him already in Macedonia when 2 Cor. was written (2 Cor. ii. 13; viii. 1; ix. 2, 4), and on his way to Corinth (2 Cor. xii. 14; xiii. 1):—and in Acts xx. 1, 2, the journey is briefly narrated. Makeδ. γ. διέρχ. is not parenthetical, but διέρχ. is opposed (by δὲ) to παραμενῶ.—The pres. implies, as in E. V., his now matured plan,—not, as in the erroneous subscription of the Ep., that he was on his way through Macedonia.

6. παραμενῶ] This, of which he speaks uncertainly, was accomplished; he spent (Acts xx. 3) three months, and those (ib. ver. 6) the three winter months, in Greece (at Corinth).

ὑμεῖς, Meyer justly remarks, is emphatic, and conveys an affectionate preference, in his present plan, for them. οὐ, with a verb of motion. The account of this is that

the ideas of motion and rest are both involved in the verb: rest, when the motion is accomplished. So Luke x. 1:—Soph. Trach. 40, κίνος δ' ὅπου βέβηκεν οὐδ' οἶδε:—Xen. Hell. vii. 1. 26, ὅπου βουληθεῖεν ἐξελθεῖν. See Kühner, § 623, Anm. 2.—Whither he should go from Corinth, was as yet uncertain, see ver. 4.

7.] 'For I am not willing, this time to see you by the way.' There is a slight, but a very slight, reference to his change of purpose (see above): but we must not take ἀρτι with θέλω (which Meyer charges Neander with doing, but clearly in error, see Pfl. u. Leit. p. 415 note): rather the ἀρτι refers to the occasion, the news from 'them of Chloe,' which had made it advisable that he should not now pay them a mere passing visit.

γάρ] ground of οὐ θέλω—but not the ultimate one, see above. ἐπιτρέψῃ] 'shall have permitted me,' i. e. 'if it shall so turn out, in the Lord's direction of my work, that I shall then find my way open to do so.'

8, 9.] His present plan regarding his stay in Ephesus (where he was writing).

τ. πεντηκ. viz. that next coming. This probably happened so, or nearly so, notwithstanding the tumult of Acts xix.: for he already (see there, vv. 21, 22) was meditating his departure, and had sent on two of his company, when the tumult occurred.

θύρα, see reff.: an opportunity of action. μεγάλη refers to the extent of the action thus opened before him: ἐνεργῆς, to its requirements: neither of them

Στεφανᾶ, ὅτι ἐστὶν ἡ ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς
 ὁ διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς. 16 ἵνα καὶ
 ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνερ-
 γούντι καὶ κοπιῶντι. 17 χαίρω δὲ ἐπὶ τῇ παρουσίᾳ
 Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον
 ὑστέρημα αὐτοὶ ἀνεπλήρωσαν. 18 ἀνέπausan γὰρ τὸ
 ἔμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς
 τοιούτους.

vi. 1. James ii. 25 only. 1 Mac. xii. 1. t ch. xv. 10 ref. a constr., ch. xlii. 6 ref.
 v. 2 Cor. vii. 6, 7. Phil. i. 26. ii. 12 al. w = ch. xv. 81. x 2 Cor. viii. 13, 14. ix. 12. xi. 9. Phil.
 ii. 30. Col. i. 24. 1 Thess. iii. 10. Paul only, exo. Luke xxi. 4. y ch. xiv. 10 ref. s = Matt.
 xi. 28. 2 Cor. vii. 13. Philom. 7, 20. 1 Chron. xxii. 9, 16. a = Acts xvii. 16 ref. b = here only?
 (See 1 Thess. v. 12.)

pol.—aft στεφανα, ins και φορτουνατου DE &c (φουρτ. al): και φορτ. και αχαικου
 C'FG &c (additions from ver 17).—for οτι, ος 32: οι D arm.—aft αχαι., add εις
 χριστον 73.—εταξα αυτους mth.—for εστιν, ειναι C' (appy) DEFG &c as above Orig-
 int.—16. ινα τοιουτοις om 89.—aft και κοπ. (om 17) ins εν υμιν FG g Ambrst.—
 17. rec φουρτ. with B (e sil) K &c ff (edd h l): txt AB?CDEFGJ 17. 36-7. 47 vs nrly
 (mth om κ. φ. ε. α., and does not ins in ver 15).—rec for υμετ., υμων (explanatory
 corrta), with AJK &c Chr Thdrt Dam al: txt BCDEFG 17. 37. 64. 80: στερων 71:
 μου (aft vtr.) 56.—rec ουτοι, with B (e sil) CJK &c Thdrt Dam al: txt ADEFG al
 (ipse v lat-f: illi d e: ipse illi g) Chr Oec.—18. και το εμ. D'FG 46 v it goth Ambrst

Apollos, not as Theophyl.: *τουρίστιν, ὁ
 θεὸς οὐκ ἤθελον.* *ὅταν εὐκαιρ.*] The

present *καίρος* not seeming to him a suit-
 able one: apparently on account of the
 divisions hinted at in the beginning of the
 Ep.

13.] *εἶτα δεικνὺς ὅτι οὐκ ἐν
 τοῖς διδασκάλοις, ἀλλὰ καὶ ἐν ἑαυτοῖς
 ὁφείλουσι τὰς ἐλπίδας ἔχειν τῆς σωτηρίας,
 ὅσοι γρηγ. κ.τ.λ.* Chrys., who adds: *διὸ
 λίγει, γρηγορεῖτε, ὡς καθευδόστων· στή-
 κατε, ὡς σαλευομένων· ἀνδρόλεσθε, κρα-
 ταυόσθε, ὡς μαλακισομένων· πάντα ὑμ.
 ἐν ἀγάπῃ γινέσθε, ὡς στασιαζόντων.*

ἀνδρῶν.] Aristot. Eth. iii. 6. 12:—*ἀμα δὲ
 καὶ ἀνδρίζονται, ἐν οἷς ἐστὶν ἡ ἀλει,* ἡ
καλὸν τὸ ἀποθανεῖν. Wetst.: where see
 other exx.

15—18.] *Recommendation
 of the family of Stephanas to their
 honourable regard: and by occasion, ex-
 pression of his own joy at the presence of
 Stephanas and his companions.* 15.]

Some exp. (Kraem., Wolf, al.) take
οἰδατε as imperative, and regard it as the
 command: but the imper. use of *οἰδατε*
 (for *ιστε*) seems to be without example.
 We must therefore understand it as indica-
 tive, and the constr. is the well known
 attraction *οἰδᾶ σι τις εἰ* (Meyer).

ἀπαρχή] see Rom. xvi. 5: *the first
 Achaean converts.*—*ἔταξαν*, plur., refer-
 ring to the noun of number, *οἰκία*. This
 family were among the few baptized by
 Paul, see ch. i. 16.

*εἰς διακ. τοῖς
 ἁγίοις*] 'to service for the saints:' in
 what way, does not appear: but perhaps,
 from the fact of Stephanas being here in

Ephesus,—for journeys and missions.

ἔταξαν ἑαυτούς] So Demosth. de falsa
 legat.: *βούλομαι δὲ ὑπομνήσαι εἰς τὴν
 τάξιν ἑταξεν ἑαυτὸν Αἰσχίνης.* Wetst.:
 where see other exx. The *ἑαυτούς* is not
 without meaning—they voluntarily devoted
 their services.

16.] *καὶ ὑμεῖς, you in
 your turn, —in return for their self-devot-*

ion. *ὑποτάσσω.*] viz. in honouring
 their advice and being ready to be directed
 by them.

τοῖς τοιούτοις] *to such
 persons*, meaning the individuals of Ste-
 phanas's family, whom they knew. See
 the usage of ὁ τοιοῦτος in ref.

συνεργούντι] viz. with τοῖς τοιοῦτοις.

17.] Perhaps Fortunatus and Achai-
 cus were members of the family of Ste-
 phanas. The Fortunatus mentioned by
 Clement at the end of his Ep. i. to the
 Cor. is perhaps the same.

παρουσίᾳ] viz. in Ephesus.

τὸ ὑμέτερον ὄντ.]

'The want of you' (ref.); i. e. of your
 society.—Grotius interprets it, "Quod vos
 omnes facere oportuit, id illi fecerunt: cer-
 tiorem me fecere de vestris morbis," and
 holds them to have been of Χλοῆς of
 chap. i. 11. But it is very improbable that
 he should mention thus a family so dis-
 tinguished as this: he names them just
 after, i. 16, as the household of Stephanas:
 —and still more improbable that one of so
 fine feeling should add of the bearers of
 such tidings, *ἀνέπαυσαν, κ.τ.λ.*, which
 would on that hyp., be almost ironical.

18. *καὶ ὑμῶν*] this is a beautiful expres-
 sion of true affection used in consciousness

o Rom. xvi. 16
 ref.
 d Rom. xvi. 2,
 5, 15 al.
 e ver. 12 ref.
 f Rom. xvi. 4.
 Acts ii. 46
 ref.
 g Rom. xvi. 16
 ref.
 h = Col. iv. 18.
 (2 Thess. iii.
 17. Matt.
 xxiii. 7. [al.]
 i Col. iv. 18.
 2 Thess. iii.
 17.
 j James v. 12.
 k Rom. ix. 8
 ref.
 l here only.
 m gen. subj.
 Phil. i. 9. Col. i. 8. Philom. 5, 7. Rev. ii. 4, 19.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπά- ABCD
 ζεται ὑμᾶς ἔν κυρίῳ ὁ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, EFG
 σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. 20 ἀσπάζονται ὑμᾶς JK
 οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἔν φιλήματι
 ἀγίῳ.
 21 Ὁ ἄσπασμός ἐν τῇ ἐμῇ χειρὶ Παύλου. 22 εἴ τις οὐ
 φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. μαρναθά. 23 ἡ χάρις
 τοῦ κυρίου Ἰησοῦ χριστοῦ μεθ' ὑμῶν. 24 ἡ ἀγάπη μου
 μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. [ἀμίν.]

Pel Bed: το ημων 114-15 al lect 14.—19. om A 34: ασπ. to ασιας om 177.—aft ai
 εκκλ. add πασαι C 47 Syr ar-erp Chr Bed.—rec ασπαζονται, with B (e sil) FGJ &c vss
 ff: txt CDEK al goth.—εν κυριω om 123 arm Ambrst: ins aft πολλα 17. 64. 74.—
 απολλως (-ω 109) και ακυλας 46. 109.—ακυλα 17.—ακυλ. πολλα DE d e.—πρισκα
 XB 17 am demid harl copt goth Pel.—εκκλησ. αυτων arm.—at end, add παρ οἱς (ους F)
 καὶ ἐνιζομαι DEFG v it goth Pel Ambrst (text ed) Bed.—20. ασπ. to αγιω om 67.—
 22. κυρ. ημων 23. 44. 89 all lectt v-ed vss Chr Thl Pel Victorin.—rec aft κυρ. ins ιησουν
 χριστον, with C²DEFGJK &c vss ff, but om ABC¹ 17. 64. 73-4 2eth copt (in Wetst) Chr
 (Mtt's ms.).—23. aft κυρ. ins ημων AJ 17. 39. 106-8-77. 238 lect 13 vss Chr Thl lat ff.
 —χριστον om KB al am f tol (al latt) goth Thdrt: ιησ. χρ. om 14.—24. μου om A 73:
 Dei Did in Jer (appy).—εν χρ. ιησ. om 37.—αμην om BFG (has γενεθτω γενεθτω
 betw the text and the subscr) 17. 64 f g tol (al latt): ins ACDEJ &c vss ff.—SUBSCRIPTION.
 rec προς κορινθιους πρωτη (α επιστολη J al) εγραφη απο φιλιππων δια στεφανα και
 φουρτουνατον (φορτ. J al vss) και αχαικου κ. τιμοθεου, with JK al: others vary. B² al
 have απο εφισου: so also copt Chr (comm) Euthal (præf) Thdrt (præf to II Cor) Oec
 (præf) al.—AB¹CDG al have merely προς κορινθιους α or πρωτη, or επιλεσθη πρ. κ. α.

of the effect of this ep. on them: q. d. 'it
 is to their presence here that you owe
 much of that in this my letter which I
 know will refresh and cheer your spirits.'
 Theophyl. explains it: ἐδιδεξεν αὐτοῖς ὅτι
 ἡ αὐτοῦ ἀνάπαυσις, αὐτῶν ἰσθιν. ὥστε
 ἐπεὶ, ἐμοῦ ἀναπαυθέντος περὶ αὐτῶν, καὶ
 ὑμεῖς ἐκερδήσατε αὐτὸ τοῦτο, τὴν ἐμὴν
 ἀνάπαυσιν, μηδὲν ἀχρηρὶ πρὸς αὐτοὺς
 τοῦτους ἐνδείξεσθε:—Grot., of the an-
 nouncement which they would make on
 their return of Paul's love for the Corr.
 But this last can hardly be.

ἐπι-
 γινώσκει] 'know,' the prep. giving force,
 but not altering the meaning; as Grot. and
 Theophyl.,—ἐν τιμῇ αὐτοῦς ἔχετε.

19, 20.] Salutations. 19. ἐν κυρίῳ]
 see note, Rom. xvi. 2. On Aquila and Priscilla,
 see Rom. xvi. 3, 4. Acts xviii. 1.
 They had removed from Corinth (Acts
 xviii. 2) to Ephesus (ib. 26), and had there,
 as subsequently at Rome (Rom. xvi. 3, 5),
 an assembly of the faithful meeting in their
 dwelling.—οἱ ἀδ. πάντες—the whole
 Ephesian church. ἐν φιλ. ἀγ.] see
 Rom. xvi. 16, note.

21—24.] Auto-
 graph conclusion.—δ ἄσπασμός is the
 final greeting, which according to 2 Thess.
 iii. 17, was always in his own hand, the
 rest having been written (see Rom. xvi. 22)
 by an amanuensis. Παύλου is in

app. with ἐμοῦ implied in ἐμῷ, as II. p. 226,
 ὑμέτερον δὲ ἐκάστου θυμὸν αἰξω: ἐμὸς
 τοῦ ἀθλίου βίος, and the like. See Kühner,
 § 499. 4.

23.] He adds, as in Col.
 iv. 18. Eph. vi. 24, some exhortation, or
 solemn sentence, in his own hand, as having
 especial weight. ἦτω ἀνάθ.] On ἀνάθ.,
 see note, Rom. ix. 3:—'let him be ac-
 cursed.'

μαρναθά] An Aramaic ex-
 pression, מרנא [מָרַנָא] 'the Lord cometh:'
 (not as Chrys., al., ὁ κύρ. ἡμ. ἦλθε): prob-
 ably unconnected with ἀνάθεμα: and added
 perhaps (Mey.) as recalling some remem-
 brance of the time when Paul was among
 them: at all events, as a weighty watch-
 word tending to recall to them the near-
 ness of His coming, and the duty of being
 found ready for it:—not added, as Rückert,
 to stamp genuineness on the letter,—for why
 here rather than in other Epp., especially
 as those who were to bear it were so well
 known? 24. ἡ ἀγ. μου] Because the
 Ep. had contained so much that was of a
 severe character, he concludes it with an
 expr. of affection; so Chrys.: μετὰ τσαβ-
 ρην κατηγορίαν οὐκ ἀποστρέφεται, ἀλλὰ
 καὶ φιλεῖ καὶ περιλαμβάνει πόρρωθεν
 αὐτοὺς ὄντας.

ἐν χρ. Ἰησ.] τουτ-
 ἴσθιν, οὐκ ἐν ἀνθρώπινον ἢ σαρκικὸν ἢ
 ἀγάπη μου ἔχει, ἀλλὰ πνευματικὴ ἴσθι
 καὶ ἐν χριστῷ. Theophyl.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

I. ¹ Παῦλος ἀπόστολος Ἰησοῦ χριστοῦ * διὰ θελήματος ^a Rom. xv. 23
 θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ ^b — Acts xxiii.
 οὐσῃ ἐν Κορίνθῳ ^b σὺν τοῖς ^c ἀγίοις πᾶσιν τοῖς οὖσιν ἐν ^{15. 1 Cor.}
 ὅλῃ τῇ Ἀχαΐᾳ. ² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ^{i. 1. Phil.}
 ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ. ^o Acts ix. 13
³ ^d Εὐλογητὸς ὁ ^e θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν ^f — Eph. i. 17.
 Ἰησοῦ χριστοῦ, ὁ ^g πατὴρ τῶν ^h οἰκτιρμῶν καὶ θεὸς πάσης ⁱ James i. 17.
² ^g Rom. xii. 1.
^{Phil. ii. 1. Col. iii. 12. Heb. x. 28 only. Isa. lxiii. 16.}

Title: *προς κορ.* β. AB (C appy) K 1. 3. 7. 80. 108-10: *αρχεται πρ. κορ. β.* (δευτερη G) DFG 90: *rec paulou tou apostolou η προς κορινθιους επιστολη δευτερα*: all aliter.
 —CHAP. I. 1. *χριστου ιησ.* B syr Thdrt Bed: *txt ADEGJK &c vss Chr Dam al*:
 om F f.—o *bef adelph.* om 238.—*τοις* to *αχαΐα* om 178.—3. *bef πατηρ* om o FG.—

CHAP. I. 1, 2.] ADDRESS AND GREET-
 ING. 1. *διὰ θελ. θεοῦ*] see 1 Cor. i. 1,
 note. *Τιμόθεος ὁ ἀδ.*] So of Sos-

thenes, 1 Cor. i. 1; '*one of the ἀδελφοί*;'—
 but perhaps in this case with peculiar em-
 phasis: see 1 Cor. iv. 17. 1 Tim. i. 2, 18.
 2 Tim. ii. 1. On his being with Paul at
 this time, see Prolegg. to this Epistle.

σὺν τ. ἀγ. πᾶσιν . . .] This, and
 the Ep. to Gal., were circular letters to all
 the believers in the respective countries:
 the variation of expression in the two cases
 (*ταῖς ἐκκλησίαις τ. Γαλατίας*, Gal. i. 2)
 being accounted for by the circumstance
 that the matter of this Ep. concerned
directly the church at Corinth, and *in-*
directly all the saints in the province,—
 whereas that of Gal., being to correct deep-
 rooted Judaizing error, directly concerned
 all the churches of Galatia.—*Achaia* com-
 prehended Hellas and Peloponnesus; the
 province was so named by the Romans
 because they became possessed of them by
 subduing the *Achaean* league, Pausan. vii.
 16. 7. On the hist. of the province, see
 Acts xviii. 12 and note. 2.] See
 1 Cor. i. 3.

3—11.] THANKSGIVING FOR DELIVER-
 VOL. II.

ANCE FROM GREAT DANGER OF HIS LIFE:
 —HIS ABILITY TO COMFORT OTHERS IN
 AFFLICTION. Comm. have endeavoured
 to assign a definite purpose to this opening
 of the Ep.—De Wette thinks that Paul had
 no definite purpose, except to pour out the
 thankfulness of his heart, and to begin by
 placing himself with his readers in a posi-
 tion of religious feeling and principle far
 above all discord and dissension. But I
 cannot agree with this. His purpose shews
 so plainly through the whole latter part of
 the chapter, that it is only consistent with
 vv. 12—24 to find it beginning to be intro-
 duced here also. I believe that Chrysa. has
 given the right account: *ἐλύπει λίαν*
αὐτοὺς κ. ἐθορύβει τὸ μὴ παραγίνεισθαι
ἐκτὶ τὸν ἀπόστολον, καὶ ταῦτα ἱπαγε-
λάμενον, ἀλλὰ τὸν ἅπαντα ἐν Μακεδονίᾳ
ἀναλῶσαι χρόνον, καὶ δοκεῖν αὐτῶν ἐτί-
ρους προτετιμηκέναι. διὰ τοῦτο πρὸς
τοῦτο ἱστάμενος τὸ ἀνορθοῦν, λέγει τὴν
αἰτίαν δι' ἣν οὐ παρεγίνετο· οὐ μὴν ἐξ
εὐθείας αὐτὴν τίθησιν, οὐδὲ λέγει ὅτι οἶδα
μὲν ὑποσχόμενος ἦξιν, ἐπειδὴ δὲ διὰ τὰς
θλίψεις ἐνεποδίσθη, σύγγνωτε, κ. μὴ
καταγνώτῃ τινα ὑπεροψίαν ἢ ῥαθυμίαν
ἡμῶν· ἀλλ' ἐτίρως τοῦτο κ. μεγαλοπρε-
 Q q

h = Rom. xv. 4. Acts ix. 31. xv. 31 al. i = Luke xvi. 25. Acts xx. 12 al. Gen. xxiv. 67. k = Mark xii. 17. Rom. v. 2. Matt. xiv. 14 al. fr. 1 Acts iii. 19. vii. 19 al. m attr. Acts i. 1, 23. Matt. xviii. 19. Zeph. iii. 11. n Rom. iii. 7 refl. o Rom. vii. 5 refl. (See note.) p = Rom. v. 15. viii. 18. pp = 1 Thess. ii. 2. q constr., 1 Cor. xii. 26. r = ch. iv. 8. vii. 5. t Thess. iii. 4. 2 Thess. i. 6, 7. 1 Tim. v. 10. Heb. xi. 37 only. s Rom. vii. 5 refl.

h παρακλήσεως, ⁴ ὁ ¹ παρακαλῶν ἡμᾶς ¹ ἐπὶ πάσῃ τῇ ABCD
 θλίψει ἡμῶν, ¹ εἰς τὸ δύνασθαι ἡμᾶς ¹ παρακαλεῖν τοὺς EFG
 ἐν πάσῃ θλίψει διὰ τῆς ^h παρακλήσεως ^m ἧς ⁱ παρακα- JK
 λούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ, ^δ ὅτι καθὼς ⁿ περισσεύει τὰ
^ο παθήματα τοῦ χριστοῦ ^p εἰς ἡμᾶς, οὕτως ^{pp} διὰ τοῦ
 χριστοῦ ⁿ περισσεύει καὶ ἡ ^h παράκλησις ἡμῶν. ⁶ ^q εἴτε
 δὲ ^r θλιβόμεθα, ὑπὲρ τῆς ὑμῶν ^h παρακλήσεως καὶ σω-
 τηρίας τῆς ^s ἐνεργουμένης ἐν ^t ὑπομονῇ τῶν αὐτῶν ^ο παθη-

4. ο καὶ παρ. 93.—for ἐπι, εν C 39. 89. 91-3. 122 al Chr Antioch Procop.—τη om B (but as passing from παση to παση aftds) 91-3 Chr. commg.—ἡμῶν om 64 Hil Amb B: ὑμῶν 3. —for εἰς, ινα FG.—υμας 80 aeth.—bef αυτοι, ins καὶ DEFG 14 v it Amb Bed (not Jer Ambrst).—for υπο, απο F 109.—5. το παθημα D¹.—οὕτως (rec οὕτω: txt ABC &c) καὶ DEFG 37. 80 it (v al Dam Ambrst (ed), but omg καὶ aftds).—rec om του bef χρ. (2nd) (as unnecessary) with mss: ins ABCDEFG (J om from περισσ. to περισσ.) K all (25 in Scholz) Orig all.—ἡμῶν παρακλησις 238.—δ. for εἴτε, ει D¹ al.—for δε, ουν 177.—ἡμῶν 238.—καὶ σωτηρίας (1st) om B 176: σωτ. κ. παρακλ. 42 aeth.—for ὧν, ως

πίστερον κ. ἀξιοπιστότερον κατασκευάζει, ἐπαίρων τῇ παραμυθίᾳ τὸ πᾶγμα, ἵνα μηδὲ ἐρωτῶσι λοιπὸν τὴν αἰτίαν, δι' ἣν ὑστέρησε. Calvin, somewhat differently: "Incipit ab hac gratiarum actione, partim ut animet Corinthios suo exemplo ad persecutiones fortiter sustinendas: partim ut pia gloriatioe se effearet adversus malignas obtreactiones pseudapostolorum." But this does not touch the matter of the postponed journey to Corinth, which through the latter part of the chap. is coming more and more visibly into prominence, till it becomes the direct subject in ver. 23.

3.] εὐλ. 'Blessed (above all others) is' δ θ. κ. πατ. . . .] 'The God and Father of our Lord Jesus Christ.' Here, as in Rom. xv. 6, De Wette would render, 'God, and the Father', which grammatically is allowable; but I prefer the other rendering, on account of its greater verisimilitude and simplicity.

δ π. τ. ολετρ.] ολετρ. can hardly be the gen. of the attribute, as De W. and Grot., seeing that ολετρ. is plural and refers to acts of mercy; but as Chrys., δ ολετριμοδὲ σοσοῦτοῦς ἐπιδειξάμενος: see ref. James. This meaning De W. himself recognizes in δ θ. πάσης παρακλ.,—'the God who works all (possible) comfort,' and refers to δ θεὸς τ. ἐλπίδος, Rom. xv. 13.

4.] The Ap. in this Ep. uses mostly the first person plur., perhaps as including Timothy, perhaps, inasmuch as he writes apostolically (cf. ἡμᾶς τοὺς ἀποστόλους, of himself and Apollos, 1 Cor. iv. 9), as speaking of the Apostles in common. This however will not explain all places where it occurs elsewhere:

e. g. 1 Thess. ii. 18 ἐβλήσαμεν ἰλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ κ. δις. So that after all perhaps it is best to regard it merely as an idiomatic way of speaking, when often only the singular is intended.—'In order that we may be able:' not, so that we are able,' διὰ τοῦτο γὰρ παρακάλεσεν ἡμᾶς, φησιν, ἵνα ἡμεῖς ἀλλήλους παρακαλῶμεν. Chrys. "Non sibi vivebat Apostolus, sed Ecclesie: ita quicquid gratiarum in ipsum conferebat Deus, non sibi soli datum reputabat, sed quo plus ad alios juvandos haberet facultatis." Calv.

ἡς, attr. for ᾧ, or perhaps (Winer, § 24. 1) for ᾧν (παράκλησιν παρακαλεῖν). 5.] 'As He is, so are we in this world': 1 John iv. 17. 'The sufferings of Christ (endured by Christ, whether in His own Person, or in His mystical Body the Church, see Matt. xxv. 40. 45) abound towards us (i. e. in our case, see ref.);—even so through Christ our consolation abounds.'

—The form of expression is altered in the latter clause: instead of ἡ παράκλησις τοῦ χριστοῦ πέρισ. we have ἡ παράκ. ἡμῶν πέρισσ. διὰ τοῦ χριστοῦ. And not without reason:—we suffer, because we are His members: we are consoled because He is our Head.—There is no comparison (as Chrys. οὐ γὰρ ὅσα ἔκαθε, φησιν, ἐπάθομεν μόνον, ἀλλὰ καὶ πέρισσά) between the personal sufferings of Christ, and theirs.

6.] And all this for your benefit.—'But whether we are afflicted, it is on behalf of your comfort (εἰς τὸ δύνασθαι κ.τ.λ. ver. 4, only now applied to the Corr.) and salvation (the great end of the παράκλησις), which (viz. παράκλησις and σωτηρία) is working (not, as Chrys., Theo-

μάτων^m ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ^u ἐλπίς ἡμῶν^a ^u βεβαία^v ὑπὲρ ὑμῶν^v εἴτε^q ἡ παρακαλούμεθα, ὑπὲρ τῆς ὑμῶνⁱ παρακλήσεως καὶ σωτηρίας, ⁷εἰδότες ὅτι ὡς^v κοινωνοὶ ἐστε τῶν^o παθημάτων, οὕτως καὶ τῆςⁱ παρακλήσεως. ⁸Οὐ γὰρ θέλομεν ὑμᾶς^x ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι^y καθ' ὑπερβολὴν^u ὑπὲρ δύναμιν^a ἐβάρηθημεν, ὥστε^y ἐξαπορρηθῆναι ἡμᾶς καὶ^c τοῦ ζῆν^v ⁹ἀλλὰ αὐτοὶ ἐν^y ἑαυτοῖς τὸ^d ἀπόκριμα τοῦ θανάτου^o ἐσχέκαμεν, ἵνα μὴ^s πεποιοῦντες ὦμεν^s ἐφ' ἑαυτοῖς, ἀλλ' ^εἐπὶ τῷ θεῷ τῷ^a

82. ch. v. 4. 1 Tim. v. 16 only f. b ch. iv. 8 only. Ps. lxxviii. 16.
x. 47. Rom. xv. 22 al. 4 here only f. c ch. ii. 13. vi. 6.
x. 24. Luke xi. 32. xviii. 9. Heb. ii. 13 only. Psa. ii. 12.

o constr., Luke iv. 42. Acts
f—John i. 51. g Mark

D¹FG (g has both).—rec has εἰτε παρακαλοῦμεν. &c before καὶ ἡ ἐλπίς, with only a few mss, no vs nor f (appy): AC 23. 31-7. 51-7. 64-7. 73. 80 am harl flor (v-ed demid) Syr ar-ep copt (arm) Eph Antioch Ambrst (Pel Bed) read εἰτε παρακ., ὑπὲρ τ. υμ. παρακλ. (omg και σωτ.) της ενεργουμένης εν υπομονη των αυτ. παθ. ων κ. ημ π. και η ελπ. &c: txt BDEFGJK al (60 and more, Tisch) it f syt ar-pol slav gr-f.—aft υπομονη, add πολλη 1. 87. 108¹. 219¹.—for αυτων, αυτου 219².—7. rec for ως, ωςπερ, with D²E²JK &c Chr Thdrt al: οι FG (ει? ει d e Syr; om g): txt ABCD¹E al Orig Eph Dam.—των παθ. εστε DEFG v it al.—οὕτως om FG it.—8. θελω 93. 109-17. 211 lectt slav-ms Jer.—for υπερ, περι (corrtn to the more usual prepn in this sense) ACDEFG 17. 31-7-marg-9. 47. 73. 80. 118 Bas Chr Thdrt Antioch: txt B (e sil) JK most mss Dam Thl Oec.—aft γενομ. om ημιν (as unnecessary,—to avoid the repetitions of the pron.) *ABCD¹FG 17. 73. 93. 211 al lectt 8 v it Jer al (ημων om copt Syr Thl Ambrst): ins D²EJK most mss vs Bas Chr Thdrt Dam Ambrst (ms).—for υπερ, παρα D¹D²FG.—υπερ δυν. εβαρ. (corrtn of order) ABC 37. 64. 73. 80. 93 arm Bas Jer: txt DEFGJK most mss Chr Thdrt al Tert Ambrst al: εβαρυνθ. al Dam Thl: εβαρυνθ. 109 Oec.—9. αλλ ACFG &c: txt B (e sil) DEJ &c.—αλλα επι D¹.—θειον τον εγυραντα FG.—

phyl., Estius, Beza, al., 'being worked': the passive does not occur in St. Paul) in the endurance of the same sufferings which we also suffer;—and our hope is steadfast on your behalf (that you will endure hardness, and be consoled and saved);—or whether we are comforted (it is) for your comfort and salvation.' This place of the words καὶ—ὑμῶν agrees best with the sense, besides being in accordance with the best MSS. Their position has perhaps been altered to bring the two parts of the dilemma closer together, and because ἐλπίς ἡμῶν seemed to suit the part. εἰδότες, and the future supposed to be implied after οὕτως καὶ (as in E. V.). The objection to this is (as De W.) that the ἐλπίς clearly must be referred to σωτηρία, which however is not hinted at in ver. 7.

7.] εἰδότες refers back to παρακαλούμεθα:—'we are comforted with the assurance that &c.'—After οὕτως καὶ understand not ἔισθε, but ἴστε: he is speaking generally, of the community of consolation subsisting mutually between himself and the Cor.; and it was this thought which helped to console him.

8.] see var. read.—It is generally supposed that the tribulation here spoken of was the

danger into which Paul was brought by the tumult at Ephesus, related in Acts xix. This opinion has been recently defended by Neander, Wieseler, and Dr. Davidson, but impugned by De Wette, on the grounds, (1) that ἐν τῇ Ἀσίᾳ can hardly refer to Ephesus, which Paul generally names, 1 Cor. xv. 32; xvi. 8; (2) that he was not in danger of his life in this tumult. The first ground is hardly tenable: there would be an appropriateness in ἐν τῇ Ἀσίᾳ here, as he has in his mind an apologetic account of the reasons which hindered him from leaving those parts and coming to them. I own, however, that the strong expressions here used do not seem to me to find their justification in any thing which we know of that tumult or its consequences. I am unable to assign any other event as in the Ap.'s mind: but the expressions seem rather to regard a deadly sickness, than a persecution: see below, vv. 9, 10.

καθ' ὑπερβ. signifies the greatness of the affliction itself, objectively considered: ὑπερ δύν., the relation of it to our power of endurance, subjectively.

ὥστε ἐξ.] 'So that we utterly despaired even of life.' Such an expression surely would not be

h = 1 Cor. xv. 12 reff. h ἐγείροντι τοὺς νεκροὺς, ¹⁰ ὃς ἐκ ¹ τηλικούτου ¹ θανάτου ABCD
 1 Heb. ii. 8. k ἐρύσατο ἡμᾶς καὶ ^k ῥύσεται, ¹ εἰς ὃν ¹ ἠλπίκαμεν ὅτι EFG
 James iii. 4. Rev. xvi. 18 only t. ¹ καὶ ἐτι ^k ῥύσεται, ^{11 m} συννυπουργούντων καὶ ὑμῶν ὑπὲρ JK
 2 Mac. xii. 8. ἡμῶν τῇ διέσει, ἵνα ⁿ ἐκ πολλῶν ^o προσώπων τὸ ^p εἰς
 1 = ch. xi. 28. ἡμᾶς ^q χάρισμα ^r διὰ πολλῶν ^s εὐχαριστηθῇ ὑπὲρ ἡμῶν.
 1 Cor. xv. 81.)
 k Rom. vii. 24 reff. o = here only. πρόσωπον ὀφείσκειν τὸ προσεσόμενον, Polyb. xv. 26. 8. p = Acts xx. 21. xxiv. 24 al. q = Rom. v. 15, 16. vi. 28. xi. 29 al. r so 1 Cor. i. 9. s constr., here only. (εὐχ., Rom. i. 8 reff.)

-ραντι 38. 91-3. 109. 211 lect 8 Thdr̄t Thl: *μονω τω εγ.* Thl-ed and comm.—10. τηλικούτων θανάτων d e syrr goth Chr Thdr̄t Orig-int Jer Ambrst (*tantis periculis* v).—rec for κ. ρύσεται, κ. ρύεται (see notes), with D²EFGJK &c v syrr goth al Thdr̄t Thl Oec Orig-int Jer al: om (*for same reason*) AD¹ d e demid Syr Chr Ambrst (ed): *ἐκ* B²C 73. 93. 211 am tol al g copt æth arm al (Ath) Dam: κ. ρύεται *ετι* 44.—*εἰς* ον ηλπ. om 93. 177-8. 211: *ηλπικ. δε* 31 syr (but txt in marg) (arm) Chr Thl Jer: *ἐλπιζω δε* arm.—*οτι* om BD¹ 64: *καὶ οτι* FG g.—*ετι* om D²FG 47 al vss Jer Ambrst: *οτι καὶ ετι* ρυσ. om 99. 177-8. 211: *ρυσεται* FG latt goth.—11. *ημων υπερ υμ.* A al: *ημ. υπ. ημ.* 44. 93 211-19.—*for υπερ, περι* D¹FG: *υπερ ημ.* is aft *δειξοι* in C v copt Chr, om Sedul (syr has it with *).—*εν πολλω προσωπω* FG 64-7² it Ambrst (πολλων ed) Chr.,—*for ημας, υμας* 17.—*for ημων, υμων* D²(E?)FJK 37¹. 48. 67. 72. 89. 91-3. 109 all slav

used of a tumult, where life would have been the first thing in danger, if Paul had been at all mixed up in it,—but to some wearing and tedious suffering, inducing despondency in minor matters, which even reached the hope of life itself. 9.] ἄλλὰ, 'moreover,'—carries on and intensifies the description of his hopeless state.—'We had in ourselves the response of death,' i.e. our answer within ourselves to the question, 'Life or Death?' was, 'Death.' So Vulg., Estius, Billroth, Rückert, Meyer, De Wette.

τ. ἀπόκρ. may perhaps mean, the 'sentence,' as Hesych.: ἀπόκριμα, κατάκριμα, ψῆφον,—and most Comm.—The perfect ἐσχήκαμεν is here (see also ch. ii. 12) in a historical sense, instead of the aorist; which is unusual. Winer notices but one such usage, ἤλαθε καὶ εἰληφε τὸ βιβλίον, Rev. v. 7. [ἴνα μὴ . . .] very similarly ch. iv. 7, ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀσπράκινους σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως τῆ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν. τῷ ἐγ. τ. νεκρούς] Our thoughts were weaned from all hope of surviving in this life, and fixed on that better deliverance which God shall work when He raises us from the dead.—To see in this expression merely a figure (De W.), and understand 'Who raiseth the dead' as = 'Who delivers men from peril of their lives?' because such peril is below and elsewhere (ch. xi. 23) called θάνατος,—is surely very forced. Understanding it literally as above, I cannot see how it can be spoken with reference to the Ephesian tumult. If it alludes to any external danger, I should be disposed to refer it to the same obscure part of Paul's history to which he alludes

1 Cor. xv. 32, where he also speaks of the hope of the resurrection as his great support. But there would be this objection, that these two passages can hardly refer to the same event; this evidently had taken place since the sending of the first Ep.

10.] 'Who rescued us from so great a death, and will rescue us,—on Whom we hope that He will also continue to rescue us.' The rec. *ῥύεται* has been substituted for the first *ῥύσεται*, as more appropriate. But it regards the immediate future,—the *καὶ ἐτι ῥύσεται* the continuance of God's help in time distant and uncertain.—The whole verse (as De W. confesses, who although he repudiates the Ephesian tumult, yet interprets the passage as alluding to external danger) seems to favour the idea of bodily sickness being in the Ap.'s mind.

11.] συννυπουργούντων—with whom? From the similar passage Rom. xv. 30, συναγωνισασθαι μοι ἐν ταῖς προερχαῖς ὑπὲρ ἡμοῦ, it would seem as if moi should be supplied;—but he himself could hardly be said *ὑπουργεῖν*, though he well might *ἀγωνισασθαι*. We must therefore understand the preposition either with Chrys., *τουτίστιν, ἐχομένων πάντων ὑμῶν ὑπὲρ ἡμῶν*,—or as merely signifying coincidence with the purpose to be accomplished, as in *μὴ προεὐχόμενος ἡμᾶς τοῦ ἀνίμου*, Acts xxvii. 7, where see note.

ἴνα ἐκ πολλῶν προσώπων . . .] "Three constructions of this verse are possible: (1) to take *ἐκ πολλ.* προσώπ. as well as *διὰ πολλῶν* with *εὐχαριστηθῇ*,—'in order that the mercy shown to me may be given thanks for on my behalf by many persons with many words' (Storr, Opusc.

12 Ἡ γὰρ ^τκαύχησις ἡμῶν αὕτη ἐστίν, τὸ ^τμαρτύριον ^ττῆς ^τσυνειδήσεως ἡμῶν, ὅτι ἐν ^τἀγιότητι καὶ ^τἐλίκρινείᾳ ^ττοῦ θεοῦ, οὐκ ἐν σοφίᾳ ^τσαρκικῇ ἀλλ' ἐν ^τχάριτι θεοῦ, ^τἀνεστράφημεν ἐν τῷ κόσμῳ, ^τπερισσότερως δὲ πρὸς ὑμᾶς.
 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν ^τἀλλ' ἡ ^τἀ ^τἀναγινώσκετε ^τἡ καὶ ^τἐπιγινώσκετε, ἐλπίζω δὲ ὅτι καὶ ^τἕως τέλους ^τἐπι-
 Phil. i. 10. y So δικαιοσ θεοῦ. Rom. iii. 21. See ch. ii. 17. s1 Rom. iii. 8 ref.
 a — Rom. i. 6. v. 9 al. b — Matt. xvii. 22. 1 Tim. iii. 15. Eph. ii. 8 ref. c Mark xv. 14 var.
 read. ch. ii. 4 al. Paul. Heb. ii. i. xiii. 19 only. d Luke xii. 51. Num. xiii. 29. e Acts
 viii. 28 al. f 1 Cor. ix. 8 ref. g — Luke vii. 37 ref. h 1 Cor. i. 8 only (ref.).

Dam Phot (in Oec) Oec.—12. rec for αἰοτ., ἀπολητῇ (see note, and Eph vi. 5, Col iii. 22), with DEFGJ & vss Chr Thdrt Thl Oec Ambrst al.: πραοτητῇ 93. 211: txt ἈΒCΚ 37. 64-72. 73 copt arm Clem Orig Antioch Dam, Anton.—καὶ ἐν εὐχαρίᾳ. A syr.—rec om τοῦ θεοῦ, with FGJK & Orig Thl Oec: ins ABCDE al Dam, 73. 120 v syr (has it in marg) Chr Thdrt Ambrst (θεοῦ ἐγνωμεν Clem).—καὶ οὐκ B 64. 73. 120 v syr al.—σαρκινῇ FG.—13. for γρ., ἐγραφομεν 20-marg 113-marg harl Sedul.—ἀλλ' om BFG.—ἡ ἄ om A: ἡ om likew 4. 17. 219¹ Syr arm goth: ἄ om D¹ 17.—for ἀναγιν., γινωσκ. Syr: legisti v g Ambrst Pel: -εται (and ἐπιγινώσκεται) 111.—η καὶ ἐπιγιν., om B 31. 41. 109. 238 Oec: η om K 114-17 v it copt arm Ambrst al.—οἱ om 108¹. 238.—bef εἰς om καὶ (as unnecessary) ἈΒC D¹ EFG 3. 17. 39. 73. 178 vss Dam lat-f: ins

ii. 253): but the rendering, 'with many words', is objectionable, see Matt. vi. 7:—(2) to take ἐκ πολλῶν. προσώπ. with εὐχαρ., and διὰ πολλῶν with τὸ εἰς ἡμ. χάρ.—'in order that the mercy shown to me by means of (the intercession of) many, may be given thanks for by many persons on my behalf' (Theophyl., Billroth, Meyer, who explain ἐκ π. προσώπ. 'ex multis oribus'): but the position of the words is against this,—and it is more natural that the mention of the effect of the intercession should precede that of the thanksgiving. (3) Consequently, the best method is to take ἐκ πολλῶν. προσώπ. with τὸ εἰς ἡμ. χάρ., and διὰ πολλῶν with εὐχαρ. (Beza, Calov., Estius, Fritz., Rückert, al.):—'in order that the mercy shown to us by the intercession of many persons, may by many be given thanks for on our behalf.' De Wette.—The emphasis of the whole being on the ἐκ πολλῶν προσώπων, he places it first, even before the art., after which it would naturally come. προσώπων, 'persons,' a later meaning, which Phrynichus (see Wetst.) blames as used by οἱ ἀμφὶ τὰς δικὰς ῥήτορις.

12—24.] EXPRESSION OF HIS CONFIDENCE IN HIS INTEGRITY OF PURPOSE TOWARDS THEM (12—14), AND DEFENCE OF HIMSELF AGAINST THE CHARGE OF FICKLENESS OF PURPOSE IN NOT HAVING COME TO THEM (15—24).

12.] γάρ, reason why they should help him with their united prayers. καύχησις] i. e. the ground of καύχησις. But we must not say that it is for καύχημα: the Ap. regards the μαρτύριον and the καύχησις as coincident:—it is not the testimony, &c., of which he boasts, but in which his boasting

itself consists. ἀγνός.] ἀπλότητῇ seems to be a gloss from Eph. vi. 5:—'in holiness and sincerity of God:' i. e. either 'belonging to God,' as ἡ δικαιοσ. αὐτοῦ, Matt. vi. 33, or 'which is the gift of God,' as Rom. iii. 21, 22,—or better than either, as E. V., 'godly,' i. e. maintained as in the service of and with respect to God. Calvin interprets it, 'coram Deo.' See ch. ii. 17, note.

οὐκ ἐν σοφ. σαρκί.] which fleshly wisdom is any thing but holy and pure, having many windings and insincerities in order to captivate men.

ἀλλ' ἐν χάρ. θεοῦ] 'but in the grace of God,' i. e. in that χάρις which he had received (Rom. i. 5) εἰς ὑπακοὴν πίστεις ἐν πᾶσι τοῖς ἰθύνεισιν—the grace of his apostleship. To this he often refers, see Rom. xii. 3; xv. 15. Eph. iii. 2, al.

περισσότερως] "Non quod apud alios minus sincere conversatus fuisset: sed quia majora sincere suae conversationis documenta apud Corinthios ostenderat: ut quibus gratis ac sine stipendio praedicasset evangelium, parcens eorum infirmitati." Estius. But perhaps it may relate only to the longer time, and greater opportunities which he had had at Corinth for showing his purity of purpose: so Calv., De W. 13, 14.] Confirmation of the foregoing assertion. 'For we do not write to you any other things, except those which ye read, or know (by experience of facts), and I hope, shall know to the end:'—i. e. 'my character in my writings is one and the same, not fickle and changing, but such as past facts have substantiated it to be, and as I hope future facts to the end of my life will continue to do.' ἀναγινώσκοντες γὰρ ἐπιγινώσκετε,

1 constr., see
 1 Cor. xiv. 37.
 k Rom. xi. 35.
 av. 16. ch.
 ii. 5.
 l Rom. iv. 21a
 Paul. Heb.
 iii. 6. Deut.
 x. 21 al.
 m Rom. iv. 6
 ref.
 n 1 Cor. i. 8
 ref.
 o dat., 1 Cor.
 ix. 1.
 p ch. iii. 1. viii. 22. x. 2. Eph. iii. 12. Phil. iii. 4 only. P. 4 Kings xviii. 19.
 q = here only. r See Acts ix. 38 ref. al. fr. (Rom. xv. 28.)

γνῶσεσθε, ¹⁴ καθὼς καὶ ²¹ ἐπέγνωτε ἡμᾶς ^k ἀπὸ μέρους, ABCD
 ὅτι ¹ καυχῆμα ὑμῶν ἴσμεν ^m καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ EFG
 ἡμέρᾳ τοῦ κυρίου Ἰησοῦ. ¹⁵ καὶ ^o ταύτη τῇ ^p πεποιθήσει JK
 ἰβουλόμεν πρότερον ἔλθειν πρὸς ὑμᾶς, ἵνα δευτέραν
^q χάριν ἔχητε, ¹⁶ καὶ ^r δι' ὑμῶν ^r διελθῆιν ^r εἰς Μακεδονίαν,
 καὶ πάλιν ἀπὸ Μακεδονίας ἔλθειν πρὸς ὑμᾶς, καὶ ὑφ'

D¹JK most mss syr al Chr Thdrt Thl Oec.—14. for απο, εκ 80.—καθ. ε. υμ. ημ. om 117.—aft κυρ. ins ημωνBFG al vss ff.—aft ιησ. add χριστου D¹EFG al (nrlly the same as ins ημ. above) vss Chr Antioch Thl lat.-ff.—15. rec ιβουλ. πρ. υμ. ελθ. προτερον, ινα (see notes), with K &c copt al Thdrt al: txt (prot. om 121: το δευτερον K 117, το προτ. J all Thl Oec) ABCDEFGJ all v it syrr goth al Chr Dam lat.-ff.—rec πρ. υμ. ελθειν (corrpt of arrangement), with ABC &c syr al Chr Dam Oec: txt DEFGJK all vss Chr (Matt's ms¹) Thdrt Thl lat.-ff.—for χαριν, χαραν BJ 31. 71-3. 80. 115 Thdrt (Chr-comm says: χάριν δι' ἐνταῦθα τὴν χαρὰν λῆγει).—σχητε BC al Thdrt, Dam.—16. for διελθ., ἀπελθῆιν AD¹FG (g has both) 80 copt (syr marg goth ire) Chr, Dam: αλθῆιν 44-8. 72-4. 115 vss Oec: txt BCD²EJK most mss v all Chr, Thdrt Thl (see Rom xv. 28).—παλιν om arm.—εισελθῆιν 80.—for υφ, αφ D¹FG 44. 91. 238 al Chr

ὅτι ὁ σύνιστε ἡμῖν ἐν τοῖς ἔργοις, ταῦτα καὶ ἐν τοῖς γράμμασι λέγομεν· καὶ οὐκ ἐναντιωταὶ ὑμῶν ἡ μαρτυρία ταῖς ἐπιστολαῖς, ἀλλὰ συνῶδει τῇ ἀναγνώσει ἡ γνῶσις, ἣν προλαβόντες ἔχετε περὶ ἡμῶν. Chrys., who has the advantage of being able to express in his exposition the play of words in ἀνα- and ἐπι-γινώσκετε.—'As also ye have partly (that part of you, viz. which have fairly tried me: ἀπὸ μέρους, because they were divided in their estimate of him, and those who were prejudiced against him had shut their minds to this knowledge. Chrys. refers it to what follows: μετρίων εἶπεν: Theophyl. to the not yet completed testimony of his ἐναγίτου βίου: Estius and Calvin, to their inadequate estimation of him, which he blames: but I much prefer the above. So most Comm.) known us, that (not 'because,' putting a colon at μέρους, as Luth., Griesbach, and Scholz: nor is it to be joined with ἐπιγινώσεσθε, what follows being parenthesized, as Theophyl., al., Meyer, Olsh.) we are your glory, as ye are ours, in the day of the Lord Jesus.' ὅσων, 'present,' as of that which is a settled recognized fact. But this is no ground for its being joined with ἐπιγινώσεσθε, as Olsh. The experimental mutual knowledge of one another as a καυχῆμα was not confined to what should take place ἐν τῇ ἡμ. τ. κ. Ἰησοῦ, but regarded a present fact, which should receive its full completion at the day of the Lord. 15—24.] His defence of himself against the charge of fickleness of purpose for not having come to them. 15.] ταύτ. τ. αἰσ., i. e. of my character being known to you as that of an earnest and sincere man.

πρότερον belongs to ἔλθειν, not to ἰβουλόμεν. This having been seen, its place was changed to after ἔλθειν, to remove the present ambiguity. πρότερον, viz. before he visited Macedonia, where he now was. ἵνα δευτέραν χάριν ἔχητε], 'that you might have a second benefit' (effusion of the divine χάρις by my presence: not = χαρὰν as Chrys., see var. read.) δευτέραν, second, because there would thus have been opportunity for two visits, one in going towards Macedonia, the other in returning. This is the interp. of De Wette, Bleek, Wieseler, and I believe the only one which the words will bear. The other, according to which δευτέραν χάριν would mean 'a second benefit,' by my visiting you for the second time, is in my view unnatural, and would hardly have justified the use of δευτέραν at all. For come when he would, the χάρις of the second visit would be the δευτέρα χάρις, and the conferring a δευτέρα χάρις would have been of no signification in the present connexion, which is to state a purpose of paying them two visits in one and the same journey. The first of these he characterizes by πρότερον ἔλθειν, the second by δευτέρα χάρις, implying also the first. So that I do not believe this passage to be relevant to the question respecting the number of visits which Paul had made to Corinth previously to writing these Epp. See on that quest., Prolegg. to 1 Cor. 16.] If this is the same journey which is announced in 1 Cor. xvi. 5, the idea of visiting them in the way to Macedonia as well as after having passed through it, must have occurred to him subsequently to the

ἰμῶν *προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο οὖν ^{Acts xv. 8} ^{in Interrog.} ^{Acts vii. 1.} ^{xvi. 30.} ^{1 take} ^{xiv. 31. John} ^{xii. 10 only.} ^{Ia. iii. 9 al.} ^{x Rom. i. 8} ^{reft.} ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ 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b constr., Matt. x. 14.
 c Acts i. 4 refl.
 d Mark ix. 28 refl.
 e See Rom. xv. 7. 9. ch. iiv. 18. viii. 19.
 f Rom. xv. 8 refl.
 g Luke iv. 18, from Isa. lxi. 1. Acts iv. 27. x. 38.
 h = John vi. 27. Eph. i. 18. iv. 30. See Rev. vii. 8 al. Dan. viii. 26 al.
 i = Acts iv. 12. k ch. v. 5. Eph. i. 14 only. Gen. xxxviii. 17, 18, 20.

οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν· ABCD
 20 ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ EFG
 ἐν αὐτῷ τὸ ἀμήν· τῇ θεῷ πρὸς ὁδοῦν δι' ἡμῶν. JK
 21 ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστὸν καὶ χρίσας
 ἡμᾶς θεός, 22 ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δούς
 τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

C.—γεγονε 238.—ναὶ om 219¹.—20. του θεου A 48. 72. 106 lectt 13. 14 Thdrt.—for κ. εν αυτω το αμην, διο δι αυτου τ. αμ. ABCD¹ (om διο) FG 10. 17. 31-7. 8. 80 vs Marcion (in Epiph) Dam Pel Fulg Bed (add dicimus Syr Pel Fulg) (see notes): txt D²EJK most mss syr al Chr Thdrt Thl Oec.—τα αμην 44: του αμ. B 80.—bef ημ. om δι CJ 1. 106 v Pel Fulg.—δι ημων προς δοξαν τω θεω arm.—υμων 34. 219² lect 13 Fulg Bed.—21. υμας συν ημιν BC 38. 57. 72. 120 latt 8. 13. 14 (but υμιν B al): ημ. συν ημ. f al.—ο και χρισας D: και ο χρισας v it arm lat-fl.—ο θεος 89 lect 8.—22. ο om AC¹K 30-7. 74. 109-16-17 copt Syr goth Ps-Just Did Chr Dam: και ο FG it tol demid Ambr Sedul Pel Bed.—διδους 219².—αραβωνα AFGJ: txt B (e sil) CDE.—for ημ.,

Confirmation of the last ver., by affirming the same of the great Subject of that doctrine, as set before them by Paul and his colleagues.

χριστός, personal—not for '*doctrina de Christo*'—He HIMSELF is the centre and substance of all Christian preaching: see 1 Cor. i. 23, and note at ii. 2.

ὁ τοῦ θεοῦ υἱός is prefixed for solemnity, and to shew how unlikely fickleness or change is in Christ, *being such as He is*. Cf. 1 Sam. xv. 29, 'the Strength of Israel will not lie nor repent.'

Σιλουανοῦ] = Silas, see Acts xviii. 5 and al. 1 Pet. v. 12. He names his companions, as showing that neither was he inconsistent with himself, nor were they inconsistent with one another. The Christ was the same, whether preached by different persons or by one person at different times.

ἀλλὰ ναὶ ἐν αὐτῷ γέγ.] 'Christus predicatus, i. e. *prædictio nostra de Christo, facta est nœ in Ipso Christo*.' Bengel. This seems to me far better than with De Wette al. to make ναὶ the subject, and γίγεται predicatory. The absence of the art. before ναὶ, as well as the sense, stamps it as the predicate. 'Christ preached as the Son of God by us, has become yea in Him,' i. e. has been affirmed and substantiated as verity by the agency of the Lord Himself.

20.] ὅσαι γὰρ . . . is an independent relative clause, as in ref.,—not the subject answering to ἐν αὐτῷ τὸ ναὶ as a predicate, as E. V. :—'For how many soever be the promises of God, in Him is the yea (the affirmation and fulfilment of them all); and in Him, the Amen, for glory to God by our (the Apostles') means.' The other reading, which in spite of its strong external authority I have rejected, appears to have arisen from an

idea that the clause had reference to the *Amen* uttered at the end of prayers. So Theodoret, οὐ δὴ χάριν καὶ δι' αὐτοῦ τὸν τῆς εὐχαριστίας αὐτῷ προσφέρομεν ὕμνον, from which comment De W. thinks the reading has sprung. The vital objection to it is, that then ἡμῶν must mean ἡμῶν καὶ ὑμῶν, which without notice it could hardly do. In the next verse, when such is about to be its meaning, we have first ἡμᾶς σὺν ὑμῖν, and then in ver. 22, ἡμᾶς . . ἡμῶν in the general sense: but here, without any such preparatory notice, δι' ἡμῶν must signify 'by means of us Apostles,' 'by our work in the Lord.' Thus ἀμὴν will be merely a strengthening of ναὶ—the affirmation and completion of God's promises.

21, 22.] constr. as in ch. v. 5, which in form is remarkably similar: 21.] ὁ δὲ βεβ.

βεβ.—ἡμᾶς is the (prefixed) predicate, and θεός the subject. βεβ. εἰς χριστόν = βεβ. τῇ πίστει εἰς χριστόν, 'confirmeth us (in believing) on Christ.'

χρίσας ἡμᾶς, after ἡμ. σὺν ὑμῖν and the καὶ, cannot refer (as Meyer, al.) to any anointing of the App. only, but must be taken, as Chrys., al., of all, App. and Corr.—ὁμοῦ προφήτας κ. ἱερεῖς κ. βασιλεῖς ἐργαζόμενος· ταῦτα γὰρ τὸ παλαιὸν ἐχρίστο τὰ γένη. Chrys. See 1 John ii. 20.

22.] σφραγ. again cannot refer to the App. alone, nor is John vi. 27 any ground for such a reference,—but as in the other N. T. refl., to all,—sealed by the Holy Spirit to the day of redemption. καὶ δούς . . .] 'And assured us of the fact of that sealing:' see Rom. viii. 16.

τ. ἀρρ τ. πν.] 'the pledge or token of the Spirit:' genitive of apposition: the Spirit is the token. ἀρρ., πρόδομα, Hesych.—ἡ ἐπὶ ταῖς ὡναῖς παρὰ τῶν ὀνομαζόμενων διδομένη προκαταβολὴ ὑπὲρ ἀσφαλείας, Etymol. in Wetst.,

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν ¹ ἐπικαλοῦμαι ^m ἐπὶ τὴν ἐμὴν ^l ψυχὴν, ὅτι ^a φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. ¹ = here only. ^m = Luke x. 5. Acts xii. 51. ⁿ Acts xx. 29. ^r ff. ^o Rom. vi. 9. ^p Rom. xvi. 3. ^q = Rom. v. 2. ^r = Act. xxi. 16. ^s = Act. xxi. 16. ^t = Act. xxi. 16. ^u = 1 Cor. iv. 21. ^v Matt. xii. 22. ^w Rom. xv. 15. ^x Luke ii. 15. ^y = ch. i. 11. iii. 5.

24 οὐχ ὅτι ^o κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ ^p συν- ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} 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^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} <

3 καὶ ἔγραψα * τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπην σχῶ * ἀφ' ἈΒC D
 ὧν ὁδεῖ με χαίρειν, * πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ΕF G
 ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. 4 ἔκ γὰρ πολλῆς θλίψεως JK
 καὶ ὀδυνοῦ καρδίας ἔγραψα ὑμῖν ἵνα διὰ πολλῶν δακρύων,
 οὐχ ἵνα ὀδυνηθῆτε, ἀλλὰ ἵνα τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω
 περισσοτέρως ἰς ὑμᾶς. 5 Εἰ δέ τις ὀδυνηκεν, οὐκ
 ἐμὲ ὀδυνηκεν, ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ,
 f—Rom. ii. 27 reff. 2 Tim. ii. 2. g arrangt. of words, 1 Cor. ix. 15. Gal.
 h ch. i. 12 reff. i Acts xx. 21. xxiv. 24 al. ch. i. 11. k ch. i. 14 reff.
 only. Job xxx. 8. 11 Thess. iii. 9. 2 Thess. iii. 5 only.

Syr copt Cyr Dam.—3. καὶ γὰρ γρ. 80.—rec aft ἔγραψα, ins υμιν (supplementary),
 with C'D EFGJK &c vss ff: om ΛΑΒC' 17 am copt arm Dam Ambrst.—τοῦτο αὐτο bef
 γρ. DEFG v it Pel Bed: αυτ. τουτ. C Chr Thl: αυτο om A copt: καὶ τοῦτο οτι
 ἔγραψα arm.—aft λυπην, ins επι λυπην (-πῃ all) DEFG 31-9. 48. 50. 72-4. 120 v it
 syr* Pel Bed (see Phil ii. 27).—rec εχω, with CDEFGJK &c Thdrt Dam: txt AB 48.
 67². 72-3 all Chr Thl Oec-comm (see var read, Phil ii. 27).—for ἀφ, εφ FG (de g v).—
 υμας om 179.—bef εμη om η 109.—4. αλλ ἵνα γν. την αγ. FG al vss lat-ff: ἵνα γν.
 τ. αγ. 93. 211.—for εις, προς FG.—5. aft λελυκ. (1st), ins εμι demid slav Ambrst
 Pelag Bed.—ουχ εμε D'.—rec αλλ, with DEFG &c: txt ABCJ all.—ἵνα μη επιβαρυν

would give a reason the other way,—why
 he should come to them. 3.] ἔγραψα
 τοῦτο αὐτό, 'I put in writing this same
 thing,' viz. the τοῦτο which I ἐκρινα,
 ver. 1: the announcement of my change of
 purpose in 1 Cor. xvi. 7, which had occasion-
 ed the charge of fickleness against him.
 The theories of Comm. have given rise to
 various interpp. of τοῦτο αὐτό: Chrys.
 understands, ch. xii. 21 of this same Ep.;
 —Beza, Meyer, al., my blame of you in the
 first Ep.:—so Estius, especially 1 Cor. iv.
 19. 21.—Bleek supposes a lost Ep. to be
 referred to: De Wette wavers, but is
 disposed with Erasmus, Rückert, al., to render
 αὐτό τοῦτο 'on this account,' as Plat.
 Protag. p. 310, ἀλλ' αὐτὰ ταῦτα καὶ νῦν
 ἤκω: but Meyer rejoins, that this idiom is
 foreign to the style of Paul. I imagine
 that two meanings are open to us: (1) as
 above, the announcement which caused the
 charge of fickleness: (2) the reproaches in
 the 1st Ep. which grieved them. Of these,
 specious as is the latter on account of the
 following context, I prefer the former be-
 cause of the τοῦτο in ver. 1. ἀφ' ὧν,
 ellipt. for ἀπὸ τούτων, ἀφ' ὧν, see reff.

πεποιθὼς . . .] 'having trust in
 (reposing trust on) you all, that my joy is
 (the pres. expressing the purport of the
 trust when felt) that of all of you': i. e.
 trusting that you too would feel that there
 was sufficient reason for the postponement,
 if it interfered with our mutual joy.—Meyer
 well observes, that πάντας ὑμᾶς, in spite of
 the existence of an anti pauline faction in
 the Cor. church, is a true example of the
 love which πάντα πιστεύει, πάντα ἐλπίζει,
 1 Cor. xiii. 7. 4.] Explanation (γάρ)

that he did not write in levity of purpose,
 but under great trouble of mind,—not to
 grieve them, but to testify his love. ἔκ,
 of the inducement—δύα, of the condition:
 he wrote, 'out of much tribulation (in-
 ward, of spirit, not outward) and anguish
 (συνοχή, 'angustia' of heart, with (q.
 through,—the state being the vehicle of the
 action, see reff.) many tears.' τ. ἀγέ-
 πην, before the conjunction ἵνα, for special
 emphasis: see reff. περισσοτέρως—
 'than to other churches (?)'—so Chrys. (re-
 ferring to 1 Cor. iv. 15; ix. 2), Theophyl.:
 Estius thinks, the comparative is not to be
 pressed, but understood as in ver. 7,—
 'exceedingly.'

5—11.] DIGRESSIVE REFERENCE TO THE
 CASE OF THE INCESTUOUS PERSON, WHOM
 THE AP. ORDERS NOW TO BE FORGIVEN,
 AND REINSTATED. From the λύπη of the
 former verses, to him who was one of the
 principal occasions of that grief, the transi-
 tion is easy. 5.] 84, transitional.

'Now if any one hath occasioned sorrow
 (a delicate way of pointing out the one who
 had occasioned it), he hath grieved, not
 me (not,—not only me,' which destroys the
 meaning,—'I am not the aggrieved
 person, but you') but, more or less ('par-
 tially': ref.), that I be not too heavy on
 him (refers to ἀπὸ μέρους, which qualifies
 the blame cast on the offender) all of you.'
 The above punctuation and rendering is
 adopted by Chrys. (ἵνα μη βαρῆσω ἐκείνον
 τὸν κορινθίαντα), Beza, Calvin (but not
 in his text), al., with Meyer, De Wette.
 But Theodoret, Vulg., Luther, Bengel,
 Wetst., al., join ἐπιβαρῶ πάντας ὑμ.,
 thus: 'he hath not grieved me (alone and

πάντας ὑμᾶς. ⁶ ἱκανὸν ^m τῷ τοιούτῳ ἢ ^a ἐπιτιμία αὐτῇ
 ἢ ^o ὑπὸ ^p τῶν ^p πλειόνων, ⁷ ὥστε ^a τοῦναντίον μᾶλλον ὑμᾶς
 'χαρίσασθαι καὶ ^a παρακαλέσαι, ^a μήπως τῇ ^a περισσοτέρᾳ
 λύπῃ ^v καταποθῇ ^m ὁ τοιοῦτος. ⁸ διὸ ^w παρακαλῶ ὑμᾶς
^a κυρῶσαι εἰς αὐτὸν ἀγάπην. ⁹ εἰς τοῦτο γὰρ καὶ ἔγραψα,
 ἵνα γνῶ τὴν ^a δοκιμὴν ὑμῶν, εἰ ^a εἰς πάντα ^b ὑπήκοοί ἐστε.
¹⁰ ὃ δὲ τι ^a χαρίζεσθε, καγὼ καὶ γὰρ ἐγὼ ὁ ^{bb} κεχά-
 ρισμαι, εἰ ^{bb} τι ^{bb} κεχάρισμαι, δι' ὑμᾶς, ἐν ^c προσώπῳ
 χριστοῦ, ¹¹ ἵνα μὴ ^a πλεονεκτηθῶμεν ὑπὸ τοῦ σαταᾶ. οὐ
 γὰρ αὐτοῦ τὰ ^o νοήματα ^a ἀγνοοῦμεν.

23. Dam. iv. 53. v 1 Cor. xv. 54 ref. w = w. inf. Rom. xii. 1 al. z Gal. iii. 15 only. Gen.
 xxiii. 20. Levit. xxv. 30. y Rom. xiv. 9 ref. s Rom. v. 4 ref. a = v. 12. ch.
 viii. 23. ix. 8. Gal. v. 10 al. b Acts vii. 30 ref. bb act. signif. Acts xxvii. 24. Gal. iii. 18.
 c (ch. iv. 6.) Prov. vii. 30. (See Matt. xxi. 42.) d ch. vii. 2. xii. 17, 18. i Thess. iv. 6 only. P. Mack.
 xxii. 27. e ch. iii. 14. iv. 4. x. 5. xi. 3. Phil. iv. 7 only. P.† f Rom. i. 18 ref.

FG: παντας, ινα μη επιβαρω υμας Syr.—6. επιτιμῃσις 44.—η υπο πλειονων (πλειονων C) om FG g uth.—7. μαλλον om AB Syr Aug Thdr̄t h l Dam Thl Oec Ambrst al: ins CJK mss (appy) v copt syr al Chr, and aft υμας DEFG it goth Thdr̄t.—9. for υς, κατα 177.—και om 112 am copt Syr goth Thdr̄t Oec Ambrst Sedul.—aft εγραψ. ins υμιν FG 31 copt al Chr Thdr̄t Pel Bed (υμων FG).—δοκιμ. παντων υμων FG g: for γν. τ. δοκ. υμ., δοκιμασω υμας arm: probarem or scirem Ambrst-edd.—for ει, η (γ?) AB: ως 109.—10. rec και εγω, with C'FGJK &c Thdr̄t al: txt ABC'DE al Chr Dam.—rec ει τι κεχαρ. φ κεχαρ., with D^s (DE see below) JK &c syr al Thdr̄t Thl Oec; all aliter: txt (ō om D^s): φ D^sE 31-7: ο κεχ. om 2. 46¹-7. 71. 109 Chr-comm Thdr̄t-ms Aug): for ει τι, τι αι Aug: ει τι κεχ. om 39. 73 uth Ambr, Pac, XABC(DE)FG al v it Dam Jer, Ambrst Pel Pac, al.—ως εν προσωπ. 73.—του χρ. 112: του θ. 17.—

principally) *but only in part* (having grieved you also), *that I may not lay the fault on all of you,* which I should in this case do, by making myself the only person aggrieved, and classing you with the offender. But this can hardly be; ἀλλά must be εἰ μή.—Another way is adopted by Mosheim, Billroth, and Olsh.,—to join πάντας with ἵνα μη επιβ.,—‘*but in part,—that I burden not all,—you:*’—ἐπιβαρῶ being variously understood, either (1) of including you in the blame of the offender, or (2) as Olsh., of extending to them all the burden of this sorrow;—he supposes it to be ironically spoken;—their highest praise would have been that *all* had been troubled. But as Meyer remarks, irony is entirely out of place in this part of the Ep.
 6.] ἱκανόν, sc. either εἶστιν or ἔστιν. τῷ τοιούτῳ Meyer remarks on the expr. as being used in mildness, not to designate any particular person: but the same designation is employed in 1 Cor. v. 5, παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ. ἢ ἐπιτ. αὐτῇ] ‘*This punishment*’ (= ἐπιτίμιον, see ref.): *what it was*, we are unable with certainty to say; but 1 Cor. v. seems to point to *excommunication* as forming at least a *part* of it. But it was not a formal and public, only a *voluntary individual abstinence from communion* with him,

as is shown by ὑπὸ τῶν πλειόνων: the anti-pauline party probably refusing compliance with the Ap.’s command.

ἱκανόν] ‘*enough,*’ not in *duration*, though that would be *the case*, but in *magnitude*: sufficient, as having produced its desired effect, penitence.

7.] ‘*so that* (conseq. on ἱκανόν) *on the contrary you (should) rather (than continue the punishment) forgive and comfort him,*’ &c. Meyer denies that δέιν should be supplied, and makes ὥστε depend immediately on ἱκανόν,—‘*enough, for you to forgive and console him.*’ τῇ περισσοτέρᾳ λύπῃ] not, as E. V., ‘*by overmuch sorrow:*’ but (as Meyer), ‘*by the increase of sorrow*’ which will come on the continuance of his punishment.

καταποθῇ does not set any definite result of the excessive sorrow before them, such as apostasy or suicide, but leaves them to imagine such possible.

8.] κυρῶσαι, hardly (as usually understood) *to ratify by a public decree of the church*: if (see above) his exclusion was not by such a decree, but only by the abstinence of individuals from his society, the ratifying their love to him would consist in the majority making it evident to him that he was again recognized as a brother.

9.] *Reason why* they should now be ready to show love to him again,—the end

g Acts xiv. 27.
1 Cor. xvi. 9.
Ch. iv. 2. f.
h ch. i. 9. vii.
5.
i Acts xxiv. 28
ref.
k Acts xvii. 16
ref.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα * εἰς τὸ εὐαγγέλιον τοῦ ABCD
 χριστοῦ, καὶ * θύρας μοι * ἀνεῳγμένης ἐν κυρίῳ, EFG
 ἔσχηκα ἁέσιν κ τῷ πνεύματί μου, τῷ μὴ εὐρεῖν με JK

1 casual dat., here only. Xen. Cyrop. iv. 5. 2. Winer, § 45. 5.

12. δια το εὐαγγ. FG Dam: δια του εὐαγγελίου DE: propter evang. v it lat. ff.—for χρ., θίου 17.—και θυρα μοι ην (g has esset over ην) ἐνεῳγμένη FG.—ἐνεῳγμένης D(E?) 91² (see FG above).—13. ἐν τῷ μὴ DE 17.—του μὴ C² 73 Thirt-ms: το μὴ 109.—

of Paul's writing to them having been accomplished by their obeying his order. 'For to this end I also wrote:' the καὶ signifying that my former epistle, as well as my present exhortation, tended to this, viz. the *testing your obedience*. Meyer (ed. 2) explains the καὶ as implying that other orders to the same effect were sent by word of mouth. He alludes beyond doubt to the former Ep., ch. v. Yet the ancient Comm., Chrys., &c., and Erasmus, Wolf, Bengel, al. (not Olsh., as De Wette says), interpret it of *this Ep.*: which certainly is grammatically allowable (see 1 Cor. v. 9, note), but opposed to the context (see vv. 3, 4, besides the manifest sense here, that the object of his writing *had been accomplished*).—'That I might know the proof of you, whether in all things (emphatic) ye are obedient.' This was that one among the various objects of his first Ep., which belonged to the matter at present in hand, and which he therefore puts forward: not by any means implying that he had no other view in writing it. 10.] *Another assurance to encourage them in forgiving and reinstating the penitent*;—that they need not be afraid of lack of apostolic authority or confirmation of their act from above—he would ratify their forgiveness by his sanction. § 34. . .] 'Your forgiveness is mine:' not said generally (as Meyer), but indefinitely, pointing at the one person here spoken of and no other. κάγώ, scil. χαρίζομαι. Then he substantiates this assurance, by further assuring them, that his forgiveness of any fault in this case, if it takes place, takes place on *their account*. Meyer's (and Rückert's) rendering of καχέρισμαι as *passive*, disturbs the whole sense of the passage, besides being inconsistent with the N. T. usage of the word, see ref. ἐν παρουσίᾳ χριστοῦ] either 'in the presence of Christ,' as in Prov. (ref.),—so Theodoret, Erasmus, Beza, Calvin, Olsh., De W.,—or, and far better, 'in the person of Christ,' acting as Christ, in the same way as he had commanded the punishment, ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, 1 Cor. v. 4: so Vulg., Estius (who argues the matter at some length), Wetst., al. 11. ἵνα μὴ . . .] follows out the δι' ὑμᾶς—to prevent Satan getting

any advantage over us' (the Church generally; or better, as *Apostles*), in robbing us of some of our people,—viz. in causing the penitent offender to despair and fall away from the faith. Chrys. remarks: *πλεονεξίαν ἐκόντως ἐκάλεισεν, ὅταν καὶ διὰ τῶν ἡμετέρων κρατῇ. τὸ γὰρ δι' ἀμαρτίας λαμβάνειν, ἴδιον αὐτῷ ἐστὶ: τὸ μῆντι διὰ μετανοίας, οὐκ ἐστὶ ἡμέτερον γὰρ, οὐκ ἐκείνου, τὸ ὅπλον.* The word has yet another propriety: the offender was to be delivered over τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός—care must be taken lest we *πλεονεκτήθωμεν ὑπὸ τοῦ σ.*, and his *soul perish likewise.*

οὐ γὰρ . . .] αὐτοῦ before τὰ νοήμ. for emphasis:—such devices, as *coming from him*, are special matters of observation and caution to every Christian minister; much more to him who had the care of all the churches. See 1 Pet. v. 8.—The personality and agency of the Adversary can hardly be recognized in plainer terms than in both these passages.

12—17.] HE PROCEEDS (after the digression) TO SHOW THEM WITH WHAT ANXIETY HE AWAITED THE INTELLIGENCE FROM CORINTH, AND HOW THANKFUL HE WAS FOR THE SEAL OF HIS APOSTOLIC MINISTRY FURNISHED BY IT.—The only legitimate connexion is that with vv. 1—4.

§4 serves to resume the main subject after parenthetical matter: so Herod. viii. 67, —*ἔπει ὡν ἀπικατο εἰς τὰς Ἀθήνας πάντες οὗτοι πλην Παρίων Πάριον δὲ ὑπολειφθέντες ἐν Κύθῳ ἱκαροδόκτον τὸν πόλεμον κῆ ἀποβήσεται: οἱ δὲ λοιποὶ ὡς ἀπικοντο εἰς τὸ φάληρον, κ.τ.λ.* See Hartung, Partikellehre, i. 174. 12.] To Troas, viz. on his journey from Ephesus, Acts xx. 1, 2. 1 Cor. xvi. 5—9.

εἰς εὐαγγ. τ. χρ.] 'for (the purpose of preaching) the gospel of Christ.' He had been before at Troas, but the vision of a Macedonian asking for help prevented his remaining there. He now revisited it, purposely to stay and preach. On his return to Asia he remained there seven days, Acts xx. 6—12. καὶ θύρας . . .] 'and an opportunity of apostolic action being afforded me:' ἐν κυρίῳ defines the *sort* of action implied, and to which the door was opened. It is remarkable that in speaking of this journey, though not of the same

Τίτον τὸν ἀδελφόν μου· ἀλλὰ ^m ἀποταξάμενος αὐτοῖς, ⁿ ἐξῆλθον εἰς Μακεδονίαν. ¹⁴ Τῷ δὲ Θεῷ ⁿⁿ χάρις τῷ πάντοτε ^o θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ^p ὁσμὴν τῆς γνώσεως ^q αὐτοῦ ^r φανεροῦντι δι' ἡμῶν ἐν

^m Acts xviii. 18
ⁿ ref.
ⁿⁿ John i. 44.
ch. viii. 17.
^o Rom. vi. 17.
1 Cor. xv. 57
^p Col. ii. 15
^q only t.
^r Eph. v. 2 ref.
John i. 81 al. fr.

ευρισκῖν D¹.—(με is omd by mistake in Grab and Scholz).—14. for τῷ χρ., χρ. ἡσου 17.

place, Paul uses this expression, 1 Cor. xvi. 9. Compare the interesting passage at Troas on his return from Europe the next spring, Acts xx. 6—13. ^εσχηκα

ἀνεσθῆναι perf. in the sense of aorist, as ch. i. 9.—‘I had not rest for my spirit’ (not, ‘in my spirit:’ compare οὐχ ἐρούσα ἡ περισσὴ ἀνάκανον τοῖς ποσὶν αὐτῆς, Gen. viii. 9). He could not with any tranquillity prosecute the spiritual duties opened to him at Troas. τῷ μὴ εὑρῶν] ‘by (reason of) my not finding:’ see ref.—

Paul had sent Titus to Corinth, ch. viii. 6, xii. 18, partly to finish the collection for the saints, but principally to bring intelligence respecting the effect of the first Ep. Probably it had been fixed that they should meet at Troas. τ. ἀδελ. μου implies

a relation closer than merely that of Christian brotherhood—my colleague in the Apostleship. αὐτοῖς] the disciples there: understood from the context.

14—17.] *Omitting, as presupposed, the fact of his having met with Titus in Macedonia, and the nature of the intelligence which he brought,—he grounds on these a thanksgiving for that intelligence, and a magnification of his apostolic office.*—It is evidently beside the purpose to refer this thanksgiving to the diffusion of the gospel in Macedonia (as Platt), or in Troas (as Emmerling), or to general considerations (as Bengel):—both the context, and the language itself (see below), show that its reference is to the effects of the apostolic reproof on the Corinthians. 14. θριαμβεύοντι.] ‘leading us in triumph,’ see ref. Two kinds of persons were led in triumph: the participants of the victory, and the victims of the defeat. In Col. the latter are plainly meant; here, according to many Comm. (Calv., Elmsr., Bengel, De Wette, al.), the former: which however is never elsewhere the reference of the word, but it always implies triumphare de aliquo. Wetst. quotes this sense, βασιλεῖς ἰθριάμενοι, Plut. Rom. p. 38 v, and in four other places:—and the Scholiast to Hor. Od. i. 37. 31, who relates of Cleopatra, “invidens Privata deduci superbo Non humilis mulier triumpho,” that she refused the terms offered her by Augustus, saying, οὐ θριαμβεύθησομαι. Meyer in consequence under-

stands it in this sense here: ‘who ever triumphs over us,’ i. e. ‘who ceases not to exhibit us, His former foes, as overcome by Him:’—and adds in a note, “Remark the emphatic πάντοτε, prefixed, to which the similarly emphatic ἐν παντί τόπω, at the end, corresponds. God begun His triumph over the ἡμεῖς at their conversion;—over Paul, at Damascus, where he made him a servant, from being an enemy. This triumph He ever continues, not ceasing to exhibit before the world these His former foes, by the results of their present service, as overcome by Him. This, in the case before us, was effected by Paul, in that (as Titus brought him word to Macedonia) his Ep. had produced such good results in Corinth.” And I own that this, notwithstanding that De W. objects to it as a strange way of expressing thankfulness for deliverance from our anxiety (but is it so to those who look beneath the surface? In our spiritual course, our only true triumphs are, God’s triumphs over us. His defeats of us, are our only real victories), yet appears to me to be the only admissible rendering. We must not violate the known usage of a word, and invent another for which there is no precedent, merely for the sake of imagined perspicuity. Such is that of ‘to make to triumph’ (Beza, Estius, Grot., al.):—μαθητεύειν, Matt. xxviii. 18, and βασιλεύειν, 1 Kings viii. 22, are not cases in point, their sense being, ‘to make a disciple,’ ‘to make a king,’—whereas that required for θριαμβεύειν, would be, ‘triumphatorem facere.’ χορεύειν, for ‘to make to dance,’ is more to the point; οὐκ ἔχω κατακύσσομεν μούσας, αἱ μὲν ἔχουσιν, Eur. Herc. Fur. 688,—τάχα σ’ ἔγω μάλλον χορεύσω, ib. 873:—but the Ap.’s own usage in Col., in my mind, decides the question. See also the following context. ἐν τῷ χρ., as usually, ‘in our connexion with,’ ‘as members of,’ ‘Christ:’ not, ‘by Christ.’

τὴν ὁσμὴν] The similitude is not that of a sacrifice, but still the same as before: during a triumph, sweet spices were thrown about or burnt in the streets, which were θυμιαμάτων πληρεῖς, Plut. Æmil. p. 272 (cited by Dr. Burton). As the fact of the triumph, or approach of the triumphal procession, was made known by these odours,

s = 1 Cor. II. 6.
 t 1 Cor. xv. 2
 u Rom. II. 13
 v Matt. xii. 8.
 1 Cor. xi. 31
 w = Rom. v. 16
 ref. Acts xi.
 18.
 x here only.
 Xca. Mon.
 l. 2. 15. See
 Col. i. 12.
 y Rom. v. 15.
 xii. 5. 1 Cor.
 x. 17.
 c Rom. iv. 17 ref.
 s here only t
 a = John i. 14.
 b 1 Cor. v. 8 ref.
 15 ὅτι χριστοῦ ἑὐωδία ἐσμὲν τῷ θεῷ ἐν παντὶ τόπῳ. 16 οἷς ἀπολλυμένοις, καὶ ἐν τοῖς ζώοντις. 17 οὐ γάρ ἐσμὲν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ, κατενώπιον τοῦ θεοῦ ἐν χριστῷ λαλοῦμεν.

80.—15. *εν τω θεω* 92.—16. *οσμην* (2ce) DE.—*rec om ek* (2ce) (*corra to suit the apparent sense*), with DEFGJK &c vsa Chr h l Thdrt, Cyr, Thl Oec latt: ins EAB (has it twice, Tisch, ed 2) C 10. 17. 31. 7. 47. 80 copt æth goth (2nd only) Clem Orig, Dial Nyss.—17. *for πολλοι, λοιποι* DEFGJ 23. 39. 44-6-8. 72 to 4 all vsa (not d e v copt al: g has both) Chr Thdrt al (not Dam Oec-text Iren Jer all): *ως πολ.* Thl-ed.—*for καπηλευοντ., ταλαντευοντες* 4'.—*αλλα* B.—*ως om FG al v it copt goth Iren latt.*—*αλλ* (2nd) om FG it demid al syr Iren all (not Jer); *et Syr al.*—*for κατενωπ., κατεναντι* (see ch xii. 19, Eph i. 4, Col i. 22) ABC 1. 17. 37. 67. 93. 211 (39 has both) Chr (Mtt's ms.); *txt DEFGJK most mss Bas Chr, Thdrt Dam [Dam-ed και ενωπ.] al.*—*bef θεου om του to correspond with εκ θ.* *before: but the art here is significant as giving solemnity* ABCD¹ 17. 37. 46. 57. 73. 80. 93. 114. 211 Bas: ins D² EFGJK most mss Chr Thdrt Dam al.

far and wide, so God diffuses by our means, who are the materials of His triumph, the sweet odour of the knowledge of Christ (who is the Triumpher, Col. ii. 15). τῆς γνώσεως.] genit. of apposition: the odour, which, in the interp. of the figure, is the knowledge. αὐτοῦ,—χριστοῦ, cf. next verse.

15.] Here the propriety of the figure is lost, and the source of the odour identified with the Apostles themselves. 'For we are a sweet savour of Christ (gen. object, of that which was diffused by the odour, viz. the knowledge of Christ. 'Instar fragrantis cujusdam unguenti, seu florum aut herbarum, famam nominis ejus, velut bonum et suavem odorem, . . . spargimus apud omnes.' Estius) among those who are being saved, and among those who are perishing (σωζ. and ἀπολλ., see note, 1 Cor. i. 18). εἰς ὁσίζονται τινες, εἰς ἀπολλύονται, τὸ εὐαγγέλιον μὴναι ἔχον τὴν οὐκείαν ἀρετὴν, κ. ἡμεῖς μένομεν τοῦτο δυνεῖ ὅπερ ἰσμεν, Theophyl., mainly from Chrys., who proceeds καὶ καθάπερ τὸ φῶς, εἰς σκοτιζ τὸς ἀσθενεῖς, φῶς ἐστι, καίτοι σκοτιζοῦν κ. τὸ μῆλι, εἰς πικρὸν ᾧ τοῖς νοσοῦσι, γλυκὺ τὴν φῶσιν ἰσμεν οὕτω καὶ τὸ εὐαγγέλιον εὐωδὶς ἐστι, εἰς ἀπολλύονται τινες ἀπιστοῦντες. Hom. v. 467 c.

16 a.] to the one (the latter) an odour arising from death and tending to death: to the others (the former) an odour arising from life and tending to life.' The odour was, CHRIST,—who to the unbelieving is Death, a mere announcement of a man crucified,—and working death by unbelief: but to the believing Life, an an-

nouncement of His Resurr. and life, and working in them life eternal, by faith in Him. The double working of the Gospel is set forth in Matt. xxi. 44. Luke ii. 34. John ix. 39. 16 b.] In order to understand the connexion, we must remember that the purpose of vindicating his apostolic commission is in the mind of Paul, and about to be introduced by a description of the office, its requirements, and its holders. This purpose already begins to press into its service the introductory and apologetic matter, and to take every opportunity of manifesting itself. In order then to exalt the dignity and show the Divine authorization of his office, he asks this question: 'And (see remarks at ver. 2) for (to accomplish) these things (this so manifold working in the believers and unbelievers,—this emission of the εὐωδία χριστοῦ every where), who is sufficient?' He does not express the answer, but it is too evident to escape any reader,—indeed it is supplied in terms by ch. iii. 5, οὐχ ὅτι ἀφ' ἐαυτῶν ἰκανοὶ ἴσμεν, . . . ἀλλ' ἡ ἰκανότης ἡμῶν ἐκ τοῦ θεοῦ.—Meyer remarks that πρὸς ταῦτα is put first, in the place of emphasis, to detain the attention on its weighty import, and then τίς purposely put off till the end of the question, to introduce the interrogation unexpectedly; as in Herod. v. 33,—σοὶ δὲ κ. τοῦτοις αἰσὶ πράγμασι τί ἐστι;—Plat. Symp. p. 204, ὁ ἑρῶν τῶν καλῶν τι ἑρᾷ;

17.] οἱ πολλοὶ here points definitely at those false teachers, of whom he by and by, ch. x.—xii., speaks more plainly. ἐσμεν . . . καπηλεύοντες] 'are not in the

III. ¹ Ἀρχόμεθα πάλιν ^d ἐαυτοὺς ^e συνιστάνειν; ἡ ^d 1st pers., Rom. vii. 23. 1 Cor. xi. 31. ch. x. 12, 14 al. μὴ ^e χρῆζομεν ὥς τινες ^b συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἡ ἐξ ὑμῶν; ² ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ^e ch. v. 12. x. 12 only. 2do Rom. xvi. 1 ref. ^b ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, ⁱ γινωσκομένη καὶ ^f Rom. xvi. 2 ref. ^g here only f. Arrian, Epictet. ii. 2. h here only f. 1 Macc. xiii. 40. 1 Acts viii. 30 ref. See ch. i. 13.

CHAP. III. 1. for πάλιν, τοῖνυν 4.—συνισταν BD¹ 17. 39: -σταναι FG Thdrt (-στανειν ms.); txt ACD¹EJK most mss ff.—rec ei μη (*which Mey prefers, thinking the η seemed easier to the transcribers than ei: but in my view, it was the μη which created the difficulty, and from its apparently awkward posn in the question, led to the substitution of ei μη, by which the interrogn is got rid of*), with AB (e sil) JK & Chr Dam al: txt CDEFG 31-7. 44-6. 67². 74. 80. 113²-23²-79. 219¹ all (vit aut numquid) vss Thdrt lat.-ff.—χρηζόμεν (J Scholz) 219¹.—ὡς περ AD¹ 93.—rec at end, add συστατικῶν, with D² (D¹-κας) EFG (add ἐπιστολῶν FG) JK & vss add πρὸς στέρους 23-marg syrt) Dam al (Chr-comm has η ἐξ ὑμ. συστ. ἐπιστ. πρὸς ἀλλοὺς: simy Thdrt) (*supplementary glosses, as the varr shew*): om^ΔABC 17. 23². 67². 80 v copt arm Chr Thdrt (exc ms) lat.-ff.—2. η επ. γαρ arm slav Chrj.—for ημῶν (1st), ὑμῶν 4. 93. 219¹ Thdrt-ms.—ἐγγεγραμμένοι 55. 112: γεγραμμένοι 52: γεγραμμένη 32. 45.—for ημῶν (2nd), ὑμῶν 17. 219¹ demid æth al.—γινωσκομένοι κ. αναγινωσκομένοι 52.—κ. αναγ. om 109.

habit of adulterating.' (The word κάπηλος originally signifies any kind of huckster or vender, but especially of wine,—and thence, from the frequency of adulteration of wine, καπηλιεύω implied to *adulterate*; in Isa. i. 22, we have οἱ κάπηλοι σου μίσγουσιν τὸν οἶνον ὑδάτι: in the Etymol. (Wetst.), κάπηλος, ὁ οἶνοπώλης . . . ὁ δὲ Αἰσχυλος τὰ δόλια πάντα καλεῖ κάπηλα: 'κάπηλα προφίρων τεχνήματα': in Lucian, Hermotim. 59 (ib.), *ὅτι καὶ φιλόσοφοι ἀποδίδονται τὰ μαθήματα, ὥς περ οἱ κάπηλοι, κερασάμενοι γε οἱ πολλοί, καὶ δολώσαντες, καὶ κακομετροῦντες*. See many more exx. in Wetst.—The same is expressed ch. iv. 2, by *δολούντες τ. λόγον τ. θεοῦ* the word of God, but as ('ut qui') from sincerity (the subjective regard of the speakers), but as from God (the objective regard—a dependence on the Divine suggestion) we speak before God (with a consciousness of His presence) in Christ' (not 'in the name of Christ,' Grot., al., nor 'concerning Christ,'—Beza, al.: nor 'according to Christ,' Calv.: but as usual, 'in Christ,' as united to Him, and members of His Body, and employed in His work).

III. 1—VI. 10.] BEGINNING WITH A DISOWNING OF SELF-RECOMMENDATION, THE AP. PROCEEDS TO SPEAK CONCERNING HIS APOSTOLIC OFFICE AND HIMSELF AS THE HOLDER OF IT, HIS FEELINGS, SUFFERINGS, AND HOPES, PARTLY WITH REGARD TO HIS CONNEXION WITH THE CORINTHIANS, BUT FOR THE MOST PART IN GENERAL TERMS. 1—3.] *He disclaims a spirit of self-recommendation.* 1.] ἀρχ., 'are we beginning?' πάλιν, alluding to a charge probably made

against him of having done this in his former ep.: perhaps in its opening section, and in some passages of chs. v. ix. and in ch. xiv. 18. xv. 10 al.—see 2 Cor. x. 18.

ἢ μή χρ.] 'Or do we want (the μή gives an ironical turn to the question, which is more strongly expressed in the rec. reading εἰ μή,—'unless it be thought, that' . . .) as some (so τινες, 1 Cor. iv. 18; xv. 12. Gal. i. 7, of the teachers who opposed him. Probably these persons had come recommended to them, by whom does not appear, whether by churches or Apostles, but most likely by the former (ἐξ ὑμῶν), and on their departure requested similar recommendations from the Corinthian church to others), letters of recommendation to you (ἐπιστ. συστατικαὶ are fully illustrated by Suicer, Thes. in voc. Among other passages he cites the 13th canon of the council of Chalcedon: *εἰνους ἐκληρικοὺς καὶ ἀγνώστους ἐν ἐτέρᾳ πόλει δίχα συστατικῶν γραμμάτων τοῦ ἱερέως ἐπισκόπου μηδὲ ὁδῶς μηδόμου λειτουργεῖν*; and Epist. xi. of Basil, which has this inscription: *Εἰσβιβῶ ἱταίρῳ συστατικῇ ἐπὶ Κυριακῇ πρεσβυτέρῳ*, "Eusebio sodali commendatitia Cyriaci presbyteri"), or from you?'—The rec. συστατικῶν at the end, as well as συστ. ἐπιστολῶν, have probably been glosses, inserted (the ancient MSS having no stops) to prevent ἐξ ὑμ. being taken with ἡ ἐπιστ. following.

2.] 'Ye are our epistle (of commendation), written on our hearts (not borne in our hands to be shown, but engraven, in the consciousness of our work among you, on our hearts. There hardly can be any allusion, as Olsh. thinks, to the twelve jewels engraven with the names of

k ch. i. 14. 1 translat., ch. vii. 19. 2 Tim. i. 18. 1 Pet. i. 12. iv. 10 al. 12 John 13. 8 John 18 only t. k Heb. ix. 4 only. Exod. xxxi. 18. 1 John ii. 6. Rev. ix. 20 only. Exod. i. c. al. m Rom. vii. 14 ref. Ezek. xxxvi. 26. q ch. ii. 16. n ch. i. 15 ref. Jer. xi. 19. o = Rom. iv. 3. s John v. 19 ref. p ch. i. 24. t = ch. i. 11. ii. 2.

¹ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων, ^{3k} φανερούμενοι ABCD EFG JK
 ὅτι ἐστὲ ἐπιστολὴ χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ^h ἐγ-
 γεγραμμένη οὐ ⁱ μέλανι, ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ
 ἐν ^k πλαξίν ^l λιθίναις ἀλλὰ ἐν ^k πλαξίν καρδίαις ^m σαρ-
 κίναίς. ⁴ Πειποιθήσιν δὲ τοιαύτην ἔχοντες διὰ τοῦ
 χριστοῦ ^o πρὸς τὸν θεόν· ⁵ οὐχ ὅτι ^q ἱκανοὶ ἐσμεν,
 λογίσασθαί τι ^a ἀφ' ἐαυτῶν ὡς ^t ἐξ ἐαυτῶν, ἀλλ' ἡ

—for παντων, των FG.—3. for ημ., υμων 109.—και εγγεγρα. B 67². 74 v arm Jer Pel
 Bed: γεγραμμένη 89.—μελαν 44.—εν πνευματι 37.—πλανξιν (2ce) D(E?).—rec
 αλλα εν, with (B?) &c: txt AB (appy) CDEFGJ &c.—rec καρδιας (see note), with
 (no MS?) mas Orig Chr Thdrt Dam al Iren Hil all, vas (cordis: goth cordium):
 txt ABCD(EF?) GJ(K?) all syr Oec; Thdrt-comm says, ἡ μὲν γὰρ (διαθήκη) πλαξιν
 ἐνεκολάφθη λιθίνας, ἡ δὲ ταῖς λογικαῖς ἐνεγράφη καρδίας.—4. for εχοντες, εχω A,
 εγωμεν 46.—δε om 80.—του om 209¹.—5. rec ικαν. εσμ. αφ εαυτ. with JK &c syr al
 Chr Thdrt Dam al: αφ εαυτ. ικ. εσμ. BC 37. 73 copt arm Bas Antioch (attempts to
 connect ικανοι and αφ εαυτ.): txt ADEFG v it goth lat-ff: αφ εαν. om 139 Syr Aug¹:
 αφ om 17.—λογισσθαι CDEFG 91: txt ABJK most mss ff.—τι om B (Birch, not
 Benti).—ως om C.—εξ αυτων FG al (so also Lachm reads: and Tisch, ed 2, but appy by

the tribes and borne on the breast-plate of the High Priest, Exod. xxviii. 15. The plural seems to be used, as so often in this Ep.,—see e. g. ch. vii. 3. 5,—of Paul himself only, known and read (a play on γιν. and ἀναγιν., as at ch. i. 13) by all men (because all men are aware, what issue my work among you has had, and receive me the more favourably on account of it. But 'all men' includes the Cor. themselves; his success among them was his letter of recommendation to them as well as to others from them).

3.] manifested to be (that ye are) an epistle of Christ (i. e. written by Christ,—not, as Chrys., al., concerning Christ:—He is the Recommender of us, the Head of the church and Sender of us His ministers) which was ministered (aor.) by us (i. e. carried about, served in the way of ministration by us as tabellarii,—not, as Meyer and De W. and al., written by us as amanuenses: see below), having been inscribed, not with ink, but with the Spirit of the living God (so the tables of the law were γεγραμμένα τῷ δακτύλῳ τοῦ θεοῦ, Exod. xxxi. 18), not on stone tables (as the old law, ib.) but on (your) hearts, (which are) tables of flesh' (Meyer calls the reading καρδίας a mistake of the pen. But surely internal as well as external evidence is strong in its favour, the correction to καρδιας being so obvious to those who found the constr. harsh).—The apparent change in the figure in this ver. requires explanation. The Corr. are his Ep. of recommendation, both to themselves and others; an Epistle, written by Christ, ministered by

Paul; the Epistle itself being now the subject, viz. the Corinthians, themselves the writing of Christ, inscribed, not on tables of stone, but on hearts, tables of flesh. The Epistle itself, written and worn on Paul's heart, and there known and read by all men, consisted of the Corinthian converts, on whose hearts Christ had written it by His Spirit. I bear on my heart, as a testimony to all men, that which Christ has by His Spirit written in your hearts. On the tables of stone and of flesh, see Exod. ut supr. Prov. iii. 3; vii. 3. Jer. xxxi. 31—34, and on the contrast, also here hinted at in the background, between the heart of stone and the heart of flesh, Ezek. xi. 19. xxxvi. 26.

4—11.] His honour of his apostolic office was no personal vanity, for all the ability of the App. came from God, who had made them able ministers of the new covenant (4—6), a ministration infinitely more glorious than that of the old dispensation (7—11).

4.] The connexion with the foregoing is immediate: he had just spoken of his consciousness of apostolic success among them (which assertion would be true also of other churches which he had founded) being his world-wide recommendation. It is this confidence of which he here speaks. 'Such confidences, however, we possess through Christ towards God': i. e. 'it is no vain boast, but rests on power imparted to us through Christ in regard to God, in reference to God's work and our own account to be given to Him.'

5.] 'not that (i. e. 'I mean not, that') . . . —not, 'not because,' as Winer, § 65. 4) we are of ourselves

⁸ Luke iv. 82 al. Pa. xxviii. 4. 1 Tim. iii. 15 ref. h ch. vii. 8 only. i Rom. iii. 7 ref. constr. ch. vii. 7. (πιστοι, κ. τ. λ.) k Rom. xi. 18. l Exon. xxxiv. 30. m ch. ix. 8. (1 Pet. iv. 16 var. read.) n ch. ix. 14. Eph. i. 19. ii. 7. Hi. 19 only. P.† 2 Mac. iv. 13. υπερβαλλόντως, Job xv. 11. o ch. ii. 4. v. 7. p = 1 Pet. i. 23, 25 al. fr. q (Gossop., *παρόησις* adv. Mark. John only.) Acts ii. 29 al. 4. ch. vii. 4 al. Paul. Heb. iii. 6 al. 3. 1 John ii. 28 al. only. Prov. i. 20 al. s here only. Exon. xxxiv. 30-38.

A &c: txt BCFG &c.—9. for η διακ., τη διακονια (explanatory corr., as is shown by the latin varr below) *ACDFG 17. 31-9. 73-4. 80 d e am syrr Orig Cyr Ruf (in or ex ministerio Orig-int Ambrst Sedul): txt (η om 112) B (e il) D²EJK most mss v g copt goth al Mac Chr Thdrt Dam al Aug Pel al.—for δοξα, εν δοξη v-Sixt arm Pel: add εστιν D¹EFG vss lat-fr: ην arm.—ουχι πολ. μαλ. arm.—περισσεύσει DE 38. 72. 93 it syrr al Mac Ambrst.—rec bef δοξη ins εν (prob from εν δ. above, ver 8, and below, ver 11), with DEFGJK &c v it copt syr (e gloria goth) Orig, Mac all Ambrst al: om ABC 17. 39. 67². 80 tol al Syr al Orig (Wtst).—10. rec for ου, ουδε (mistake, from δε being the first syll of the next word), with mss v g (ne d e) al Chr (not Mtt's mss) Thdrt-ancyr (ουδε γαρ) Thl-ed: txt ABCDEFGJK most mss syrr copt goth al gr-fr Jer, Aug.—rec ενικεν, with CJK &c Orig all: txt ABD(E)²FG 44-8. 108 al Dam.—13. rec μωση: see above, ver 7.—ετιθη FGJ &c Oec.—rec εαυτου, with DE &c Chr Thdrt: txt ABCF^a (see prolegg) FGJ

so that μη δύνασθαι is not said of physical inability, but of inability from fear) the face of Moses, on account of the glory of his face, which was transitory ('transitoria et modici temporis,' Estius:—super-naturally conferred for a season, and passing away when the occasion was over), how shall not rather the ministration of the Spirit (= η διακονία της ζωης εν πνεύματι, as formally opposed to the other:—but not so expressed, because the Spirit is the principle of life, whereas the Law only led to Death) be (future, because the glory will not be accomplished till the manifestation of the kingdom: according to Billroth, 'esse inveniatur si rem recte perpenderimus:' or as Bengel, 'loquitur ex prospectu Veteris Testamenti in novum:' but I much prefer the above, as giving the contrast, by and by expressed, between τὸ καταργούμενον and τὸ μένον) in glory? 9.]

For (an additional reason 'a minori ad majus') if the ministration of condemnation was (or, is) glory (the change to the dat. has been made apparently because a difficulty was found in the ministration itself being glory) much more does the ministration of righteousness abound in glory.—The min. of condemnation, because (Rom. vii. 9 ff.) the Law detects and condemns sin:—the min. of righteousness, because (Rom. i. 17) therein the righteousness of God is revealed and imparted by faith. 10.] 'For (substantiation of

the foregoing πολλῶν μᾶλλον) even that which has been glorified (viz. the διακ. τ. κατακρίσις, which was εν δοξη by the brightness on the face of Moses) is not glorified (has lost all its glory) in this regard (i. e. when compared with the gospel, κατὰ τὸν της συγκρίσεως λόγον, Chrys.—De W. takes εν τ. τῷ μίρ. with δεδοξασμένον, 'that which was in this particular glorified,' viz. in the brightness on the face of Moses:—but that would more naturally be τὸ εν τούτῳ τῷ μίρ. δοξασμένον:—as it now stands, I cannot divide otherwise than οὐ δεδοξασται | τὸ δεδοξασμένον | εν τούτῳ τῷ μίρ. Meyer takes τὸ δεδοξ. as abstract, and εν τούτῳ τῷ μίρ. as pointing to the concrete: 'that which has been glorified (general and abstract) has in this particular department (concrete, viz. the διακ. τ. κατακρίσις, which was δεδοξασμ.) no glory:' q. d. 'the glorified is unglorified in this case.' This may certainly be, and is ingenious; but the other is simpler) on account of (i. e. when we take into consideration) the surpassing glory (viz. of the other διακονια:—present, because spoken of qualitatively).

11.] For (a fresh ground of superiority in glory of the Christian over the Mosaic ministry) if that which is transitory (not here, as above, the brilliancy of the visage of Moses, for that was the δοξα, but the ministry itself, the whole purpose which that ministry served, which was parenthetical

w ch. ii. 11 ref. w νοήματα αὐτῶν. x ἄχρι γὰρ τῆς ἡμέρας ἀναγινώσκει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον ὅτι ἐν χριστῷ καταργεῖται 15 ἀλλ' ἔως σήμερον, ἡνίκα ἀναγινώσκεται Μωυσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν

x = Rom. viii. 25. 1 Cor. iv. 11. Gal. iv. 3 al.
y Acts xx. 26. Rom. xi. 3 only. Joh. v. 9. Jer. i. 18.
z = John iv. 27. ch. vii. 4. Heb. ix. 15, 26.
a Acts xiii. 15. 1 Tim. iv. 13 only. Neh. viii. 2. b 1 Cor. v. 7. c here only. Job xii. 28 vat. Isa. lli. 17. d 1 Cor. i. 28 ref. e here only. w. 777, Matt. xxvii. 8. 1 Kings xxi. 6. f constr. Acts viii. 28. (xlii. 27.) x. 21.

—for αὐτῶν, τοῦ κόσμου Text.—rec om ἡμερας (as unnecessary, see ver 15), with JK &c Cyr-jerus (μεχρι γαρ σημ.) Chr Thdrt Dam al Text Archel: ins ABCDEFG all v it copt vss nrlly Clem Cyr Ambrst al.—for ἐπι, ἐν DEFG Chr.—15. bef ἀναγινωσκ. ins av (originally written apply by mistake, from av beginning ἀναγινωσκ.—then the verb was changed to the subj to suit the constr, and by some av omēd, as unnecessary. So Meyer) ABC 17. 31 Orig Thdrt: om DEFGJK mss nrlly Cyr Cæs Chr Thdrt Dam al.—for ἀναγινώσκειται, -σκηται (see av above) ABCDE 17. 31-7. 48. 123 lect 13 Orig Cyr Chr (Matt's m.) Thdrt, Oec: txt FGJK most mss Cyr-jerus Cæs Chr Thdrt, Dam Thl.—rec μωσῆς, with A &c: txt BCDG &c.—καίται ἐπι D'EFG v it al.—

may be hinted in the background that when the law came to an end, He appeared.

14—18.] *The contrast is now made between the CHILDREN OF ISRAEL, on whose heart this veil still is in the reading of the O. T., and US ALL (Christians), who with uncovered face behold the glory of the Lord.* This section is parenthetical. Before and after it, the ministry is the subject: in it, they to whom the ministry is directed. But it serves to shew the whole spirit and condition of the two classes, and thus further to substantiate the character of openness and freedom asserted of the Christian ministry.

14.] 'But (also) their understandings were hardened.' These words evidently refer, as well as what follows, not to the ῥίλος, which they did not see, but to that which they did see: to that which answers to the present ἀνάγνωσις τῆς παλαιᾶς διαθήκης, viz. the word of God imparted by the ministration of Moses. And by these words the transition is made from the form of similitude just used, to that new one which is about to be used; q. d. 'not only was there a veil on Moses's face, to prevent more being known, but also their understandings were darkened: there was, besides, a veil on their hearts.' So that ἄλλα = 'but also,' or 'moreover.'—To refer this ἄλλ' ἔκωρ. to παρρησία χρώμεθα, to the present hardheartedness of the Jews under the freedom of speech of the Gospel, as Olsh., De W., al., is, in my view, to miss the whole sense of the passage. No reference whatever is made to the state of the Jews under the preaching of the gospel, but only as the objects of the O. T. ministration,—then, under the oral teaching of Moses,—now, in the reading of the O. T.—In order to understand what follows, the change of similitude must be carefully borne

in mind. τὸ αὐτὸ κάλυμμα] 'the veil once on Moses's face,' is now regarded as laid on their hearts. It denoted the ceasing, the covering up, of his oral teaching; for it was put on when he had done speaking to the people. Now, his oral teaching has altogether ceased, and the διακονία is carried on by a book. But as when we listen, the speaker is the agent, and the hearers are passive,—so on the other hand, when we read, we are the agents and the book is passive. The book is the same to all: the difference between those who understand and those who do not understand is now a subjective difference—the veil is no longer on the face of the speaker, but on the heart of the reader. So that of necessity the form of the similitude is changed. 'For (answering to an understood clause, 'and remain hardened') to the present day the same veil (which was once on the face of Moses) remains, at the reading of the Old Testament (ἡ παλ. διαθ. here, as we now popularly use the words, the book comprising the ancient Covenant), the discovery not being made (by the removal of the veil) that it (the O. T.) is done away in Christ' (that the Old Covenant has passed away being superseded by Christ). This I believe to be the only admissible sense of the words, consistently with the symbolism of the passage. The renderings, 'remains not taken away,—for it (i. e. the veil) is done away in Christ,' and (as E. V.) 'remaineth. . . . untaken away . . . which veil (δ τ) is done away in Christ,'—are inadmissible: (1) because they make καταργεῖται, which throughout the passage belongs to the glory of the ministry, to apply to the veil; and (2) because they give no satisfactory sense. It is not because the veil can only be done away in Christ, that it

εἰ κείται. 16 ἥνίκα δ' ἂν ἑπιστρέψῃ πρὸς κύριον, ἡ περι-
 αιρεῖται τὸ κάλυμμα. 17 Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν·
 οὐ δὲ τὸ πνεῦμα κυρίου, ἡ ἐλευθερία. 18 ἡμεῖς δὲ πάντες
 1 Acts xxvii. 20, 40 text. h (Rom. viii. 21.) Gal. v. 1, 13. 1 Cor. x. 29.

16. *an om C Mac.*—for *ἥνικα*, *οταν* FG: all aliter.—*επιστρέφει* 72 lect 8.—for *κυρ*,
θειον d e tol Tert Vig Pel: *χριστον* Promiss Augi Bed.—17. for *οὐ*, *που* FG.—for
κυριον, *το αγιον* J; *om* 33-5 Sedul.—rec bef *ελευθ.* ins *εκει* (see notes), with D'EFGJK &c
vss Ath Chr Thdrt Dam al lat-f: *om* ABCD¹ 17. 67² copt Syr Cyr Nyss.—18. *παντες*

now remains untaken away on their hearts, but because their hearts are hardened. Besides, the Ap. would not have expressed it thus, but *ἐν χριστῷ γὰρ καταργ.* The word *ἀνακαλυπτόμενον* has been probably chosen, as is often the practice of the Ap., on account of its relation to *κάλυμμα*,—‘it not being unveiled to them that...’

15.] ‘But (reassertion of *μη ἀνακαλυπτόμενον*, with a view to the next clause) to this day, whenever Moses is read, a veil lies upon their heart (understanding. *κείται ἐπὶ* w. acc.,—pregn., involving the being laid on, and remaining there).

16.] Here, the tertium comparationis is, *the having on a veil, and taking it off on going in to the presence of the Lord.* This *Moses did*; and the choice of the same words as those of the LXX, shows the closeness of the comparison; *ἥνικα δ' ἂν εἰσπορεύετο Μωυσῆς ἐναντι κυρίου λαλεῖν αὐτῷ, περιπαῖτο τὸ κάλυμμα.* This shall likewise be done in the case of the Israelites: when it (i. e. *ἡ καρδία αὐτῶν*,—not *Israel*, as Chrys., Theod., Theophyl., Erasm., al.,—nor *Moses*, as Calv., Estius,—nor *rig*, as Orig., al.) shall turn to the Lord (here again *ἐπιστρέψῃ* πρὸς is carefully chosen, being the very expression of the LXX, when the Israelites, having been afraid of the glory of the face of Moses, returned to him after being summoned by him:—*φοβήθησαν ἐγγίσει αὐτῷ καὶ ἐκάλεσεν αὐτοὺς Μωυσῆς, καὶ ἐπιστράφησαν πρὸς αὐτὸν* . . . ,—and κύριον appears to be used for the same reason) the veil is taken away’ (not, *shall be*, because *ἡ καρδία* is the subject, and thus the *taking away* becomes an individual matter, happening whenever and wherever conversion takes place). Let me restate this,—as it is all-important towards the understanding of vv. 17, 18. ‘When their heart goes in to speak with God,—ceases to contemplate the dead letter, and begins to commune with the Spirit of the old covenant (the Spirit of God), then the veil is removed, as it was from the face of Moses.’

17.] ‘Now (*ὅτι* exponentis. *τίς δὲ οὗτος πρὸς ὃν δεῖ ἀποβλέπει*; Theodoret) the Lord is the Spirit: i. e. the κύριος of ver. 16, is, the

Spirit, whose word the O. T. is: the πνεῦμα,—as opposed to the γράμμα,—which ζωοποιεῖ, ver. 6.—But it is not merely, as Wetst. ‘*Dominus significat Spiritum*,’ nor is πνεῦμα merely, as Olsh., *the spiritual sense of the law*: but, ‘the Lord,’ as here spoken of, ‘Christ,’ is the Spirit, is identical with the Holy Spirit: not personally nor essentially, but, ‘as is shewn by τὸ πνεῦμα κυρίου following, in this department of His Divine working:—Christ, here, is the Spirit of Christ. The principal mistaken interpretation (among many, see Pool’s Synops., Meyer, De Wette) is that of Chrys., Theodoret, Theophyl., Oecum., Estius, Schul.,—making τὸ πνεῦμα the subject, and ὁ κύριος the predicate, which though perhaps (but would *ὅτι* then have had its present position?) allowable, is against the context, ὁ δὲ κύριος being plainly resumed from ὁ κύριος in ver. 16. The words are then used by them as a proof of the Divinity of the Holy Spirit.—But (*ὅτι* appealing to a known or evident axiom, as in a mathematical demonstration) where the Spirit of the Lord (see above) is, is liberty’ (*ἡ* has probably been inserted, as being usual after οὐ: but, as Meyer remarks, not in Paul’s style, see Rom. iv. 15. v. 20).—They are fettered in spirit as long as they are slaves to the letter, = as long as they have the veil on their hearts; but when they turn to the Lord the Spirit, which is not πνεῦμα δουλείας but πν. υιοθεσίας, Rom. viii. 15,—and by virtue of whom οὐκ ἐστὶ δὲ δούλος, ἀλλὰ υἱός, Gal. iv. 7,—then they are at liberty. There can hardly be any allusion to a veil over the head implying subjection, as 1 Cor. xi. 10, (Erasm., Beza, Grot., Bengel, Fritz.,) for here the covering of the head with a veil is not thought of, but merely intercepting the sight.

18.] ‘But (the sight of the Jews is thus intercepted—contrast to whom) we all (‘all Christians,’ not, as Erasm., Estius, Bengel, al. m., ‘we Apostles and teachers:’ the contrast is to the υἱοὶ Ἰσραὴλ above) with unveiled face (the veil having been removed at our conversion: the stress is on these words) beholding in a mirror the glory of the Lord (i. e. Christ: from

¹ here only †.
 (See note.)
^m Rom. viii. 29
 ref.
ⁿ Rom. xii. 2.
 Matt. xvii. 2.
 Mark ix. 2
 only †.
^o Rom. iv. 6
 ref.
^p = Acts ii. 22.
 James i. 13 al.
^q = Acts i. 17.
 Rom. xi. 12.
 (See Eph. iii. 13.)
^r Rom. xi. 20 pff.
^s Luke xviii. 1.
 ver. 16. Gal. vi. 9.
 2 Thess. iii. 13. † here only. 3 Kings xi. 2. Job x. 8 al.

om 73.—*αποπτριζόμενοι* FG: *ενοπτριζόμεθα* Mac.—*μεταμορφουμένοι* A 23 Mac Orig-int.—*καθωσπερ* B.

CHAP. IV. 1. *rec* *εκακουμεν*, with CD¹EJK &c ff: txt ABD¹FG 37.9. 46. 73.—
 2. *rec* *αλλ*, with FGJ &c: txt A (appy) BCDE 44. 109. 238.—for *κρυπτα*, *εργα* K 117.

vv. 16, 17. *κατοπτριζε* is to *show in a mirror, to make a reflection in a mirror*; so Plutarch, de Placitis Philosophorum, iii. 5: Anaxagoras explained a rainbow to be the reflexion of the sun's brightness from a thick cloud, that always stands opposite τοῦ κατοπτριζοντος αὐτὸ ἀστρος. In the middle, it is 'to behold oneself in a mirror': so Diog. Laert., Plato, p. 116, τοῖς μεθυσσοις συνεβούλευε κατοπτριζεσθαι;—but also, to see in a mirror, so Philo, Legis Allegor. iii. 33, μὴ γὰρ ἐμφανισθεῖς μοι δὲ οὐρανοῦ ἢ γῆς ἢ ὕδατος ἢ αἰρος ἢ τινος ἀπλῶς τῶν ἐν γενέσει, μηδὲ κατοπτριζαίμεν ἐν ἄλλῳ τινι τὴν σὴν ἰδίαν, ἢ ἐν σοὶ τῷ θεῷ. And such is evidently the meaning here: the gospel is this mirror, the εὐαγγέλιον τῆς δόξης τοῦ θεοῦ, ch. iv. 4, and we, looking on it with unveiled face, are the contrast to the Jews, with veiled hearts reading their law. The meaning 'reflecting the glory,' &c. as Chrys., Luth., Calov., Bengel, Billroth, Olsh., is one which neither the word nor the context [see above] will bear, are changed into the same image (which we see in the mirror: the image of the glory of Christ, see Gal. iv. 19, which is more to the point than Rom. viii. 21, cited by Meyer, and 1 John iii. 3. But the change here spoken of is a *spiritual* one, not the bodily change at the Resurrection: it is going on here in the process of sanctification.—No prep. need be understood before τὴν αὐτὴν εἰκόνα—the passive verb indirectly governs the acc., as in ἀποτίμωμαι τὴν κεφαλὴν and similar cases) from glory to glory (this is explained, either (1) 'from one degree of glory to another'; so most Comm. and De Wette, or (2) 'from (by) the glory which we see, into glory,' as Chrys., ἀπὸ δόξης τῆς τοῦ πνεύματος, εἰς δόξαν, τὴν ἡμεῖραν, τὴν ἐγγιγνωμένην.—Theodoret, Oecum., Theophyl., Bengel, Fritz, Meyer, al. I prefer the former, as the other would introduce a tautology, the sentiment being expressed in the words following,) as by the Lord the Spirit' (κυρίου πνεύματος

= τοῦ κυρίου τοῦ πνεύματος,—the first art. being omitted after the preposition, the second to conform the predicate to its subject, as in ἀπὸ θεοῦ πατρός, Gal. i. 3,—and answers to ὁ δὲ κύριος τὸ πνεῦμά ἐστιν above. This seems the obvious and most satisfactory way of taking the words, and, from ver. 17, to be necessitated by the context; and so Theodoret, Luther, Beza, Calov., Wolf, Estius, al. The rendering upheld by Fritz, Billroth, Meyer, De Wette, 'the Lord of the Spirit,' i.e. 'Christ, whose Spirit He is,' seems to me to convey very little meaning, besides being an expression altogether unprecedented. The transformation is effected by the Spirit (τοῦτο μεταμορφοῖ, Chrys.), the author and upholder of spiritual life, who 'takes of the things of Christ, and *shows* them to us,' John xvi. 14, see also Rom. viii. 10, 11,—who sanctifies us till we are holy as Christ is holy; the process of renewal after Christ's image is such a transformation, as may be expected by the agency of (καθὰπερ ἀπὸ, so Chrys., καὶ τοιαύτην οἶαν εἰκὸς ἀπὸ . . .) the Lord the Spirit,—Christ Himself being the image, see ch. iv. 4. The two other renderings are out of the question, as being inconsistent with the order of the words: viz.: (1) that of E. V. and of Vulg., Theophyl., Grot., Bengel, 'the Spirit of the Lord,' and (2) that of Chrys., Theodoret, Calov., Estius, 'the Spirit, who is the Lord.'—Meyer objects to the interpretation given above as inconsistent with the *self-evident connexion of the genitives*. How would he render ἀπὸ θεοῦ πατρός?

IV. 1—6.] Taking up again the subject of his freedom of speech (ch. iii. 12), he declares his renunciation of all deceit, and manifestation of the truth to every man (ver. 2), even though to some the Gospel be hidden (vv. 3, 4). And this because he preaches, without any selfish admixture, only the pure light of the Gospel of Christ (vv. 5, 6).

1.] διὰ τοῦτο refers to the previous description of the freeness and unveiledness of the ministry of the Gospel,

^a κρυπτὰ τῆς αἰσχύνης, μὴ ^v περιπατοῦντες ^v ἐν ^w πανουρο- ^u and constr.,
^γ γία, μὴδὲ ^x δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ ^u Rom. ii. 16.
^y φανερώσει τῆς ἀληθείας ^a συνιστάντες ἑαυτοὺς πρὸς ¹ Cor. iv. 6.
^z πᾶσαν ^a συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ. ³ ^b εἰ δὲ ^u Rom. vi. 4.
^h καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ^c ἡμῶν, ^d ἐν τοῖς ^u ch. x. 3.
^e ἀπολλυμένοις ἔστιν κεκαλυμμένον, ⁴ ἐν οἷς ὁ ^f θεὸς τοῦ ^u Eph. v. 2 al.
^f αἰῶνος τούτου ^g ἐτύφλωσεν τὰ ^h νοήματα τῶν ⁱ ἀπίστων, ^u 1 Cor. iii. 19
^u here only.
^u Pa. xxxv. 2.
^u 1 Cor. xii. 7.
^u only f.
^u Rom. xvi.
^u 1 ref.
^u See
^u ch. iii. 1.
^u a ch. i. 12 ref.
^b ver. 16. ^c See Rom. ii. 16 ref.
^d — ch. ii. 16. ^e Rom. ii. 12 ref. ^f 1 Cor. i. 18.
^g See John xii. 31. xiv. 30. Eph. ii. 2. vi. 12. ^h John xii. 40. ⁱ John ii. 11 only. ^u Isa. xlii. 19.
^h ch. iii. 14. ii. 11 ref. ⁱ — Matt. xvii. 17 al. fr.

—for αληθείας, καρδίας 37.—rec συνιστωντες, with D²EJK &c ff: -σανοντες B (and A appy but is uncert) 67¹. 80 al: txt CDFG 17. 39. 93 Chr (Wetst).—ενωπ τ. θεου om 4¹ Chr.—3. και om 61 slav: εστιν και arm.—4. for ανασσαι, διανυ. A 10. 17. 23. 31 Eus Archel Cyr Dam all: κατανυ. CDE 73 Orig, Eus, al (both glosses, further to particularize the simple verb): txt B (e sil) FGJK most mss Orig, Dial Chr Thdrt

and of the state of Christians in general (iii. 18). ^εχοντες τ. 8. ταύτ. further expands and explains διὰ τοῦτο.

καθὼς ἡλεῖθ.] ‘as we have received mercy’ (from God): belongs to ἐχ. τ. 8. ταύτ., not to what follows, and is a qualification, in humility, of ἔχοντες—‘possessing it, not as our own, but in as far as we have been shewn mercy.’

οὐκ ἐγκακοῦμεν] ‘We do not behave ourselves in a cowardly manner,’ do not shrink from plainness of speech and action. It is the opposite of παρρησιάζω. οὐκ ἐγκακοῦμεν would be, ‘we do not give up through faintness or cowardice.’—It is hardly possible to decide satisfactorily between the two readings. ἐγκ. seems to be universal, except in the N. T. (rec. text) and the Fathers, which have ἐκκ. Did the Fathers borrow this form from the N. T., or was it the usual form of later Greek, and as such introduced into the text by the copyists? In such doubt, I have followed MSS authority.—‘But (cowardice alone prompting concealment in such a case, where it does not belong to the character of the ministry itself) we have renounced (so Herod. iv. 125, τῶν ἀπεικαμένων τὴν σφετέρην συμ-μαχίαν: Ælian, N. H. vi. 1, τὴν ἀκόλαστον κοίτην ἀπεικατο παντελὸς πᾶσαν: and other exx. in Wetst.) the hidden things of shame (the having any views, ends, or practices which such as have them hide through shame: not, as De Wette, the hidden things of infamy or dishonesty. ἀσχύνη is subj., =, as Meyer, φόβος ἐπὶ προσδοκίᾳ ἀδοξίας, Plat. Defin. p. 416. It is plain from the context that it refers, not to crimes and unholy practices, but to crooked arts, of which men are ashamed, and which perhaps were made use of by the false teachers), not walking (having our daily conversation) in craftiness (see ref.), nor adulterating (see ch. ii. 17, note) the word

of God, but by manifestation of the truth (as our only means, see 1 Thess. ii. 3, 4;—the words come first, as emphatic), recommending ourselves (a recurrence to the charge and apology of ch. iii. 1 ff.) to (with reference to,—to the verdict of) every conscience of men (every possible variety of the human conscience; implying, there is no conscience but will inwardly acknowledge this, however loth some among you may be outwardly to confess it. So that the expr. is not exactly = πρ. τὴν συν. πάντων ἀνθρώπων. We need hardly extend ἀνθρ. so wide as Chrys., οὐ πιστοῖς μόνον, ἀλλὰ καὶ ἀπιστοῖς ἐμμέν καταδόχοι:—he is speaking as a Teacher, and the men spoken of are naturally his hearers and disciples), in the sight of God’ (as ch. ii. 17: not merely to satisfy men’s consciences, but with regard to God’s Allseeing eye which discerns the heart).

3.] ‘But if (‘which I concede;’—see note, 1 Cor. iv. 7) it is even so, that our gospel (the gospel preached by us) is hidden, it is as gone (in the estimation of) the perishing that it is hidden.’ The allegory of ch. iii. is resumed,—the hiding of the gospel by the veil placed before the understanding.

4.] ‘In whose case (it is true, that) the god of this world (the Devil, the ruling principle in the men of this world, see ref. It is historically curious, that Irenæus (Hær. iv. 48), Origen, Tertull. (contr. Marc. iv. 11), Chrys., Augustine (c. advers. leg. ii. 7, 8), Oecum., Theodoret, Theophylact, all repudiate, in their zeal against the Marcionites and Manichæans, the grammatical rendering, and take τῶν ἀπίστων τοῦ αἰῶνος τούτου together) (hath) blinded the understandings of the unbelieving (i. e. who, the ἀπολλύμενοι, are victims of that blinding of the understandings of the unbelieving, which the Devil is habitually carrying on. Meyer well remarks, that if

7 Ἐχομεν δὲ τὸν ἑθσαυρὸν τοῦτον ἐν ὁσρακίνοις ὁσκέυειν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν. 8 ἐν παντὶ ὀλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι,

v constr. Rom. vii. 13. ch. xii. 7. Joseph. Ant. i. 13. 4. H. 2. 1. x ch. i. 6 refl. y ch. vi. 12 bis. Isa. xxviii. 20. xlix. 19.

u 2 Tim. ii. 30. Levit. vi. 28. w = ch. vii. 5. xi. 6. a ch. i. 8

DEFG v it lat-ff) CDEFGJK &c vss Orig, Thdr̄t Dam al.—7. εχοντες 179.—

the Divine glory is from the face of Christ. Meyer contends for the connexion of ἐν προσωπ. χρ. with φωτισμόν, but his explanation fails to convey to my mind any satisfactory sense. He says that when the γνώσις is imparted by preaching, it shines, and its brightness illuminates the face of Christ, because it is His face whose glory is looked on in the mirror of preaching. But I cannot think that any thing so very far-fetched would be in the Ap.'s mind.—As to the necessity of the art. τῆς before ἐν, none will assert it who are much versed in the many varieties of expression in such sentences in the Ap.'s style. 7—18.]

This glorious ministry is fulfilled by weak, afflicted, persecuted, and decaying vessels, which are moreover worn out in the work (7—12). Yet the spirit of faith, the hope of the resurrection, and of being presented with them, for whom he has laboured, bears him up against the decay of the outer man, and all present tribulation (13—18). We are not justified in assuming, with Calvin, Estius, al., that a definite reproach of personal meanness had induced the Ap. to speak thus. For he does not deal with any such reproach here, but with matters common to all human ministers of the word.—All this is a following out in detail of the οὐκ ἔγκακοῦμεν of ver. 1, already enlarged on in one of its departments,—that of not shrinking from openness of speech,—and now to be put forth in another, viz. bearing up against outward and inward difficulties.—If any polemical purpose is to be sought, it is the setting forth of the abundance of sufferings, the glorying in weakness (ch. xi. 23, 30), which substantiated his apostolic mission: but even such purpose is only in the background; he is pouring out, in the fulness of his heart, the manifold discouragements and the far more exceeding encouragements of his office. 7.] τὸν θεοῦ. τοῦτ., viz., 'the light of the knowledge of the glory of God,' ver. 6. ἐκιδῇ γὰρ πολλὰ καὶ μεγάλα ἐκεῖ περὶ τῆς ἀπορήτου δόξης: ἵνα μὴ τις λέγῃ, καὶ πῶς τοσαύτης δόξης ἀπολαύοντες μόνον ἐν θνητῷ σώματι; φησὶν, ὅτι τοῦτο μὲν οὐκ ἀπὸ μάλιστά ἐστι τὸ θανασιζόν, καὶ δῆγμα μίγιστον τῆς τοῦ θεοῦ δυνάμεως, ὅτι σκεῖος ὁσρακίον τοσαύτην ἡδυνήθη

λαμπρότητα ἐνεγκεῖν, καὶ τηλικούτων φυλάξαι ἑθσαυρὸν. Chrys. Hom. viii. 496 A. Some (Calv., al.) think the θεοῦ to be the whole διακονία: but it seems simpler to refer it to that which has immediately preceded, in a style like that of Paul, in which each successive idea so commonly evolves itself out of the last. The σκεῖος is the body, not the whole personality: the ὁ ἔξω ἄνθρωπος of ver. 13; see ver. 10. And in the troubles of the body the personality shares, as long as it is bound up with it here.—The similitude and form of expression is illustrated by Wetst. from Artemidorus vi. 25, θάνατον μὲν γὰρ εἰκότως ἐσήμαινε τῇ γυναίκι τὸ ἵλαι ἐν ὁσρακίῳ σκεῖος.—Arrian Epict. iii. 9, ταῦτα ἔχω ἀντὶ τῶν ἀργυρωμάτων, ἀντὶ τῶν χρυσιμάτων: σὲ χρυσὸν σκεῖον, ὁσρακίον δὲ τὸν λόγον, and Herod. iii. 103, τοῦτον τὸν φόρον ἑθσαυρίζει ὁ βασιλεὺς τρόπῳ τοιούτῳ. ἐς πῆρους κεραμίους ἤλας καταχέει, πλήσας δὲ τὸ ἄγγος περιαιρίζει, ἐπὶ δὲ δεηθῇ χρημάτων, κατακόπτει τοσοῦτον, ὅσον ἀν' ἐκαστοῦ δέηται. ἡ ὑπερβ. τῆς δύν. not = ἡ ὑπερβάλλουσα δύναμις, but, the δύναμις contemplated on the side of its ὑπερβολή,—the power consisting in the effects of the apostolic ministry (1 Cor. ii. 4), as well as in the upholding under trials and difficulties. ἡ τοῦ θεοῦ 'may belong to (i. e. be seen to belong to) God.' Tertull., Vulg., and Estius, render it 'ut sublimitas sit virtutis Dei, non ex nobis,' which is hardly allowable, and disturbs the sense by confusing the antithesis between ὁ θεός and ἡμεῖς.

8—10.] He illustrates the expr., 'earthen vessels,' in detail, by his own experience and that of the other ministers of Christ. 8.] 'in every way (see refl.) pressed, but not (inextricably) crushed (στ. 'angustias h. l. denotat tales, e quibus non detur exitus,' Meyer, from Kypke);—in perplexity, but not in despair (a literal statement of what the last clause stated figuratively);—persecuted, but not deserted (ἔγκαρ. see refl., used of desertion both by God and by man. Hammond, Olsh., al., would refer διωκόμε. . . to the foot race, and render it 'pursued, but not left behind,' as Herod. viii.

b — Matt. v. 10⁹ ^b διωκόμενοι ἀλλ' οὐκ ^c ἐγκαταλιπόμενοι, ^d καταβαλ- ABCD
al. fr. ^e λόμενοι ἀλλ' οὐκ ^e ἀπολλύμενοι, ¹⁰ πάντοτε τὴν ^f νέκρωσιν EFG
o Matt. xxvii. 46, 1 Mk. Acts ii. 27 al. 2 Tim. iv. 16. Ps. xv. 10. d — here only. (Heb. vi. 1 only.) 4 Kings iii. 19. e — Matt. ii. 13 al. fr. f Rom. iv. 19 only t. g Mark vi. 56. Eph. iv. 14. red. h — Rom. v. 10. i John i. 31 al. fr. k Matt. x. 21 al. l ver. 6. m Rom. vi. 12.

9. *ἐγκαταλιπόμενοι* FG 73. 92 Eus Chr Max (ενκ. FG and -ννομένοι G).—10. rec bef *ἡσού* (1st) pref *κυρίου*, with JK & syr goth al Chr Thdr̄t Dam al Ambrst ms al: om ABCDEFG 17. 18¹. 31. 71. 80. 177-8 v it Syr ar-erp copt æth arm Orig-oft Cyr Iren Tert Did al (*χριστου* D¹FG: *χρ. ἡσ.* D²E Tert: *ἡσ. χρ.* al).—*σωματι ἡμῶν* DEFG vs Iren Orig-int, latt: *σωματι κυρίου ἡμῶν* 112 it Iren Tert Ambrst al.—*ἡσ.* to *ἡσ.* om 89¹.—*του ἡσ.* χρ. D¹: *ἡσ. χρ.* FG g Iren Orig-int al (all alit).—*φάν.* εν τ. *σωμ.* ημ Α v (not am demid al).—11. for *αἰ* (om 37²) *εἰ* FG g Syr (*sic et for ινα και*) al Tert Ambrst: *και* Chr.—*διδομεθα* FG.—*ἡσούν* to *ἡσούν* om 93.—*αἰ ινα*, om *και* C 3 Tert.—*θνητῇ* om 3. 116-19 al.—for *του ἡσού*, i. *χριστου* D¹ (D² om χρ.). EFG: *του χρ.* C.—12. rec bef *θαν.* ins *μεν* (*to correspond to δε below*), with JK & syr† al Thl Oec Ambrst-ms: om ABCDEFG 31 v it copt Syr goth al Chr Thdr̄t Dam lat-f.—

59, οἱ δὲ γε ἐγκαταλιπόμενοι οὐ στεφανοῦνται,—but the sense thus would be quite beside the purpose, as the Ap. is speaking not of rivalry from those who as runners had the same end in view, but of troubles and persecutions: struck down (as with a dart during pursuit: so Xen. Cyr. i. 3. 14, *θηρία . . . τοξεύων καὶ ἀκοντίζων καταβαλεῖς*. It is ordinarily interpreted of a fall in wrestling; but *agonistic figures* would be out of place in the present passage, and the attempt to find them has bewildered most of the modern Comm.), but not destroyed: 10.] always carrying about in our body (i. e. ever in our apostolic work having our body exposed to and an example of) the killing (the word appears to occur only twice besides,—in Rom. iv. 19, where it signifies, figuratively, utter lack of strength and vital power, and in a fragment of the Oneirocritica of Astrampsychus (Meyer), νεκροῦς ὄρων, νέκρωσιν ἔχεις πραγμάτων, where the sense is also figurative. But here the literal sense, 'the being put to death,' must evidently be kept, and the expr. understood as 1 Cor. xv. 31, and as Chrys.: οἱ θάνατοι οἱ καθημερινοί, δι' ὧν καὶ ἡ ἀνάστασις δείκνυτο. The rendering, 'the deadness of Jesus to the flesh, as opposed to the vitality, ἡ ζωὴ τ. Ἰησοῦ below,'—see Dr. Peile's Annotations on the Epistles, i. 383,—is beside the present purpose, and altogether inconsistent with αἰ εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ver. 11) of Jesus (as τὰ παθήματα τοῦ χριστοῦ, ch. i. 5;—not 'ad exemplum Christi,' as Grot., al.), in order that also the life of Jesus

may be manifested in our body: i. e. 'that in our bodies, holding up against such troubles and preserved in such dangers, may be shewn forth that mighty power of God which is a testimony that Jesus lives and is exalted to be a Prince and a Saviour:—not, 'that our repeated deliverances might resemble His Resurrection, as our sufferings His Death,' as Meyer, who argues that the literal meaning must be retained, as in the other member of the comparison, owing to *ἐν τῷ σώματι ἡμ.* But, as De W. justly observes, the bodily deliverance is manifestly a subordinate consideration, and the ζωὴ of far higher significance, testified indeed by the body's preservation, but extending far beyond it.

11.] Explanation and confirmation of ver. 10.—For we who live (ζῶντες asserting that to which death is alien and strange, an antithesis to εἰς θάνατον παραδ., as in the other clause ζωὴ to ἐν τῇ θνητῇ σαρκί. No more specific meaning for ζῶντες must be imagined, as 'tantis mortibus superstitem,' Bengel, Estius, al.,—or 'as long as we live,' Beza, al.,—or 'qui adhuc vivimus, qui nondum ex vita excessimus ut multi jam Christianorum,' as Grot.) are ever delivered to death (in dangers and persecutions, so ch. xi. 23, ἐν θανάτοις πολλάκις) on account of Jesus (so in Rev. i. 9 John was in Patmos διὰ τὸν λόγον τοῦ θεοῦ κ. διὰ τὴν μαρτυρίαν Ἰησοῦ χρ.) that also the life of Jesus may be manifested in our mortal flesh (the antithesis is more strongly put by θνητῇ σαρκί than it would be by θνητῷ σώματι in Rom. viii. 11, the flesh

^b ζωὴ ἐν ὑμῖν. ¹³ ἔχοντες δὲ τὸ αὐτὸ ὁ πνεῦμα τῆς πίστεως ^{ο = Rom. viii. 16 ref.} κατὰ τὸ γεγραμμένον ^{15 ref.} Ἐπίστευσα, διὸ ἐλάλησα, καὶ ^{16 ref.} ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, ^{17 ref.} εἰδότες ὅτι ὁ ^{18 ref.} ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ^{19 ref.} ἐγερεῖ ^{20 ref.}

... γε- γραμ- μινον Δ. BCDE FGJK

13. κατὰ ἐλάλ. om Marcion (in Epiph) : bef ἐλάλ. ins καὶ FG g syt goth.—
14. κυριον om B 71-3 v (am demid : not tol) arm (om τον also Chr-comm Dam-comm
Thl) Tert Pel Sedul Bed : ins CDEFGJK mss nrlly (app) vss gr-lat.-ff.—rec δια ἡσου
(corrtn, on account of the difficulty found in συν ἡσου being joined to a future verb,
His Resurren being past), with D²JK &c vss Chr-text Thdr Dam al : δι αυτον 91 : om
71 Chr-comm Thl-comm : txt BCDEFG 6. 17. 31 it copt Tert (cum ipso) Amb Ambrat
(not ed Rom) Pel Bed (συν ἰὺ δια ἰὺ 93).—εγρει D'FG, suscitāt et constituit goth.—

being the very pabulum of decay and corruption). By this antithesis, the wonderful greatness of the Divine power, ἡ ὑπερβολὴ τῆς δυνάμεως, is strikingly brought out: God exhibits DEATH in the living, that He may exhibit LIFE in the dying. 12.]

By it is also brought out that which is here the immediate subject,—the vast and unexampled trials of the apostolic office, all summed up in these words; 'So that death works in us, but life in you.' i. e. 'the trials by which the dying of Jesus is exhibited in us, are exclusively and peculiarly OUR OWN,—whereas (and this is decisive for the spiritual sense of ζωή) the life, whereof we are to be witnesses, extends beyond ourselves, nay finds its field of action and energizing IN YOU. Estius, Grot., and apparently Olsh., take ἐνεργεῖται passively, 'is wrought' ('mors agitur et exercetur . . . perficitur vita.' Est.) : but it is never so used in N. T. Chrys., Calv., al., take the ver. ironically, τὰ μὲν ἐπικινδύνα ἡμεῖς ὑπομένομεν, τῶν δὲ χρῆσθάν ἡμεῖς ἀπολαύμεν,—but such a sentiment seems alien from the spirit of the passage. Meyer, as unfortunately, limits ζωή to natural life, whereas (as above) the context plainly evinces spiritual life to be meant, not merely natural.—In Rom. viii. 10, 11, the vivifying influence of His Spirit who raised Jesus from the dead is spoken of as extending to the body also; here, the upholding influence of Him who delivers and preserves the body, is spoken of as vivifying the whole man: LIFE, in both places, being the higher and spiritual life, including the lower and natural. 'And, in our relative positions,—of this life, YE are the examples,—a church of believers, alive to God through Christ in your various vocations, and not called on to be θειαρριζόμενοι as WE are, who are (not indeed excluded from that life,—nay it flows from us to you,—but are) more especially examples of conformity to the death of our common Lord;—in whom DEATH WORKS.'

13—18.] ENCOURAGEMENTS: and (1)

FAITH, which enables us to go on preaching to you. Meyer connects this ver. with ἡ δὲ ζωὴ ἐν ὑμῖν: for, he says, by means of πιστεύομεν διὸ καὶ λαλοῦμεν, is that ζωὴ ἐν ὑμ. ἐνεργεῖται, wrought. But, not to mention that thus the context is strangely disturbed, in which we and our trials form the leading subject, it would surely be very unnatural that ἔχοντες διὸ should apply not to the principal but to the subordinate clause of the foregoing ver.—'But (contrast to the foregoing state of trial and working of death in us) having the same spirit of faith (not distinctly the Holy Spirit,—but as in ref., not merely a human disposition: the indwelling Holy Spirit penetrates and characterizes the whole renewed man) with that described in the Scriptures (τὸ αὐτὸ κατὰ τὸ γέγρ., i. e. either as Billroth, τὸ αὐτὸ [εἰκένω] μερὶ οὗ γέγραπται, or as De W., = τὸ αὐτὸ ὡς γέγρ., ὥσπερ being sometimes found after ὁ αὐτός, ἴσος, and the like, and κατὰ here being equivalent to it. I prefer the former: but at all events the connexion of τὸ αὐτὸ and κατὰ τὸ γέγρ. must be maintained, and we must not, with Meyer, connect κατὰ τὸ γέγρ. . . . with καὶ ἡμεῖς πιστεύομεν, which makes the Ap. say that his faith is according to the words of the citation, and thus confuses the whole process of thought), I believed, wherefore I spoke (the connexion of the words in the Psalm is not clear, nor the precise meaning of ᾤ. rendered by the LXX διό: See Pool's Synopsis in loc. for the various renderings), we too believe, wherefore we also speak (continue our preaching of the gospel, notwithstanding such vast hindrances within and without):

14.] knowing (fixes, and expands in detail the indefinite πιστεύομεν and thus gives the ground of λαλοῦμεν,—not as commonly understood, the matter of which we speak) that He who raised up (from the dead) the Lord Jesus, will raise up us also (from the dead hereafter, see 1 Cor. vi. 13, 14:—not in a figurative resurrection

r = ch. xi. 2. Eph. v. 27. καὶ ἡ παραστήσει σὺν ὑμῖν. 15 τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα BCDE
Col. i. 22. ἡ χάρις ἡ πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαρι- FGJK
s Rom. v. 30. ἡ χάρις ἡ πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαρι-
vi. i. 1. στίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ. 16 διὸ οὐκ
t 1 Cor. ix. 19. στίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ. 16 διὸ οὐκ
reff. ἡ χάρις ἡ πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαρι-
u Acts xxiv. 8. ἡ χάρις ἡ πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαρι-
v transl., ch. ix. 8. Eph. i. 8. ἡ χάρις ἡ πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαρι-
i. 8. 1 Thess. iii. 12. x ver. 8. y here only. See
Rom. vii. 25 reff. Eph. iii. 16.

εξεγείρει 72. 109.—σὺν om 109: σὺν ἡμῖν 219-38 lect 8.—15. δι' ἡμᾶς 37. 80: αὐτον
αὐτὸν.—περισσεύει 72¹.—18. rec εκκακ. (see ver 1), with CJK &c ff: txt BDEFG 37-9.
109-39¹.—for εξω, εξωθεν D¹D² 73. 137 Bas Thdr¹ (εξω).—φθιρεται JK 46¹. 7. 114

from danger, as Beza, who afterwards changed his opinion, al., and lately Meyer, whose whole interpretation of this passage is singularly forced, and his defence of it unfair, see below) with Jesus (σὺν Ἰησοῦ is not necessarily figurative, as Meyer; even in the passages where a figurative sense is the prevailing one, it is only as built upon the fact of a *literal* 'raising with Christ,' to be accomplished at the great day; see Col. iii. 1. 3. 1 Thess. v. 10. Eph. ii. 6) and present us with you' (i. e. as in Jude 24, τῷ δυναμένῳ . . . στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀνώμους ἐν ἀγαλλιάσει . . ., and in reff., at the day of His coming).—Meyer's objection to the meaning above given,—that the Ap. could not thus speak of the resurrection, because he expected (1 Cor. xv. 51, 52; i. 8. 2 Cor. i. 13, 14) to be *alive* at the day of Christ, is best refuted by this very passage, ch. v. 1 ff., where *his admission of at least the possibility of his death* is distinctly set forth. The fact is that the *ἐπεῖ* here, having respect rather to the contrast of the future glory with the present suffering, does not necessarily imply one or other side of the alternative of being quick or dead at the Lord's coming, but embraces all, quick and dead, in one blessed Resurrection-state. — This confidence, of being presented at that day σὺν ὑμῖν, is only analogous to his expressions elsewhere; see ch. i. 14. 1 Thess. ii. 19, 20; iii. 13.

15.] Explanation of σὺν ὑμῖν as a ground of his trust: with reference also to ἡ δὲ ζωὴ ἐν ὑμῖν, ver. 12; viz. that all, both the sufferings and victory of the ministers, are *for the church*: see the parallel expression, ch. i. 6, 7. 'For all things (of which we have been speaking; or perhaps hyperbolically, ALL THINGS, the whole working and arrangements of God, as in 1 Cor. iii. 22, 23, εἴτε ἐνεστώτα εἴτε μέλλοντα πάντα ὑμῶν ἵσται) are on your behalf, that Grace, having abounded by means of the greater number (who have received it), may multiply the thanksgiving (which shall accrue), to the glory of God.' Such (1) is the rendering of Meyer, and, in the main, of Chrys., Erasmus, al., and recently, Rückert and Olshausen.

Three other ways are possible: (2) 'that Grace, having abounded, may, on account of the thanksgiving of the greater number, be multiplied' (πλεονάζω habet vim positivi: περισσεύω, comparativi, Bengel) to the glory of God.' So Luther, Beza, Estius, Grot., Bengel, al.:—(3) 'that Grace, having abounded, may, by means of the greater number, multiply the thanksgiving to the glory of God.' So Emmerling and De Wette:—(4) 'that Grace, having multiplied (see 1 Thess. iii. 12, for the transit. sense) by means of the greater number the thanksgiving, may abound to the glory of God.' This last has not been suggested by any Comm. that I am aware of, but is admissible.—I prefer (1), as best agreeing with the position of the words, and with the emphases. If (2) had been intended, I should have expected ἵνα πλεονάσασα ἡ χάρις, — πλεονάσασα in its present position standing awkwardly alone. The same remark applies to (3), and this besides, that in that case I should expect πλειόνων, and not τῶν πλ., in which the art. rather regards the *matter of fact*, the many who have received the grace, or who give thanks, than the intention, to multiply the thanksgiving by the (possible) greater number of persons. If (4) had been intended, I should have looked for ἵνα ἡ χάρις τὴν εὐχαριστίαν πλεον. διὰ τῶν πλει., περισσ., κ.τ.λ. By adopting (1), we keep the words and emphases just where they stand: ἵνα ἡ χάρις, πλεονάσασα διὰ τῶν πλειόνων (not διὰ τ. πλ. πλεον., which would give an undue prominence to διὰ τῶν πλειόνων, whereas it only particularizes πλεονάσασα), τὴν εὐχ. περισσεύσῃ, εἰς τὴν δόξαν τ. θεοῦ. As to the sense, (see the very similar sentiment, ch. i. 11,) *thanksgiving* is the highest and noblest offering of the Church to God's glory (Θυσία αἰνέσεως δοῦναι με, Ps. xlix. 23, LXX): *that this may be rendered*, in the best sense, as the result of the working of grace which has become abundant by means of the many recipients, is the great end of the Christian ministry.

16—18.] Second ground of encouragement — HOPE. 16.] 'Wherefore (on account of the hope implied in the faith spoken

* διαφθείρεται, ἀλλ' ὁ * ἔσωθεν ^b ἀνακαινύεται ^c ἡμέρα καὶ ἡμέρα. ¹⁷ τὸ γὰρ ^d παραυτίκα * ἐλαφρόν τῆς θλίψεως ἡμῶν ^e καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον * βάρος ^f δόξης ¹ κατεργάζεται ἡμῖν, ¹⁸ μὴ ^g σκοπούντων ἡμῶν τὰ ¹ βλεπόμενα ἀλλὰ τὰ μὴ ¹ βλεπόμενα· τὰ γὰρ ¹ βλεπόμενα ^m πρόσκαιρα, τὰ δὲ μὴ ¹ βλεπόμενα αἰώνια.

only. Exod. xviii. 26. constr. 1 Cor. i. 25. ch. viii. 8.
g = here only. Matt. xx. 12. Acts xv. 28 reff.
f = Phil. ii. 4. (Rom. xvi. 17 reff.)

f Rom. vii. 18 reff. καθ' ὅ. εἰς ὅ. here only.
h = Rom. ii. 7 reff. i = Rom. iv. 15. v. 8.
m Matt. xiii. 21. | Mk. Heb. xi. 25 only f.

al Thdr̄t, (once txt) Thl.—for ἔσωθεν, ἔσω (corr̄n for uniformity) BCD¹FG 4. 37. 47. 57. 72. 113-16-37 Orig Ath Chr Thdr̄t, Dam: txt D²EJK most mss Thdr̄t² Thl Oec.—aft ἔσω (or -θεν) ins ἡμῶν (corr̄n, as the last, for uniformity) BCDEFG 37. 73 a lg syr arm Thdr̄t, (Marcion, in Tert): om JK most mss vss Orig Ath Chr Thdr̄t, Thl Oec Tert, (Marcion, in Tert) Lucif Ambrst al.—17. προσκαιρον καὶ ἐλαφρον D¹EFG 31 vss lat-f (Thdr̄t-comm says: διὰ τοῦ παραυτίκα εἰδείξε τὸ βραχύ τε καὶ πρόσκαιρον. So also Thl).—ἡμῶν om B Chr.—εἰς υπερβ., om C¹ 38. 80 Bas.—αἰώνιον om arm: εν ημιν v it Ambrst Aug, Pel: ημας 93.—18. for σκοπ. ημῶν, σκοπουντες D¹FG it Ambrst-ed.—from βλεπομενα (1) to (3) om 109-78: τα γαρ βλ. om 80.—προσκαιρα εστιν FG (g v all).

of ver. 14, which he is about to expand) we do not shrink (as in ver. 1: but now, owing to despair), but (on the contrary) though even (not 'even if,' putting a case; εἰ καὶ with ind. asserts the fact, as in εἰ καὶ σπένδομαι, Phil. ii. 17) our outward man is wasted away (i. e. our body, see Rom. vii. 22, is, by this continued νέκρωσις and ἐνέργεια τοῦ θανάτου, being worn out:—he is not as yet speaking of dissolution by death, but only of gradual approximation to it), yet (ἀλλὰ in the apodosis after a hypothetical clause, introduces a strong and marked contrast:—so Hom. II. a. 81,—εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ, ἀλλὰ τε καὶ μετόπισθεν ἔχει κόρον, ὅρα τελέσῃ: see other exx. in Hartung, Partikellehre, ii. 40) our inner (man) is renewed (contrast, subordinately to διαφθείρεται, but mainly to ἐγκακοῦμεν) day by day' (ἡμ. καὶ ἡμ., so Hebr. כִּי וְכִי, Esth. iii. 4; an expression not found [Meyer] even in the LXX): i. e. 'our spiritual life, the life which testifies the life of Jesus, even in our mortal bodies (ver. 11), is continually fed with fresh accessions of grace:' see next ver. So Chrys.—πῶς ἀνακαινύεται; τῇ πιστεῖ, τῇ ἐλπίδι, τῇ προθυμίᾳ, τῇ λοιπῶν κατατολμῶν τῶν δυνάων. ὅση γὰρ ἂν μυρία πάσχη τὸ σῶμα, τοσούτῳ χρηστοτέρας ἔχει τὰς ἐλπίδας ἢ ψυχῇ, καὶ λαμπροτέρα γίνεται, καθάπερ χρυσίον πυρόμενον ἐκπύλον. Hom. ix. p. 500 A. 17, 18.] Method of this renewal.—'For the present light (burden) of our affliction (the adjec. use of παραυτίκα is common with Thucyd., e. g. ii. 64, ἡ παραυτίκα λαμπρότης, καὶ ἐς τὸ ἐπειτα δόξα: viii. 82, τὴν τε παραυτίκα ἐλπίδα: vii. 71, ἐν τῷ παραυτίκα, where Schol. ἐν τῷ ἐν-εστῶτι τότε χρόνῳ:—and with his imi-

tator Demosthenes, e. g. p. 72. 16, ἡ παραυτίχ' ἥδονη κ. ῥαστώνῃ μετὶν ἰσχυρί τοῦ ποθ' ὕστερον συνοίσιν μέλλοντος;—see also pp. 34. 24; 215. 10; and more exx. in Wetst.—ἐλαφρόν as a substantive, contrasted with βάρος; see reff'), works out for us ('efficit,' 'is the means of bringing about') in a surpassing and still more surpassing manner (καθ' ὑπ. εἰς ὑπερ. must belong to the verb, as Meyer and De W.; for otherwise it can only qualify αἰώνιον, the idea of which forbids such qualification, not βάρος, which is separated from it by the adj.:—i. e. so as to exceed beyond all measure the tribulation) an eternal weight of glory' (αἰώνιον βάρος opposed to παραυτίκα ἐλαφρόν).

18.] Subjective condition under which this working out takes place.—'While we regard not ('propose not as our aim,' 'spend not our care about,'—reff.) the things which are seen (reff. = τὰ ἐπίγεια, Phil. iii. 19. Chrys. strikingly says, τὰ βλεπόμενα πάντα, κὰν κόλασις ᾗ, κὰν ἀνάπαυσις ὥστε μῆτε ἐκείθεν χαννοῦσθαι, μῆτε ἐντεύθεν ἀδύνασθαι), but the things which are not seen ('aliud significat ἀόρατα, invisibilia, nam multa quæ non cernuntur, erunt visibilia, confecto itinere fidei.' Bengel.—μὴ βλ., not οὐ, perhaps because μὴ stands with participles in clauses of a subjective character, so στήκετε . . . μὴ πυρόμενοι ἐν μηδίνι . . ., Phil. i. 27, 28. Winer, § 59. 3. b. β.,—or rather perhaps, as ib. a, as hypothetical: τὰ οὐ βλεπόμενα would be the things which as a matter of fact at any given time we do not see, cf. οἱ οὐκ ἠληθμίνοι, 1 Pet. ii. 10: τὰ μὴ βλ., generally and hypothetically, the things not seen. So ὁ μὴ ὢν μετ' ἐμοῦ, Matt. xii. 30, in a case indefinite and hypothetical. This

1 Cor. xv. 40 V. ¹ οἶδαμεν γὰρ ὅτι ἐὰν ἡ ² ἐπίγειος ἡμῶν ³ οἰκία τοῦ BCDE
 ο Job iv. 19. P σκίηνους ⁴ καταλυθῇ, ⁵ οἰκοδομὴν ἐκ θεοῦ ἔχομεν ⁶ οἰκίαν FGJK
 (xxx. 23.)
 here only.
 (Sec 2 Pet. i. 13, 14.) Wisd. ix. 15.
 1 Matt. xxvi. 61 i. Acts vi. 14. Rom. v. 12. 1 Cor. iii. 9 ref. 2 Mark xiv. 58. Col. ii. 11 only f.
 t Rom. viii. 28 ref. u Jude 6 only. Jer. xxv. 30 (ald.).

CHAP. V. 1. η om 72. 112.—for του, *hujus* v it Tert Ambrst Pel Jer.—bef οικοδ. ins
 ori (keeping the former ori) DEFG v it Chr, Ambrst Pel Sedul (not Tert Aug al).—ous
 χειροφ. FG (non manif. g).—αιωνιον om peth.—2. ενδυσασθαι 55. 112. 219¹ arm.—

amounts to much the same as when in the ordinary account of such clauses, we say that *μη* belongs to the *subject*, *οὐ* to the *predicate*,—but is a better explanation, inasmuch as that account gives only the logical *fact*,—*this*, the logical *reason* of the usage: for the things which are seen, are temporary (not '*temporal*,' 'belonging to time,'—but '*fleeting*,' 'only for a time,' see ref. :—i. e. till the day of Christ): but the things which are not seen, are eternal.' Chrys. again: *κἀν βιολαία, κἀν κλασις ᾧ ὥστε καὶ ἐκείθεν φοβῆσθαι, καὶ ἐντὺθεν προτρίψασθαι.*—Seneca, Ep. 59 (Wetst.) has a very similar sentiment: '*ista imaginaria sunt, et ad tempus aliquam faciem ferunt. Nihil horum stabile nec solidum est . . . Mittamus animum ad ea, quæ æterna sunt.*'

CHAP. V. 1.—10.] *Further specification of the hope before spoken of, as consisting in anticipation of an eternity of glory after this life, in the resurrection-body: which leads him evermore to strive to be found well pleasing to the Lord at His coming: seeing that all shall then receive the things done in the body.* 1.] 'For (gives the reason of ch. iv. 17,—principally of the emphatic words of that ver., *καθ' ὑπερβολὴν εἰς ὑπερβ.*—showing how it is that so wonderful a process takes place) we know (as in iv. 14,—are convinced, as a sure matter of hope) that if ('supposing:—not = *κἀν*, 'etiamsi,' but indefinite and doubtful: if this delivering to death continually should end in veritable death. The case is hypothetical, because many will be glorified without the *κατάλυσις* taking place: see 1 Cor. xv. 51. 53) our earthly tabernacle-dwelling (τοῦ σκηνῶν) is gen. of apposition. The similitude is not derived from the wandering of the Israelites in the wilderness, nor from the tabernacle, but is a common one with Greek writers, see exx. in Wetstein. Chrys. observes:

εἰπὼν οἰκίαν σκηνῶν, καὶ τὸ εὐδιάλυτον καὶ πρόσκαιρον διέλας ἐντὺθεν, ἀντίθηκε τὴν αἰώνιαν· τὸ γὰρ τῆς σκηνῆς ὄνομα τὸ πρόσκαιρον πολλάκις δεικνύσι. were dissolved ('*mite verbum*,' Bengel: i. e.

'*taken down*,' 'done away with'), we have in the heavens (as Meyer rightly remarks, the *present* is used of the time at which the dissolution shall have taken place. But even then the dead have it not in *actual possession*, but only prepared by God for them against the appearing of the Lord: and therefore they are said to have it in the heavens. Chrys., &c., Beza, Grot., al., join *ἐν τοῖς οὐρ.* with *οἰκίαν*, which can hardly be: it would be either *ἐπουράνιον*, or *ἐξ οὐρανοῦ*. The E. V. according to the present punctuation, yields no sense: '*not made with hands, eternal in the heavens*,' a building (no longer a *σκῆνος*) from God ('in an especial manner prepared by God,' '*pure from God's hands*,' not as contrasted with our earthly body, which, see 1 Cor. xii. 18. 24, is also from God), a dwelling not made with hands (here again, not as contrasted with the *fleshy body*, for that too is *ἀχειροποίητος*, but with other *οἰκία*, which are *χειροποίητοι*), eternal.'—A difficulty has been raised by some Comm. respecting the *intermediate disembodied state*,—how the Ap. here regards it, or whether he regards it at all. But none need be raised. The *οἰκία* which in this verse is said, at the time of *dissolution*, to be *ἐν τοῖς οὐρανοῖς*, is, when we put it on, in the next ver., our *οἰκητήριον τὸ ἐξ οὐρανοῦ*. Thus the intermediate state, though lightly passed over, as not belonging to the subject, is evidently in the mind of Paul.—Some Comm., Photius, Anselm, Thomas Aq. (in Estius), Wolf, Rosenm., al., understand *these words themselves* (*οἰκ. ἀχειρ. αἰών. ἐν τ. οὐρ.*) of the intermediate state of absence from the body: Usteri and Platt, of an immediate glorified body in heaven, to be united with the body of the resurrection. Calvin hesitates: '*Incertum est, an significet statum beatæ immortalitatis, qui post mortem fideles manet, an vero corpus incorruptibile et gloriosum, quale post resurrectionem erit. In utrovis sensu nihil est incommodi: quanquam malo ita accipere, ut initium hujus ædificii sit beatus animæ status post mortem: consummatio autem sit gloria*

ἡ ἐπενδύσασθαι ἡ ἐπιποθοῦντες. ³ εἰ γε καὶ ^{xx} ἐνδυσάμενοι ^{v here only t. w. inf. Rom. i. 11 reft. x Col. i. 28. xx 1 Cor. xv.}
οὐ ἡ γυμνοὶ εὐρεθησόμεθα. ⁴ καὶ γὰρ οἱ ὄντες ἐν τῷ ῥ σκῆνῃ

58 reft. y So Plato, Cratyl. p. 377 c, ἡ ψυχὴ γυμνὴ τοῦ σώματος.
x — 1 Cor. iv. 2. xv. 15. Phil. ii. 8.

3. *εἰπερ* (see notes) BDEFG 17. 80 (Chr: *τινὲς δὲ φασιν, δ καὶ μάλιστα ἐγκριτέον, εἰπερ καὶ ἐνδυσάμενοι*. So also Oec): *εἰ γὰρ* 52: txt CJK mss (nrlly) Clem Mac, Chr Thdrt Dam Thl Oec: *εἰ tamen* v it Aug Pel al: *si quidem* Tert Ambrst al.—for *ἐνδ.*, *ἐκδυσάμενοι* (see notes) D¹FG (εἰλ. so also *ἐπιλ.* ver 6) it al (mss in Ambrst) Tert (Marcion in Tert) Ambr Paulin Prim: txt BCD¹EJK mss (appy) v copt syrr goth æth al Clem (τινὲς in Chr, with his approval: he himself reads *ἐκδ.*, explaining it *κὰν ἀποθώμεθα τὸ σῶμα*) Mac, Thdrt Dam al Ambrst Aug Pel Sedul Bed.—for *εὐρ.*, *inveniamur* v it Tert lat-ff.—4. *ἀφ σκηνῇ*, add *τοῦτω* (supplementary insertion) DEFG 31. 120 (pref

ultimæ resurrectionis." But if this be so, (1) the parallel will not hold, between the *olxia* in one case, and the *olxia* in the other,—and (2) the language of ver. 2 is against it, see below. 2.] 'For also

(our knowledge, that we possess such a building of God, even in case of our body being dissolved, is testified by the earnest desire which we have, to put on that new body without such dissolution taking place. See the similar argument in Rom. viii. 18, 19) in this (viz. *σκήνῃ*, as Beza, Meyer, Olsh., al. The rendering *ἐν τοῦτω* 'wherefore,'—some referring it to the foregoing,—'propter hoc quod dictum est,' Est., some to the following,—is inconsistent with *ὄντες ἐν τῷ σκῆνῃ*, which is parallel with it, ver. 4. The stress is not necessarily on *ἐν*, 'in this,' as contrasted with 'out of this,' as Meyer, who joins *καὶ* with *ἐν τοῦτω*; but see above) we groan (see Rom. viii. 23), longing (i. e. because we desire,—the reason of *σπεύζομεν*. *ἐπιποθ.*, not ardently desire: the prep. does not intensify, but denotes the direction of the wish, as *ἀνέμου* *μη προσεῶντος*, Acts xvii. 7) to put on over this ('superinducere,' viz. by being alive at the day of Christ, and not dissolved as in ver. 1:—see on ver. 4 below.—The similitude is slightly changed: the house is now to be put on, as an outer garment, over the fleshly body) our dwelling place ('*olxia* est quiddam magis absolutum,—*οἰκητήριον*, domicilium, respicit incolam,' Bengel. So Eur. Orest. 1113,—*ὥςθ' Ἑλλάς αὐτῇ σμικρὸν οἰκητήριον*) from heaven (i. e. = *ἐκ θεοῦ* ver. 1, but treated now as if brought with the Lord at His coming, and put upon us who are alive and remain then.—'Itaque,' says Bengel, 'hoc domicilium non est cælum ipsum').

3.] seeing that (*εἴγε* is used 'de re, quæ jure sumta creditur,' *εἰπερ*, when 'in incerto relinquitur, utrum jure an injuria sumatur.' Herm. ad Viger., p. 834. So Xen. Mem. ii. 1. 17, *ἀλλὰ γὰρ, ὡς Σ., οἱ εἰς τὴν βασιλικὴν τέχνην εὐδινομένοι, ἦν δοκεῖς μοι σὺ νομίζειν παιδαιμονίαν*

εἶναι, τί διαφέρουσι τῶν ἐξ ἀνδράκας κακοπαθοῦντων, εἰ γε πεινῆσουσι κ. διψήσουσι, κ.τ.λ.,—'if they are to hunger and thirst, &c.') we shall really (*καὶ*, 'in very truth,' so Soph. Antig. 766, *ἄμφω γὰρ πύρα καὶ κατακτεῖναι νοεῖς*; 'doest thou intend verily to kill them both?' and Æsch. Sept. Theb. 810, *ἰκέσθαι κήλαον*; 'have they really come to that?' See more *xxx* in Hartung, Partikellehre, i. 132) be found (shall prove to be) clothed ('having put on clothing,' viz. a body), not naked' (without a body—'*ἐνδυσ.*, *ὁ γυμν.*, as *γάλα*, *ὁ βρώμα*, 1 Cor. iii. 2 and often, cf. ver. 7.' Meyer). The verse asserts strongly, with a view to substantiate and explain ver. 2, the truth of the resurrection or glorified body; and, with Meyer, I see in it a reference to the deniers of the resurrection, whom the Ap. combated in 1 Cor. xv.: its sense being this: "For I do assert again, that we shall in that day prove to be clothed with a body, and not disembodied spirits."—Several other renderings have been given: (1) 'Si nos iste dies deprehendet cum corpore, non exules a corpore,—si erimus inter mutandos, non inter mortuos,' Grot.: Estius, Bengel, al. To this there are also (really) objections,—that *εἴγε* (see above) should be *εἰπερ*,—that *καὶ* is not rendered at all,—and that *ἐνδυσάμενοι*, the aor. mid., should be *ἐνδεδυμένοι*, the perf. pass. (2) The same objections apply to Billroth's rendering, 'If we, having been once clothed (with the earthly body), shall not be found naked' (without the body). (3) De Wette renders: 'seeing that when we are also (really) clothed, we shall not be found naked:' i. e. 'setting down for certain as we do, that heavenly dwelling will also be a body.' To this Meyer rightly objects, that it is open to the difficulty of making *ἐνδυσας* and *γυμνός*, and that in the very sense in which they are opposites, to co-exist:—no clothing but that of a body is thought of here, or else *ὁ σώματος γυμνός* must have been expressed. (4) This latter objection ap-

a ch. i. 8 ref. b Rom. v. 12. c Matt. xix. 9. d Matt. xxvii. 28, 31. 1 Mtt. Luke x. 30. e only. Gen. xxxvii. 23. d - 1 Cor. xv. 54. (ch. ii. 7.) 1st. xxv. 8. g ch. ii. 8 ref. h ch. i. 22. e Rom. vi. 12. f constr., here only. καταργ., Rom. ii. 9 ref. BCDE FGJK

ἵστανάλομεν ἂ βαρούμενοι, ἕφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. ὁ δὲ ἐκατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δὸς ἡμῖν τὸν ἄρραβῶνα τοῦ πνεύματος.

177, and was lat-ff) was nrly (appy) Chr Thdrt₁ Thl Tert₁ Ambros al (not C as Wetst): txt B (e sil) CJK mas nrly (appy) am Orig-alw Thdrt h 1 Dam Oec Tert₁.—βαρυνόμενοι D'FG Thl: om Chr.—Mill (not rec) for εφ' ω, εκειδη, with 7'. 20'. 93 (al ?) (Oec says εφ' ᾧ αὐτοῦ τοῦ εκειδη).—for εκδυσ., ενδ. 3. 115-schol 119-21. 238 (al ?).—θν. (φθαρτον Chr Thl) τουτο FG g goth.—δ. καταργαζόμενος DEFG v it Syrr Iren Ambros (καταργασ. C).—ημας om 219'.—αφ' ημας, ins και χωρισας ημας 9 slav-ms.—rec bef δος ins και (cf ch i. 22), with D'EJK &c syr goth al Iren-gr Chr Thdrt (και διδους Dam omg o) al Ambros: txt BCD'FG 17. 67'. 73. 80 v it copt Syr arm Orig Iren-int Aug Pel Sedul

plies to the rendering of Chrys., Theodoret, Theophyl., Oecum., al., who take ἐκδύσασθαι = σῶμα ἀφάρτον λαβόντες, and γυμνοὶ to mean γυμνοὶ δόξης. Simly Anselm explains γυμνοὶ, 'nudi Christo,' Pelagius, Hunnius, and Baldwin, 'vacui fide.' Erasmus. Paraphr. 'si tamen hoc exuti corpore non omnino nudi reperiamur, sed ex bonæ vitæ fiducia spe immortalitatis amicti.' in part too Calvin, restricting it however to the faithful only,—'if at least we, having put on Christ in this life, shall not be found naked then.' Olshausen too takes οὐ γυμνοὶ as an expansion of ἐκδύσασθαι, 'provided that we shall be found clothed with the robe of righteousness, not denuded of it.' Of all these we may say, that if the Ap. had meant by γυμνοὶ to hint at any other kind of γυμνότης than that which the similitude obviously implies, he would have certainly indicated it. (5) The rendering of εἰ 'utinam,' 'utinam etiam induti, non nudi reperiamur!' as Knatchbull and Homberg, need hardly be refuted. (6) Another class of renderings arise from the readings εἴωπα and ἐκδύσασθαι, both evidently adopted in consequence of the views of expositors. It was thought to be a conditional sentence,—'*provided, that is, that*' . . . , and consequently those who were aware that εἴωπα could not mean this, substituted εἴωπα: it was thought that it referred to the time after putting off the mortal body, and ἐν was therefore altered to ἐκ.—For much of the reference to opinions in this note I am indebted to Meyer and De Wette.

4.] Confirmation and explanation of ver. 2.—'For also (a reason, why we ἐκποθεύμεν ἐκδύσασθαι . . . as in ver. 2) we who are in the tabernacle (before spoken of, i. e. of the body) groan, being afflicted, (not by troubles and sufferings, nor by the body itself, which would be directly opposite to the sense: but for the reason

which follows) because (εφ' ᾧ as in ref.,) we are not willing to divest ourselves (of it), but to put on (that other) over it, that our mortal part may (not, die, but) be swallowed up by life' (absorbed in and transmuted by that glorious principle of life which our new clothing shall superinduce upon us).—The feeling expressed in these verses was one most natural to those who, as the App., regarded the coming of the Lord as near, and conceived the possibility of their living to behold it. It was no terror of death as to its consequences—but a natural reluctance to undergo the mere act of death as such, when it was within possibility that this mortal body might be superseded by the immortal one, without it.

5.] This great end, the καταποθῆναι τὸ θνητὸν ἀπὸ τῆς ζωῆς, is justified as the object of the Ap.'s fervent wish, seeing that it is for this very end, that this may ultimately be accomplished, that God has wrought us (see below) and given in the pledge of the Spirit;—'But (and this my wish has reason: for) He who hath wrought us out (prepared us, by redemption, justification, sanctification, which are the qualifications for glory) for this very purpose (viz. that last mentioned)—τὸ καταποθῆναι τὸ θνητὸν ἡμῶν ὑπὸ τ. ζωῆς,—not τὸ ἐκδύσασθαι, a mere accident of that glorious absorption: see below) is God, who has given us (a sign that our preparation is of Him: 'quippe qui dederit' . . .) the earnest (ref. and note) of (gen. of apposition) the (Holy) Spirit.'—The Ap., in this verse, is no longer treating exclusively of his own wish for the more summary swallowing up of the mortal by the glorified, but is showing that the end itself, which he individually, or in common with others then living, wishes accomplished in this particular form of ἐκδύσασθαι, is, under whatever form brought about, that for which all the pre-

6ⁱ θαρρόυντες οὖν πάντοτε, καὶ εἰδότες ὅτι ⁱ ἐνδημοῦντες ⁱ ἐν τῷ σώματι ^k ἐκδημοῦμεν ἀπὸ τοῦ κυρίου· 7ⁱ διὰ πίστεως γὰρ ^m περιπατοῦμεν, οὐ ⁱ διὰ ^{mm} εἰδους· 8ⁱ θαρρόυντες δὲ ⁱ καὶ ⁿ εὐδοκοῦμεν μᾶλλον ^k ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ^k ἐνδημῆσαι πρὸς τὸν κύριον. 9 διὸ καὶ ^o φιλοτιμούμεθα, εἴτε ^k ἐνδημοῦντες εἴτε ^k ἐκδημοῦντες, ^p εὐάρεστοι αὐτῷ

87. Exod. xxiv. 17. n — Luke xii. 32. Rom xv. 26. 1 Cor. i. 21. Gal. i. 15. Ps. lxxvii. 16.
o Rom. xv. 20. 1 Thess. iv. 11. p Rom. xii. 1 reff.

i ch. vii. 16.
x. 1, 2. Heb. xiii. 6 only.
Prov. i. 21.
k here &c.
only i.
— Rom. ii. 27 reff.
m Rom. vi. 4 reff.
mm Paul, 1 Thess. v. 22 only. Luke iii. 23. ix. 20. John v.

Bed: o om 7.—*ἡμιν* om 116 Chr (οὖν 17?).—8. *ἐπιδημοῦντες* D¹FG al: *ἐκδημοῦντες* 72.—*ἀποδημοῦμεν* DEFG Chr.,—for *κυρ.*, *θεου* DEFG it (not Tert Lucif &c): *του* om 238.—7. *bef* ov, *ins* *kai* FG g v.—8. for *θαρρ.* *δε* *kai*, *θαρρουντες* Orig (so 17. 80 with *δε* *kai*): *δε* *kai* om 67². 73 lectt 8. 13 ar-pol: *οὖν* *kai*, or *οὖν* FG¹ 17 Syr ar-erp al: *ergo* vel *autem* g: txt BCD v &c.—*ἐκδημ.* to *ἐνδημ.* om 109.—*τον* om 108.—for *κυρ.*, *θεον* D¹ 17 am arm Clem Ambrst.—9. *ἐκδ.* *ειτ.* *ενδ.* 3. 39 v g Syr al Clem Orig-int Tert Lucif al (not Chr Thdrt Dam al Aug Ambrst): for *ἐνδημ.*, *ἐνδυναμοῦντες* 80.—

paration, by grace, of Christians, is carried on, and to which the earnest of the Spirit points forward. Meyer would limit this verse entirely to the wish expressed in the last: but he is *certainly wrong*: for it forms a note of transition to *θαρρόυντες οὖν πάντοτε* in the next; see below.

6—8.] *He returns to the confidence expressed in ver. 1*; that *however this may be*, whether this wish is to be fulfilled or not, *he is prepared to accept the alternative of being denuded of the body, seeing that it will bring with it a translation to the presence of the Lord.*—‘Being confident then (because it is God’s express purpose to bring us to glory, as in last verse) *always* (either *under all trials*: or, *always, whether this hope of ἐπενδύσασθαι, or the fear of the other alternative, be before us*,—which latter I prefer), and *knowing* (not as the *ground of our confidence*, as Calv., al., nor as an *exception to it*, ‘*though we know*,’ as Est., Olsh., al.,—but *correlative with it*, and the *ground of the εὐδοκοῦμεν* below) that while at home in the body, we are absent from the Lord (the similitude of the body as our *oikia* being still kept up: see similar sentiments, respecting our being wanderers and strangers from our heavenly home while dwelling in the body, Phil. iii. 20. Heb. xi. 13; xiii. 14),—for (proof of our *ἐκδημία* *ἰπὸ τ. κυρ.*) we walk (the usual fig. sense, ‘go on our Christian course,’—not literal, as of pilgrims) by means of (not ‘in a state of,’ nor ‘through,’ as the element through which our life moves, Meyer; who is thereby necessitated to interpret the two prepp. differently, see below) faith, not by means of appearance (*εἶδος cannot possibly be subjective*, as rendered in E. V. and by many comm.; see reff.—i. e. ‘faith, not the actual appearance of heavenly

things themselves, is the means whereby we hold on our way,’—a sure sign that we are *absent from* those heavenly things),—notwithstanding (I say) (he resumes the *θαρρόυντες*, which was apparently at first intended to belong to *εὐδοκοῦμεν*,—by the *indicative*, inserting the *δε* because the last clause seemed something like a *dash* to that confidence) we are confident, and are well pleased rather to migrate out of the body and dwell at home with the Lord:’ i. e. ‘even if (as in ver. 1) a dissolution of the body be imminent,—even that, though not according to our wish, does not destroy our confidence: for so sensible are we that dwelling in the body is a state of banishment from the Lord, that we prefer to it even the alternative of dissolution, bringing us, as it will, into His presence.’—Meyer regards *ἐκδημ.* and *ἐνδημ.* as equivalent to the *putting off of the mortal* (but how?) and *putting on the immortal body* at the coming of the Lord:—but surely by this the whole sense is destroyed. The Ap., it seems to me, carefully chooses the words, new to the context, *ἐκδημεῖν* and *ἐνδημεῖν*, to avoid such an inference, and to express, as he does in Phil. i. 23, then in the actual prospect of death, that *τὸ ἀναλῦσαι* is equivalent to *σὸν χριστῷ εἶναι*: for *here* is no hint of the new house from heaven, only of a certain indefinite *ἐνδημία* πρὸς τὸν κύριον, which is all that is revealed to us, and it would seem was all that was revealed to him, of the *disembodied state* of the blessed. I may remark that Meyer, whose comm. on this Ep. is most able and thorough, has been misled in this passage by an endeavour to range the whole of it under the specific wish of vv. 2—4.

9, 10.] ‘Wherefore (this being so,—our confidence, in event whether of death, or of life till the coming of the Lord, being such),

q Rom. xi. 32. εἶναι. 10^q τοὺς γὰρ ᾧ πάντας ἡμᾶς ᾧ φανερωθῆναι ᾧ δεῖ BCDE
 Eph. iv. 13. ᾧ ἔμπροσθεν τοῦ ᾧ βήματος τοῦ ᾧ χριστοῦ, ἵνα ᾧ κομίσῃται FGJK
 r = (see note).
 Col. iii. 4.
 1 Pet. v. 4.
 1 John ii. 28.
 s = Luke xiv.
 46. Dan. ii.
 28.
 t Acts x viii. 17.
 β. Matt.
 x xvii. 19 al. 2 Mac. xiii. 26. u = Eph. vi. 8. Col. iii. 25 al. 2 Mac. viii. 33. v constr.,
 Eph. Col., ut supra. w = Gal. ii. 14. Luke xii. 47. x = Acts ix. 31. Rom. iii. 18.
 ch. vii. 1. Eph. v. 21 (not Rom. xiii. 8). y = Acts xii. 20. Gal. i. 10. z = Mark iv. 22.
 John iii. 21 al.

10. for τα, ᾧ, omg προς α D¹FG.—for προς α, ᾧ, οσα, προς ο, προς ον al: δια τ. σωμ. om J Oros.—for δια, ᾧ (propria) v it arm goth Orig, Thdr, Dam, Orig-int Cyrp Lucif Ambrst all: txt (besides MSS) Clem Orig, Cses Ath Cyr-jerus Bas Chr Thdr, Dam h l al Tert Jer Aug al.—for ἐκράξεν (om 91¹), ἐκράξαμεν 91²: add olim arm.—for καλον, φαυλος KC 17. 23. 37-9 Orig, Eus Ephr Ath, Epiph Nyss, Bas, Cyr, 10 Dam, Thl-comm (appy) al: txt B (e sil) DEFGJK & Clem Orig, Chr Thdr-oft Dam h l al.—II. πιθωμεν 23. 46. 109 Oec-comm (expressly).—τω δε θεω 89: δε om lect 8.—ἐπιτιζομεν δε 10.—πεφανερωμ. το φεφανερωθαι om 178.—οτι και 106.—ημεν 106-8. 238.—

—we also (besides our confidence) strive whether dwelling in the body or absent from the body (at the time of His appearing) to be well pleasing to Him,¹ i.e. 'whether He find us ἐνδ. or ἐκδ., to meet with His approval in that day.' That this is the sense, the next verse seems to me to shew beyond question. For there he renders a reason for the expressions, and fixes the participles as belonging to the time of His coming. But this meaning has not, that I am aware, been seen by the Comm., and in consequence, the ver. has seemed to be beset with difficulties. The ordinary rendering is represented by Chrys., τὸ ζήτομενον τοῦτό ἐστι, φησὶν ἂν τε ἐκτὶ ᾧ, ἂν τε ἐνταῦθα, κατὰ γνώμην αὐτοῦ ζῆν.—the objection to which of course is, that when *there with Him*, there will be no striving to ἐνέεσθαι αὐτῷ, the acceptance *having taken place*. Nor is De Wette's interp. free from objection—'whether we live till His coming, or we die:' because no sufficient account is given of the present part.—Of all renderings, Meyer's is in this place the most absurd, misled as he is by his interp. of ver. 8. He would make ἐνδ. μούνης and ἐκδ. here merely *literal*, the similitude being dropped;—'whether at home, or on travel.' But, all else aside, can he tell us *where Paul's home was*, subsequently to Acts ix? For this would be necessary, though he shrinks from any 'graphische Bestimmung.' 10.] 'For (explanation and fixing of ἐνέεσθαι αὐτῷ εἶναι, as to *when*, and *how testified*) we all (and myself among the number) must be made manifest ('appear:'); not = παρ-σῆναι merely, but 'appear in our true light,' appear as we have never done before, as in reff., where the word is used of our Lord Himself: see also 1 Cor. iv. 5) before the judgment-seat of Christ, that each

may receive (the technical word for receiving wages) the things (done) through the body (as a medium or organ of action. Meyer cites τῶν ἡδονῶν αἱ διὰ τοῦ σώματος εἰσιν, Plat. Phædo, p. 65, and αἰσθη-σεις αἱ διὰ τοῦ σώματος, Phædr. p. 250), according to the things which he did (in the body), whether (it were) good, or bad' (singular, as abstract). I may observe that no more definite inference must be drawn from this verse as to the place which the saints of God shall hold in the general judgment, than it warrants; viz. that they as well as others, shall be manifested and judged by Him (Matt. xxv. 14): *when*, or *in company with whom*, is not here so much as hinted.—I cannot pass on, without directing the student to the passage on this ver. in Chrysostom's tenth Homily, as one of the grandest extant efforts of human eloquence.

11—13.] *Having this φιλοτιμία*,—being a genuine fearer of God (see below),—he endeavours to make his plain dealing EVIDENT TO MEN, as it is EVIDENT TO GOD. He will give the Corr. whereof to boast concerning him in reply to his boastful adversaries: *this his conduct being, whatever construction may be put on it, on behalf of God and them.* 11.] 'Being then conscious of ('no strangers to') so Homer freq., e.g. ἀθμιότητα εἰδώς) the fear of the Lord (not, as Chrys. and most of the ancient Comm., = τὸ φοβεῖσθαι τ. κυρ.,—so also Beza and Estius, 'terrorem Domini,' and E. V., 'the terror of the Lord;')—but as Vulg., 'timorem Domini,'—this wholesome fear of Christ as our Judge: see reff. The expression is particularly appropriate for one who had been suspected of double dealing and insincerity: he was inwardly conscious of the principle of the fear of God guiding and leading him),—we persuade men (the stress on ἀνθρώπους, 'it

δε καὶ ἐν ταῖς ^m συνειδήσεσιν ὑμῶν ^a πεφανερῶσθαι. ¹² οὐ γὰρ πάλιν ἑαυτοὺς ^b συνιστάνομεν ὑμῖν, ἀλλὰ ^c ὁ ἀφορμὴν διδόντες ὑμῖν ^d καυχήματος ὑπὲρ ἡμῶν, ἵνα ^e ἔχητε πρὸς τοὺς ἐν ^f προσώπῳ καυχωμένους, καὶ ^g οὐ καρδίᾳ. ¹³ εἴτε γὰρ ^h ἐξέστημεν, θεῷ· ⁱ εἴτε ^j σωφρονοῦμεν, ὑμῖν. ¹⁴ ἡ γὰρ

q See σχῶ τί γράψω, Acts xxv. 26. r 1 Thess. ii. 17. s constr., ch. i. 6.
t — Mark iii. 21. u — Luke viii. 35. j Mk. Rom. xii. 3.†

12. *af ov om γαρ (the connexion not being perceived: no reason can be imagined for its insertion) XBCD¹FG 10. 39. 67^a v it Syr copt Chr Thdrt Ambrst Pel Bed: txt D²EJK mss nrlly (appy) arr slav (et aeth) Dam Thl Oec.—αλλ 109. 219.—καυχῆσεως 48. 72. 122.—ὡμων 17.—for ov, μη (emendation for supposed propriety, τοὺς . . . μη and not τοὺς . . . ov: but ov belongs to καρδία) B 17. 37. 71-3. 80. 113-marg Thdrt (ovr D¹FG al).—εν καρδ. (addn, as B, in pursuance of the same misapprehension as above: then adopted in the others) BD¹FG 17. 37. 73. 121 v it copt Syr Clem Ambrst Pel: txt CD²EJK mss nrlly (appy) syr goth al Chr Thdrt Dam al.—14. for η, ε 238.—for χρ.,*

is *MEN* that we attempt to persuade.—Of what? Beza, Grot., al., of the truth of Christ's religion; win them to Christ, which however suits the rendering 'terrorem Domini,' better than the right one:—Chrys., Theodoret, Theophyl., 'of our own integrity,' and so in the main, Estius, Bengel, Olsh., De Wette,—and Meyer, though he seems to object to it, for he connects the words with the φιλοτιμία of ver. 9:—Erasm., Luther, Wolf, Hammond, al., understand πειθόμεν of the endeavour to make ourselves acceptable to men; Cornel. a Lapide, Le Clerc, al., 'eundem hunc timorem hominibus suademus.' But from the context, it must have reference to ourselves; and I therefore agree with Chrys., al., as above), but to God we are already manifested (we have no need to persuade Him of our integrity, for He knows all things);—and I hope (am confident) that we have also been manifested (Meyer remarks, that ἐλπίζω in the N. T. elsewhere has only the inf. aor.; here however the inf. perfect is logically necessary. He hopes, that the manifestation is complete. Cf. Acts xvii. 13, δόξαντες τῆς προβάσεως κερατηκίνας, and Hom. Od. ζ. 297, ἥδη γὰρ νῦν ἔλαρον Ἀρή γε πῆμα τεύχεται) in your consciences.' 12.] 'For (reason of foregoing ἐλπίζω—viz. that he was not speaking in any spirit of self-com mendation—not προσώπῳ, but καρδίᾳ) we are not again recommending ourselves to you (see ch. iii. 1), but (say this as) giving you an occasion for matter of boasting (καύχημα,—not = καύχησης as De W.,—'a source, whence matter of boasting may be derived') on our behalf (of us, as your teachers, and to the upholding of our ministry), that ye may have it (viz. καύχημα, matter of boasting) against those who boast in their outward ap-

pearance, not in their heart' (i.e. in those things which they exhibit, and are outwardly = κατὰ σάρκα, ch. xi. 18, not in matters which are in their hearts: implying that their hearts are indifferent about the matters of which they boast).

13.] 'For (ye have good reason to boast of me as your teacher; seeing that) whether we are mad (there is no need to soften the meaning to 'inordinately praise ourselves,' as Chrys., al.; or 'act foolishly,' as others; or 'ultra modum agimus,' as Bengel, Luther:—μαίην, Παῦλε, had been once said, Acts xxvi. 24, and doubtless this charge was among the means taken to depreciate his influence at Corinth), it is to God (in God's work and to His glory): whether we are of sound mind, it is for you' (on your behalf). 'So that you have reason to glory in us either way; if you will ascribe to us madness, it is a holy madness, for God; if you maintain and are convinced of our sobriety, it is a soundness in your service.'—On the interp. of Chrys. above, he explains the last clause,—*ἀν τι μέγιστον κ. ταπεινὸν φθεγξόμεθα, δι' ὑμᾶς, ἵνα μάθῃτε ταπεινοφρονεῖν.* But he gives our interp. also, as an alternative: *μαίνεσθαι τις ἡμᾶς φησί; διὰ τὸν θεὸν μαίνόμεθα.*

14—19.] And his constraining motive is the love of Christ; who died for all, that all should live to Him; and accordingly the Ap. has no longer any mere knowledge or regards according to the flesh, seeing that all things are become new in Christ by means of the reconciliation effected by God in Him, of which reconciliation Paul is the minister. 14.] 'For (reason of our devotion under all reports and circumstances, θεῷ and ὑμῖν, viz. in Christ's love (not, love to Christ, as Oec., Beza, al.,—but Christ's love to men, viz., His death, as shown in

v = Rom. viii. 26. Eph. iii. 19. w = Luke xii. 50. Phil. i. 23. See Matt. iv. 24. x = Acts xv. 19. y 1 Cor. xv. 14. Rom. vii. 3, 26. Gal. iii. 29. z ver. 10. a = Rom. vi. 8. b dat., Rom. vi. 11. xiv. 7 al.

ἡ ἀγάπη τοῦ ἰησοῦ συνεχεῖ ἡμᾶς, κρίναντας BCDE
 τοῦτο, ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες FGJK
 ἀπέθανον. 15 καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες
 μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι

θεοῦ C 17. 39. 42-6. 120. 238 syr Chr Thdrt (not h l) Thl-marg.—*Ἦν κρίναντες* FG: κρίναντος τούτου Did.—rec bef εις υπερ π., ins ιι (perhaps, as Mey, for connexion merely: but more prob because it appeared strange that an objective fact like the Death of Christ should be made matter of judgment, and it seemed better to express that the sequence, ιι . . . ἄρα, κτλ., was alone dealt with), with C¹ all v (am demid &c) copt arr Ath-mss Chr h l Cyr, Thl Oec-text Ambrot-mss Aug, (elw mss vary) Bed al: om ²BC²DEFGJK all (abt 30, Tisch) it syrr æth goth Ath-edd Chr, Cyr, Thdrt Dam Oec-comm (app) Ambrot-ed al.—aft απεθ. add χριστος FG al g v (not am) some lat-f.—οι bef παντες om 238.—from απεθανιν to απεθανιν om 114-16 lectt 13. 14: from -θανον to -θανειν om 109.—for αυτων, παντων 44-7. 74. 113 lect 40 Oec Leo: παντων

which is the greatest proof of love, see Rom. v. 6—8. Meyer remarks that the gen. of the person after ἀγάπη is with Paul *always* subjective,—Rom. v. 5. 8; viii. 36. 39; ch. viii. 24; xiii. 13. Eph. ii. 4. Phil. i. 9 al., whereas with John it is not always so, 1 John v. 3.—Paul expresses love of, i. e. towards, by εἰς, Col. i. 4. 1 Thess. iii. 12) constraineth us (a better word could not be found: the idea of συνίχω is that of forcible limitation, either in a good or a bad sense,—of confining to one object, or within certain bounds, be that one object a painful or glorious one,—those bounds the angustiae of distress, or the course of apostolic energy, as here. 'Constraineth us,' generally:—limits us to one great end, and prohibits our taking into consideration any others. 'Metaphora est in verbo constringendi: qua notatur, fieri non posse, quin, quisvis mirificum illum amorem quem testatus est nobis Christus morte sua, vere expendit et reputat, quasi ei alligatus, et arctissimo vinculo constrictus, se in illius obsequium addicat.' Calv. The varieties of interp., some as Meyer, urging more the sense *cohibendi*, others as Chrys., that *excitandi*, οὐκ ἀφίησιν ἡμᾶς ἡσυχάζειν, all in fact amount to one—that of the forcible compression of his energies to one line of action), because we formed this judgment (viz. at our conversion:—learned to regard this as a settled truth) that One died on behalf of all (not only, for the benefit of all, as Meyer,—but instead of all, suffered death in the root and essence of our humanity, as the second Adam. This death on behalf of all men is the absolute objective fact: that all enter not into the benefit of that Death, is owing to the nonfulfilment of the subjective condition which follows),—therefore all died' (i. e. therefore, in the death of Christ, all, the all for whom He died, οἱ πάντες, died too; i. e., see next

ver., became planted in the likeness of His death,—died to sin and to self, that they might live to Him. This was true, objectively, but not subjectively till such death to sin and self is realized in each: see Rom. vi. 8 ff.). The other renderings,—'ought to die,' as Thomas Aq., Grot., Estius, al.,—'were under sentence of death,' as Chrys., Theodoret, Beza, al.;—'as good as died,' Flatt.:—are shewn to be erroneous by carefully noticing the construction, with or without *ei*. The verb is common to both members of the sentence; the correspondent emphatic words in the two members being (1) εἰς ὑπὲρ πάντων, (2) πάντες: ('One on behalf of all) died, therefore (all) died: if One died the death of (belonging to, due from) all, then all died (in and with Him).—Meyer's rendering of ὅτι because, can hardly be right, as it would leave κρίναντας τοῦτο standing awkwardly alone. 15.] 'And He died for all, in order that they who live (in this life, see ἡμεῖς οἱ ζῶντες, ch. iv. 11; = in sense, 'as long as they are in this state,' as De W.:—not, 'those who live spiritually,' as Beza, Flatt, which would altogether strike out the sense, for it is, that they may live spiritually, &c.: nor, 'superstites,' they whom He left behind at His death, ζῶντες in contrast with Him who ἀπέθανεν, as Meyer;—for, not to insist on the more general reference to all time, many to whom the Ap. was now writing were not born at the time of His Death) might no longer (now that His Death has taken place: or, as they did before they apprehended that Death as theirs,—but I prefer the former, see ἀπὸ τοῦ νῦν below) live to themselves (with self as their great source and end of action, to please and to obey) but to Him that died and rose again for them' (ὑπὲρ, not merely even as connected with ἐγὼ θνήσκειν, 'for the benefit of,' as Meyer again; but strictly, 'in the place

καὶ ὁ ἐγερόθεντι. ¹⁶ ὥστε ἡμεῖς ὁ ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν ^{c1 Cor. xv. 4. and passim. d Acts xviii. 6 (Paul.) reff. e Rom. i. 8}
 ὁ κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν ὁ κατὰ σάρκα χριστόν,
 ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν. ¹⁷ ὥστε εἰ τις ἔν χριστῷ, ^{f1 Cor. i. 80. Rom. viii. 1}
 ὁ καὶ νῦν ὁ κτίσις· τὰ ὁ ἀρχαῖα ὁ παρῆλθεν, ἰδοὺ, γέγονεν ^{g Gal. vi. 15. h Acts xv. 7 reff. i — Isa. xliii. 18. j — Matt. v. 18. xxiv. 36 al. Jer. viii. 20.}

αὐτων 42. 121-3. 213 : *avr. παντ.* 106. 238.—16. *και ημεις* 37. 47-9.—*απο τ. νυν* om arm.—*rec ei δε και* (*emenda for connexion, as also is kai ei*), with C² (C¹ is uncert.) D²EJ most mss syr copt goth (but copt goth appy om *και*) Chr, Thdrt, Dam Thl Oec : also om *και* Orig-int : *ei δε K* 115. 117 : *και ei FG* v it lat-A : *trABD* 7. 39.—*χριστ. κατ. σαρκ.* DE copt al Jer.—at end, add *κατα σαρκα* D¹(E?) FG it Jer : *οὕτως arm.*—17. *αφ κτισις* add *ανακαινιζεται* 72-4 Orig : *ορι arm.*—*γεγοναν G.*—*αφ καινα om τα παντα* BCD² FG

of : 'as the Death of Christ is our death, so His Resurrection is our resurrection).

16.] 'So that (accordingly,—consistently with our judgment expressed ver. 14) we (in opposition to our adversaries, the false teachers : not *general*, of all Christians, as De W.,—but as yet spoken, as the emphatic position of ἡμεῖς shews, of the Ap. himself [and his colleagues?]) from this time (since this great event, the Death of Christ) know no man according to (as he is in) the flesh (Meyer well remarks : "Since all are [ethically] dead, and each man is bound to live only to Christ, not to himself, our knowledge of others must be altogether independent of that which they are κατὰ σάρκα,—must not be regulated κατὰ σάρκα. And the connexion of ver. 16 with vv. 14 and 15 shews that we must not take κατὰ σάρκα as the subjective rule of οἶδαμεν,—so that the expl. would be, 'according to mere human knowledge,' 'apart from the enlightening of the Holy Spirit,' cf. ch. i. 17. 1 Cor. i. 26,—but as the objective rule, cf. ch. xi. 18. John viii. 15. Phil. iii. 4,—so that εἰδέναι τινὰ κατὰ σάρκα = 'to know any one according to his mere human individuality,'—'to know him as men have judged him by what he is in the flesh,' not by what he is κατὰ πνεῦμα, as a Christian, as καὶ νῦν κτίσις, ver. 17. He who knows no man κατὰ σάρκα, has, e.g. in the case of the Jew, entirely lost sight of his Jewish origin,—in that of the rich man, of his riches,—in that of the learned, of his learning,—in that of the slave, of his servitude, &c., cf. Gal. iii. 28") : if we have also (εἰ *kai* concedes what follows : πόλιν μὲν, εἰ καὶ μὴ βλῆκεν, φρονεῖς δ' ὅμως, οἷόν νόσον ἔστιν, Soph. Œd. Tyr. 302,—but also, as distinguished from καὶ εἰ, introduces no climax, and distributes the force of the *kai* over the whole concessive clause, whereas in καὶ εἰ it is confined to the conditional particle εἰ,—see Hartung, Partikellehre, i. 139) known Christ according to the flesh, now however we know Him (thus) no longer.'—The fact alluded to in the concessive clause, is, not any personal

knowledge of the Lord Jesus while He was on earth, but that view of Him which Paul took before His conversion, when he knew Him only according to His outward apparent standing in this world, only as *Jesus of Nazareth*. *χριστόν* is not = τὸν χριστόν, 'the Christ,' but merely as a proper name designating Him whom he now knew as Christ.—Observe, the stress is not on *χριστόν*, q. d. 'If we have known even Christ after the flesh,' &c., as usually understood ;—the position of *χρ.* forbids this, which would require εἰ καὶ χριστόν ἐγν. κ. σάρ.,—but on ἐγνώκαμεν, as belonging to the past, contrasted with our present knowledge. Obs. likewise, that the position of κατὰ σάρκα, see above also, forbids its being taken as the subjective qualification of ἐγνώκαμεν, as = εἰ καὶ κατὰ σάρκα ἐγν. χρ., or εἰ κ. ἐγν. χρ. κ. σάρκ., and fixes it as belonging to *χριστόν*,—'Christ according to the flesh.'—He now, since his conversion, knew Him no longer as thus shewn, but as ὁρισθέντα υἱοῦ θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἀγιωσύνης. At that time, εὐδόκησεν ὁ θεός . . . ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἰσχύι, Gal. i. 16. 17.] 'So that (additional inference from what has gone before : hardly as Meyer, from ver. 16 only : the death of ver. 15, as well as the new knowledge of ver. 16, going to make up the καὶ νῦν κτίσις) if any man is in Christ (far better than 'whoever is in Christ.' See note on Phil. iv. 8. 'In Christ,' i. e. in union with Him : Christ being 'the element in which by faith we live and move,' as Meyer), he is a new creature (κτίσις, 'creation,'—the act, implying here the result of the act. See ref. and Col. iii. 10, 11. Eph. ii. 10 ; iv. 23. —'He has received,' 'past into,' 'a new life,' John iii. 3) : the old things (of his former life—'all the old selfish and impure motives, views, and prejudices,'—De Wette) have passed away (there does not appear to be any allusion, as in Chrys., Theophyl., to the passing away of Judaism, but only to the new birth, the antiquation of the former unconverted state, withal that belonged to

k Rom. v. 10

ref.

1 Acts i. 17 ref.

m Rom. v. 11.

xl. 15 only.

(Isa. ix. 8.)

2 Mac. v. 20.

n — here only.

(ch. xi. 21.

2 Thess. ii. 2.

Winer, i. 67.

1.)

m Col. i. 16

ref.

o — Rom. ii. 26.

iv. 4, 8 al. fr.

καινα τὰ πάντα. ¹⁸ τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ ^k καταλ- BCDE
 λάζαντος ἡμᾶς ἑαυτῷ διὰ χριστοῦ καὶ δόντος ἡμῖν τὴν FGJK
¹ διακονίαν τῆς ^m καταλλαγῆς, ¹⁹ ὡς ὅτι θεὸς ἦν ^m ἐν
 χριστῷ κόσμον ^k καταλλάσων ἑαυτῷ, μὴ ^o λογιζόμενος
 αὐτοῖς τὰ ^p παραπτώματα αὐτῶν, καὶ ^q θέμενος ἐν ἡμῖν
 τὸν λόγον τῆς ^m καταλλαγῆς. ²⁰ ὑπὲρ χριστοῦ οὖν

p Matt. vi. 14 al. Euseb. iii. 20.

q Ps. civ. 27. (Amos v. 7.)

67¹ am demid (al) it coopt sath arm-venet Clem Ath., ms, Nysse Cyr, Tert, Hil Aug: ins
 D²EJK mss nrlly (appy) syr goth all (but bef καινα 17. 46. 67² all v syrr arr al Ath, Dial
 Meth Naz Cyr, Thdr̄t Procl Thl Jer Ambrst Salv all: and τα δε π. follg om Syr all) Orig
 (om τα) Const Ath, Chr Dam Oec Tert, gr-lat-fl. (The history of the omission seems to
 have been, as Mey, that the follg τα δε παντα caused this to be passed over, as that is in
 Syr ar-errp: and then it was variously inserted, before or after καινα).—18. του (1st)
 om D¹FG.—ξαντος & ουτος om 179.—rec ins ιησ. bef χριστ., with D²EJK &c ar-pol
 slav Thdr̄t Dam al: txtBCD¹FG all v it coopt syr sath arm goth Chr (pref του) Tert Hil
 Ang Ambrst al.—ημων 17.—19. ως om 6. 67².—ο θεος FGK Thdr̄t Chr, —εαυτ. καταλλ.
 80.—for λογιζομ., σιζιζομενος (AOF being mistaken for ACT) FG: λογιζαμενος 80.—en
 om 44. 89. 119.—aft ημ. add αυτοις 21.—του (om FG) ιναγγελιου του λογον D¹EFg it.—
 20. for υπερ χρ. ουν, ον υπερ χριστου D¹(E²)FG g, pro quo Christo de: υπερ χριστου

it): behold (a reminiscence of Isa. xliii. 18,
 19—μη μνημονεύετε τὰ πρῶτα, καὶ τὰ
 ἀρχαία μὴ συλλογίζεσθε: ἰδοὺ, ἰγὼ ποιῶ
 καινά), all things have become new' (see
 var. readd.).—The arrangement of the sen-
 tences followed by the Vulg., al., 'Si qua
 ergo in Christo nova creatura, vetera transie-
 runt,' is inadmissible, because the second
 member would be a mere reassertion of the
 first.

18.] 'And all things (in this
 new creation: he passes to a more general
 view of the effects of the death of Christ—
 viz. our reconciliation to God) are from
 God (as their source), who reconciled us
 (all men, from next ver. where κόσμον is
 parallel with it) to Himself by means of
 Christ (as an atonement, an expiatory sac-
 rifice, ver. 21, for sin which made us
 ἐχθροὶ θεοῦ, see Rom. v. 10) and gave
 (committed) to us (Apostles, not mankind
 in general; for had it been so,—in the next
 ver., which is parallel, ἐν αὐτοῖς, not ἐν
 ἡμῖν, must have stood, after αὐτοῖς and
 αὐτῶν just preceding) the ministry of
 the reconciliation' (the duty of ministering
 in that office, whose peculiar work it is to
 proclaim this reconciliation: so διακονία
 τῆς δικαιοσύνης, ch. iii. 9).—Observe, that
 the reconciliation spoken of in this and the
 next ver., is that of God to us, absolutely
 and objectively, through His Son: that
 whereby He can complacently behold and
 endure a sinful world, and receive all who
 come to Him by Christ. This, the subjective
 reconciliation,—q/men to God,—follows
 as a matter of exhortation, ver. 20.

19.] 'Because (or, How that) (ὡς ὅτι θεὸς
 ἦν, a pleonastic expression, apparently a
 combination of the two constr. ὡς θεοῦ
 δυντος, and ὅτι θεὸς ἦν. So Xen. Hell. iii.

2. 14, εἰπὼν τῷ Φάραϊ ὡς ὅτι δενοίη μὴ
 ὁ Τισσαφ. κ.τ.λ., and Isocr. orat. argum.
 p. 362 [cited by Winer, § 67. 2] κατηγο-
 ρουν αὐτοῦ, ὡς ὅτι καινὰ δαιμόνια ἐξ-
 φέρει) God in Christ reconciled the world
 to Himself (ἦν καταλλάσων not exactly
 = κατήλλασεν, any more than ἦν κη-
 ρύσσων Luke iv. 44 = ἐκήρυσσεν: in both
 cases the habitual state is more emphatically
 implied than could be done by the imperfect
 merely: the shade of difference can, how-
 ever, hardly be expressed in English.—ἦν
 cannot, as in Erasm., Luther, Calv., Beza,
 al., and E. V., belong to ἐν χριστῷ, 'God
 was in Christ, reconciling,' &c.,—partly on
 account of the position of ἐν χρ., which
 would thus probably be before ἦν, but prin-
 cipally (Meyer) because of incoherence with
 θέμενος ἐν ἡμῖν, κ.τ.λ.: for in that case
 the two latter clauses must express the
 manner of reconciliation by Christ, which
 the second of them does not. κόσμον,—
 without the article, as governed words placed
 for emphasis before their verbs often are—
 it would not be καταλλάσων κόσμον, but
 τὸν κόσμον,—'the whole world,'—man,
 and man's world, entire, with all that
 therein is, see Col. i. 20, but considered, cf.
 αὐτῶν below, as summed up in man),—
 not imputing to them their transgres-
 sions (present: on the expr. see ref.), and
 having placed in us (past:—not merely
 = 'committed to us,' but 'laid upon
 us,' as our office and charge, and, be-
 sides, 'empowered us for,' 'put in our
 souls by His Spirit.'—'Us,' viz. Apostles
 and teachers) the word of the reconcil-
 iation (as ὁ λόγος ὁ τοῦ σταυροῦ,
 1 Cor. i. 18).

20, 21.] He describes his office as that

ῥ' ^ῥπρεσβεύομεν, ὡς τοῦ θεοῦ ^ῥπαρακαλοῦντος δι' ἡμῶν ^ῥδεόμεθα ὑπὲρ χριστοῦ, ^ῥκαταλλάγητε τῷ θεῷ. 21 τὸν μὴ ^ῥγνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα ^ῥδικαιοσύνη θεοῦ ἐν αὐτῷ. VI. ^ῥ1 ^ῥσυνεργοῦντες δὲ καὶ ^ῥπαρακαλοῦμεν, μὴ ^ῥεἰς ^ῥκενὸν τὴν χάριν

only t. 1 Maco. xii. 1. See 1 Cor. xli. 9. w Rom. xli. 1 ref.
x Gal. ii. 9. Phil. ii. 16 bis. 1 Thes. iii. 5. κ., 1 Cor. xv. 10 ref.

υπερ οὔ Ambrst.—δε ημ. om 109.—διομενοι D¹FG it Chr (Matt's ms.) Hil Ambrst (not Aug all): add ουν 44.—καταλλαγηται D¹FG it syr-marg goth lat-ff (not Jer Bed).—τω om FG.—21. rec afft των ins γαρ (see note), with D²EJK &c vss Chr Euther Thdrt, Dam al Ambrst-ms: om BCD¹FG 67². 71 v it copt Orig Ath Chr-comm Thdrt, Hil Aug Did Ambrst-ed Pel Alcim al.—rec γινωμεθα (see notes), with mss (Orig, ?): txt BCDE (γνωμία FG) JK al Orig, Chr Thdrt-oft Dam Thl Oec.—θεου δικαιοσυνη K 93. 109. 219 Eus Sev Chr Thdrt, ? θεου om 46. 114 Thdrt.

CHAP. VI. 1. συνεργ. υμιν arm.—και om 17. 37-9. 89. 92. 108 al lect 40 v-ed Syr ar-erp sah Thdrt Pal.—παρακαλουντες D¹E'FG.—μας om D¹: ημ. C 4. 17. 89: δεξ.

of an ambassador for Christ, consisting in beseeching them, ON THEIR PART, to be reconciled to God; and that, in consideration of the great Atonement which God has provided by Christ.—'In Christ's stead then (i. e. in pursuance of the imposition on us of the λόγος τῆς καρ.) we are ambassadors, as if God exhorted by us: we beseech ('you,' but not uttered as an integral part of the present text, not a request now made and urged, as Rom. xii. 1; he is describing the embassy; we are ambassadors, and in our embassy it is our work to beseech—'Be ye,' &c.) in Christ's stead, Be reconciled to God:—διαλλ. strictly passive: 'God was the RECONCILER—let this reconciliation have effect on you—enter into it by faith.' Our E. V., by inserting the word 'ye,' has given a false impression, making it appear as if there were an emphasis on it, corresponding to God being reconciled to us, as if it had been καταλλάγητε καὶ ὑμῖς τῷ θεῷ,—whereas it is the simple being reconciled in that reconciliation in which God was, in Christ, the Reconciler. 21.] States the great fact on which the exhortation to be reconciled is grounded:—viz. the unspeakable gift of God, to bring about the reconciliation.—It is introduced without a γάρ (which has been supplied), as still forming part of the λόγος τῆς καταλλαγῆς.—'Him who knew not sin (τὸν οὐ γνόντα would merely assert the fact, that up to the time of ἐποίησεν, He was ignorant of sin. But μὴ with a participle, as has been observed since the doctrine of the particles has been more accurately studied, always denies subjectively, i. e. in reference to the view of some person who is the subject, or to the hypothesis of some person who is the direct or indirect utterer of the assertion. Cf. note on ch. iv. 18.—With what refer-

ence then is the participle here used? Fritz. (in Meyer) thinks, to the Christian's necessary idea of Christ, "quem talem virum mente concipimus, qui sceleris notitiam non habuerit." Meyer, and Winer, § 59, to God's judgment of Him. I much prefer to either regarding it as subjective with reference to Christ Himself, Who said, John viii. 46, τίς ἐξ ὑμῶν ἐλάτχει με περὶ ἁμαρτίας; He was thus ὁ μὴ γνοὺς ἁμαρτίαν [see Hartung, Partikellehre, ii. 131, who gives among other exx., one very similar, from Thucyd. i. 118, ἡσύχαζόν τε τὸ πλεον τοῦ χρόνου, ὄντες καὶ πρὸ τοῦ μὴ ταχὺς εἶναι ἐς τοὺς πολέμους],—'knew not,' i. e. by contact, by personal experience, 'sin.' See, for the sense, 1 Pet. ii. 22. Heb. vii. 26), on our behalf (or, instead of us: I prefer here the former, because the purpose of the ver. is to set forth how great things God has done for us:—the other, though true, does not seem so applicable.—The words ἐπερ ἡμ. are emphatic) He made (to be) sin (not, 'a sin offering,' as Augustine, Ambros., Oecum., Erasmus., Hammond, Wolf, al., for the word never has the meaning, even in the LXX, Levit. vi. 25. Num. viii. 8; and if it had, the former sense of the same word in this same sentence would preclude it here:—nor = ἀμαρτωλός, as Meyer, al.: but, as De Wette, al., sin, abstract, as opposed to RIGHTeousNESS which follows: compare κατάρα, Gal. iii. 13. He, on the Cross, was the Representative of Sin,—of the sin of the world) that we might become (the present, γινώμ. as in rec., would signify, as Stallbaum, Crito, p. 43 [Meyer]—'id quod propositum fuerit, nondum perfectum et transactum esse, sed adhuc durare.' The aor., which is far the best supported by MSS., also yields the best sense, as joining the whole justification of all God's people, as one act accomplished,

y IsA. xlix. 8. LXX. Luke. τοῦ θεοῦ δέξασθαι ὑμᾶς ² (λέγει γὰρ Καίρῳ ⁷ δεκτῷ ⁸ ἐπ- BCDE
 iv. 24. Acts. ἡκούσά σου, καὶ ἐν ⁹ ἡμέρᾳ σωτηρίας ¹⁰ ἐβόηθησά σοι. ἰδοὺ FGJK
 x. 35. Phil. ἡκούσά σου, καὶ ἐν ⁹ ἡμέρᾳ σωτηρίας ¹⁰ ἐβόηθησά σοι. ἰδοὺ
 iv. 18 only. νῦν καιρὸς ¹¹ ἐνπρόσδεκτος, ἰδοὺ νῦν ¹² ἡμέρα σωτηρίας¹³)
 s here only. i. c. 3 μηδεμίαν ¹⁴ ἐν μηδενὶ ¹⁵ διδόντες ¹⁶ προσκοπὴν, ἵνα μὴ
 a = 1 Cor. i. 8 3
 ref. b Matt. xv. 28
 al. Acts xvi. 9. xxi. 28. o Rom. xv. 16 ref. d Ro ἐν παντί, ch. iv. 8. vii. 5, 11. ver. 4 al.
 e 1 Cor. ix. 12. f here only. ἰδοὺ ἀποστολὴν προσκοπῆς, Polyb. xxvii. 6. 10.

νμ. τ. χ. τ. θ. 91.—2. καιρῷ γὰρ λέγει D¹(E)FG it Sedul.—for σοι, σου 93.—νυν om
 (2ce) arm; 2nd time, Chr, Hil.—δεκτος FG.—3. εν om v Syr ar-erp Oec-comm Ambrost
 Pel Sing-cler Cassiod.—προσκοπην lect 8.—at end, add ημων DEFG 66². 73 v it syrr

with the Sacrifice of Christ) the Righteousness of God (see above: representatives of the Righteousness of God, endowed with it and viewed as in it, and examples of it) in Him' (in union with Him, and by virtue of our standing in Him).

CHAP. VI. 1.—10.] *He further describes his apostolic embassy, as one of earnest exhortation not to receive the grace of God in vain (vv. 1, 2), and of approving himself, by many characteristics and under various circumstances, as the minister of God (vv. 3—10).*

1.] *συνεργοῦντες*, viz. τῷ θεῷ, Whose representatives they were, and Whose grace they recommended. This is implied not only in what went before, but in the τοῦ θεοῦ of our ver. itself. Meyer makes it τῷ χριστῷ, referring it to the ὑπὲρ χρ. above: Chrys., Theodoret, Bengel, Olsh., al., ὑμῖν, which certainly would have been expressed, and does not suit the sense, nor Paul's habit of speaking of the ministry, see 1 Cor. iii. 9. Platt and Emmerling would make the σύν imply, working with our exhortations, aiding them by our example: which sense, though occasionally belonging to σύν and πρὸς in composition, could hardly have place here without some plainer indication in what went before, of that to which the preposition refers,—and would not suit the καί, which severs συνεργ. from παρακαλ.—The δὲ is one of transition, introducing a new feature.—'Moreover also, while working with God, we exhort, that you (when preaching to you,—or others, when preaching to others: he still is describing his practice in his ministry, not using a direct exhortation to the Corr.) receive not ('recipiatis;—not 'receptitis,' 'that ye will not have received,' i. e. 'will not, by apostasy shew that ye have received,' as Erasmus., al., and De Wette. This mistake arises mainly from regarding the words as directly addressed to the Corr. instead of a description of his Apostolic practice) the grace of God (i. e. the reconciliation above spoken of) to no purpose' (i. e. unaccompanied by sanctification of life; so Chrys., ἵνα μὴ νομίσωσιν ὅτι τοῦτο ἔστι καταλλαγή μόνον, τὸ πιστεῦσαι τῷ καλοῦντι, ἐπάγει ταῦτα, τὴν περὶ τὸν βίον σπουδὴν ἀπαιτῶν).

2.] *Ground of the exhortation:* viz. the importance of the present time as the day of acceptance,—shewn by a Scripture citation.—'For He (God with Whom we συνεργοῦμεν and Whose grace we recommend) saith, "In an accepted time

(Heb. יָצַד נָצַד, 'in the season of grace') I heard thee, and in the day of salvation I helped thee:" behold (inserted for solemnity—to mark the importance of what follows) now is the favourably accepted time (ἐνπρόσδεκτος, a far stronger term than δεκτός, q. d. the very time of most favourable acceptance,—said from the fullness of his feeling of the greatness of God's grace).—behold, now is the day of salvation.'—ὁ γὰρ ἐν τοιοῦτῳ καιρῷ ἀγωνιζόμενος, ἐν ᾧ τοσαύτη κίχνηται ὀρεῖα, ἐν ᾧ τοσαύτη χάρις, ἐκδόλως ἐπιτεύχεται τῶν βραβείων. Chrys. The prophecy is one directly of the Lord Jesus, as the restorer and gatherer of His people; and the time of acceptance is the interval of the offer of the covenant to men, conceded to Him by the Father.

3—10.] *And this doing, he approves himself as the minister of God by various characteristics, and under manifold circumstances in life.*

3.] *διδόντες*, resumed from συνεργοῦντες, ver. 1; ver. 2 being parenthetic. It, and all the following participles, vv. 9, 10, qualify παρακαλοῦμεν, shewing the pains and caution used by him to enforce this exhortation by his example as well as his precept. So Grot.: 'ostendit enim, quam serio moneat, qui, at aliquid proficiat, nullis terreatur incommodis, nulla non commoda negligat.' But evidently, before the list is exhausted, he passes beyond the mere confirmation of his preaching, and is speaking generally of the characteristics of the Christian ministry.—ἐν μηδενί, 'in nothing,' comp. ἐν παντί, below: not, 'in no man's estimation,' as Luther. μηδεμ.,—μηδενί, are not = οὐδεμ.,—οὐδενί, but, see on ch. v. 21, subjectively said—'we exhort, being such as give, &c.' so 1 Cor. x. 33, ἐγὼ πάντα πάντων ἀρίσκω,

^ε μωμηθῆ ἢ ^δ διακονία, ⁴ ἀλλ' ^δ ἐν παντὶ ¹ συνιστάντες ^g ch. viii. 20 only. Prov. ix. 7. ^h Acts i. 17. ^h ἐαυτοὺς ὡς θεοῦ διάκονοι, ἐν ^κ ὑπομονῇ πολλῇ, ἐν ^μ θλί- ⁱ ch. iv. xi. 18. ⁱ ψεσιν, ἐν ¹ ἀνάγκαις, ἐν ^μ στενοχωρίαις, ^δ ἐν ^ν πληγαῖς, ^k Rom. ii. 7 ref. ^l ἐν ^ο φυλακαῖς, ἐν ^ρ ἀκαταστασίαις, ἐν ^α κόποις, ἐν ^τ ἀγρυ- ¹ = 1 Cor. vii. 36 ref. ^m πνίαις, ἐν ^ς νηστείαις, ^δ ἐν ^α ἀγνόητι, ἐν ^υ γνώσει, ἐν ^ν μα- ^m Rom. ii. 9. ⁿ μα- ⁿ Rom. 35. 1a. ⁿ κροθυμῖα, ἐν ^ω χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ⁿ ch. 23. ^o ch. xi. 27 only. ² Macc. r ch. xi. 27 only. ² Macc. ^p 1 Cor. xiv. 23 ref. ^q 1 Cor. iii. 8. xv. 68 al. Gen. xxxi. 42. ^r ch. xi. 27 only. ² Macc. ⁱ 1. 26. ^s 1 Cor. vii. 5 var. read. ch. xi. 27 only in Paul. Gospp. Matt. xvii. 21. 1 Mk. Luke ii. 37 only. Acts xiv. 28. xxvii. 9 only. ² Kings xii. 16. ^t ch. xi. 8 only. ^u = 1 Cor. i. 6. xii. 8 al. ^v Rom. ii. 4 ref. ^w Rom. ii. 4 ref. P.

ar-erp copt Chr Thdrt Thl Oec-comm Ambrst Aug Pel.—4 rec συνιστωντες, with D⁵EJ⁵K &c Chr Thdrt Dam h 1 al: -σανοντες B 31. 73 Dam.; txt CD⁵FG 17 Clem Cyr.—διακονους D¹.—aft αναγκ., ins εν διωγμοις 72². 4. 113-marg 122 Chr (somet): aft στενοχ., 23-marg.—5. εν ακατ. om sah.—6. for εν bef γνωσ., και sah.—

μὴ ζητῶν, κ.τ.λ. προσκοπή = σκάν-
δαλον, or πρόκομμα, Rom. xiv. 13.
μωμηθῆ] μωμᾶσθαι, 'to reproach' (see
Winer, § 39. 7), is one of those deponent
verbs which have an aorist passive: so δια-
λίγισθαι, βούλεισθαι, δύνασθαι, σπλαγνί-
ζεσθαι, &c.—The διακονία, the office itself,
would be reproached, if cause of offence
were found in the character of its hearers.

4.] Meyer well remarks the position
of συνιστ. ἐαυτοῦς. When the words sig-
nified 'to recommend ourselves,' in a bad
sense, ch. iii. 1, v. 12.—ἐαυτ. preceded the
verb: but here and ch. iv. 2, where used in
a good sense, and without any stress on
ἐαυτοῦς, it follows the verb. This is only
one of continually occurring instances of the
importance of the collocation of words with
regard to the emphasis. ^διάκονοι.]
not ^διακόνους: 'recommending ourselves,
as ministers of God should do.' The
ambiguity of the E. V. might have been
avoided by a different arrangement of
words: 'in all things, as the ministers of
God, approving ourselves.'—The following
datives are a specification of παντί; but
not all of the same sort: some signify in-
struments by which, some, situations in
which, some, both these. Bengel remarks:
"Insignis gradatio. Sequuntur ter tria
patiēda (i. e. from θλίβεσθαι to νηστείας),
quibus patientia (ὑπομονή) exercetur; pres-
sure,—plage,—labores. Primus ternarius
continet genera, secundus, species adver-
sorium; tertia, spontanea" (but qu? see
below). So that the ὑπομονή πολλή be-
longs to vv. 4, 5, and ver. 6 goes on to
other points. ^στενοχ.] see ch. iv. 8,
note.

5.] On πηγ., see Acts xvi. 23,
and ch. xi. 23, 24. ^φυλακ.] At Phi-
lippi only as yet, as far as we know from
the narrative of the Acts:—but there must
have been many other occasions, see ch.
xi. 23. He may have been imprisoned at
Antioch in Pisidia, Acts xiii. 50, and at

Lystra, xiv. 19, and at Corinth, xviii. 12. 14:
and we cannot tell what may have befallen
him during his journeys, Acts xv. 41;
xvi. 6; xviii. 23. ἐν ἀκαταστ.] 'in
tumults,' see Acts xiii. 50; xiv. 5. 19;
xvi. 22; xvii. 5; xviii. 12, and above all,
xix. 23—41. The sense given by Chrys.,
al., τὸ μῆδαιμόν δύνασθαι στήναι ἐλαυνό-
μενον, is philologically allowable,—cf. De-
mosth. 383. 7, ἀκατάστατον, ὥσπερ ἐν
θαλάττῃ πνεῦμα, and James i. 8, and
Polyb. xxxi. 13. 6, ὑποδικνύων αὐτοῖς τὴν
ἀκαταστασίαν τῆς βασιλείας,—but not
found in N. T. ἐν κόποις] usually,
and here, signifies 'labour in the Lord,'
for His sake, see ref. So also κοπιᾶν,
Rom. xvi. 12 (bis), and ref. Chrys., al.,
interpret it of his manual work, 1 Cor. iv.
12; and ἀστατοῦν and κοπιῶμεν oc-
curring there together certainly gives some
semblance to the view: but see ch. xi. 23,
where this can hardly be: it is most pro-
bable that the weariness of his excessive
apostolic labour was in his mind.

ἀγρυπνίας] Chrys. says, τὰς νύκτας ἐν
αἷς ἰδιδασκεν, ἡ δὲ καὶ ἐν αὐταῖς ἐργά-
ζετο. But I would rather believe the
ἀγρυπνίαι to have been watchings through
anxiety for the churches. ἐν νηστείαις]
This is generally, and by De W. against
Meyer, taken to refer to involuntary hun-
ger and thirst. But, as the latter remarks,
the word does not appear to be ever so
used; and in ch. xi. 27, Paul himself dis-
tinguishes ἐν νηστείαις from ἐν λιμῷ κ.
δίψει. The meaning of 'fastings' must
therefore be retained. So Chrys., Theo-
doret, and Calvin.

6.] The nine pre-
ceding datives (see on ver. 4) have ex-
panded ὑπομονῇ. We now resume the
main catalogue, with ἐν ἀγνόητι, 'in
purity' which is variously explained: of
bodily chastity, Grot.:—of unselfishness,
Theodoret, and Chrys. as an alternative (ἡ
σωφροσύνην, ἡ τὴν ἐν ἀπασὶ καθαρότητα,

x Rom. xii. 9. ⁷ ἀνυποκρίτως, ⁷ ἐν ⁷ λόγῳ ⁷ ἀληθείας, ἐν δυνάμει θεοῦ, BCDE
 y Eph. i. 13
 z Rom. x. 4.
 a — ch. x. 4.
 (See Eph. vi.
 16. Rom. vi.
 13.)
 a (See note.)
 1 Chron. xii.
 2.
 b — John v. 41, μεινοὶ καὶ ^h ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ
 44 al.
 c 1 Cor. xv. 48 reff. d here only t. e Matt. xxvii. 63. 1 Tim. iv. 1. 2 John 7 (bds) only.
 Jer. xxiii. 82. f subj., Matt. xxii. 16. John iii. 33 al. g 1 Cor. xiv. 88. 2 Pet. ii. 12 al.
 h ch. i. 1. Luke vii. 37 reff.

7. for θεου, πνευματος 47.—των αριστερ. 219².—8. ευφ. κ. δυσφ. 80.—9. ως (2nd) om

ἢ τὸ ἀδοροδόκητον, ἢ καὶ τὸ ὠρεῖν τὸ εὐαγγ. κηρύττειν):—I prefer the second of Chrys.'s meanings, *general purity of character, εὐκρινεῖα*,—unblameableness of life, and singleness of purpose.

ἐν γνῶσει: 'knowledge of the gospel,' in a high and singular degree; see 1 Cor. ii. 6 ff. So Chrys.: σοφία τῇ παρὰ τοῦ θεοῦ δεδομένη. χρηστότητι] 'kindness': a kind and considerate demeanour.

ἐν πν. ἁγίῳ] 'in the Holy Spirit,' as the Power by Whom all these motives are wrought. The omission of the artt., aft. ἐν, constitutes no objection to this rendering, as Bp. Middleton (in loc.) supposes: cf. διὰ πν. ἁγίου τοῦ δοθέντος ἡμῖν, Rom. v. 5,—and the very same words, 1 Thess. i. 5,—in both which places the meaning is undoubted; neither of which however, is noticed by Middleton. The words do not appear to hold any logical place in the list, any more than ἐν δυν. θεοῦ below.

7. ἐν λόγῳ. ἀληθ.] is taken by De W., Meyer, al., as subjective, —'in speaking, or teaching truth'—'in discourse, the contents whereof were truth:' but their objection against the sense 'in the word of truth,' = ἐν τῷ λόγῳ τῆς ἀληθείας, as it is expressed Col. i. 5, is not valid,—on account (1) of the government by a preposition, which would make the insertion of the art. optional,—(2) of the whole catalogue being anarthrous, which would cause the art. to be omitted for uniformity's sake.

ἐν δυν. θεοῦ] viz. the Power spoken of ch. iv. 7,—the power manifested in every part of our Apostolic working,—not merely, in miracles.

8. διὰ τ. ὅπλ. τ. δικ.] 'By means of (ἐν is changed for διὰ, first apparently on account of τὰ ὅπλα, marking them more distinctly as *instruments*.—and then continued) the weapons of righteousness (belonging to,—or as Meyer, furnished by,—the righteousness which is of faith. That panoply, part of which only in the more particular specification of Eph. vi. 13—17, viz. the ὅπλα, is allotted to δικαιοσύνη,—is here all assigned to it.—Some of the ancient Comm.—Chrys., Oecum., al., and Grot., Estius, al., under-

stand by ὅπλα, '*instruments*,' as in Rom. vi. 13, and interpret these instruments to be, *situations and opportunities of life*, whether prosperous, *δεξιὰ*, or adverse, *ἀριστερά*: but the other interp. is in better accordance with the Ap.'s habit of comparison,—see ch. x. 4. Eph. vi. 13 ff. 1 Thess. v. 8). τῶν δεξ. κ. ἀριστ.]

'which are on the right and left:' i. e. encompassing and guarding the whole person. Grot., Bengel, and most recent Comm., even De W. and Meyer, explain it, both *right handed*,—i. e. of *attack*, the sword and spear,—and *left handed*,—i. e. of *defence*, the shield: but it seems to me that this would require τῶν δεξιῶν καὶ τῶν ἀριστερῶν: whereas now, no art. being inserted before ἀριστ., it is implied that the *panoply* (τὰ ὅπλα) is on *both sides* (δεξιὰ κ. ἀριστερά) of the person. On the interp. *prosperity and adversity*, see above.

8.] Perhaps the *instrumental* signification of διὰ need not be strictly retained. The prep., once adopted, is kept for the sake of parallelism, though with various shades of meaning. I would understand it in διὰ δόξ., &c., as in διὰ πολλῶν διακρίσεων, as pointing out the *medium through which*. Thus understood, these two pairs in ver. 8 will form an easy transition from instrumental, through medial, to the passive characteristics which follow.

ὡς πλάνοι.] From speaking of *repute*, he passes to the *character* of the *repute*.—In all these capacities and under all these representations or misrepresentations, we, as ministers of God, recommend ourselves. But in these following clauses a new point is perhaps brought out, viz. the difference of our *real state* from our *reputed one*. That this is the case with ὡς ἀποθν. κ. ἰδοὺ ζῶμεν and all following, is of course clear. But is it so with the two clauses preceding that one? Do they mean, '*as deceivers, and yet true, as unknown, and yet well known*,' or,—'*as deceivers, and as true men, as unknown, and as well known*?' I own I am not clear on this point. The words καὶ ἰδοὺ, ζῶμεν, may be an indication how the Ap. would have the previous two clauses understood; but they also may be a transition, altering

ζῶμεν, ὡς ¹ παιδευόμενοι καὶ μὴ ² θανατούμενοι, ¹⁰ ὡς ¹ λυπούμενοι αἰεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ ² πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα ³ κατέχοντες.

¹¹ Τὸ ^ο στόμα ἡμῶν ^ρ ἀνέφυγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ ^{ref.} ¹ ch. ii. 2 ref. ^m 1 Cor. i. 5. ch. ix. 11 only. Gen. xiv. 23 al. n = 1 Cor. vii. 80. ^o See Eph. vi. 19. Sir. xxii. 22. p press., 1 Cor. x. 9.

sah.—for ἰδων, ει FG.—for παιδ., πειραζόμενοι D¹FG it Ambrst.—10. τα παντα 3. 48. 114 (al?): παν δε sah.—11. ω κορ. FG v al Thl.—και η arm: η γαρ 213.—πεπλατυται

the previous reference of the second member of the clause, now that the subject is no longer matter of rumour, as πλάνοι and ἀγνοούμενοι, but matter of fact, as ἀποθνήσκοντες, and the following. If the latter alternative be taken, the two clauses will serve as a transition to the subsequent ones, thus: having said, διὰ δυσφημίας κ. εὐφημίας, he proceeds ὡς πλάνοι (answering to δυσφ.) καὶ ἀληθείς (answering to εὐφ.),—ὡς ἀγνοούμενοι (still having δυσφ. in view,—as 'unknown,' of obscure reputation), καὶ ἐπιγινώσκόμενοι (still looking back at εὐφ., seeing that the ἐπιγινώσκ. would lead to good repute): then, having by the participles of the latter clause expressed more a matter of fact than did the adjectives of the former one, he passes to ὡς ἀποθνήσκοντες, which has no longer its main reference to the *repute of others*, but to the *fact*, see ch. iv. 7 ff., as exhibited in himself. I own that on the whole this rendering recommends itself to my mind.

9.] καὶ ἰδοὺ ζῶμεν is much stronger, more triumphant, than καὶ ζῶντες. There is *something* still of the idea of one *reputed dead and found to be alive*: though I would not say with Meyer that ὡς ἀποθν. altogether refers to a supposed triumph of his adversaries, "Now it is all over with him! His course is ended!" ^{ως παρδ.} Surely we must now drop altogether the putative meaning of the ὡς. The sense has been (see above) some time verging that way, and in the clauses which follow the ὡς, expresses just what it does in ὡς θεοῦ διάκονοι, viz. 'quippe qui simus.'—Ps. cxvii. 18, LXX, seems to have been in his mind: παιδεύων ἐπαίδευσί με ὁ κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέ με . . .

10.] Here even more clearly than before, the first member of the clause ὡς λυπ., αἰεὶ δὲ χαίρ. cannot express the opinion of his adversaries. For however παιδευόμενος might be wrested to signify 'a man under the chastisement of God' as a ground of reproach, λυπούμενος will surely not bear the meaning 'solcher der nach gewöhnlicher menschlicher Ansicht traurig seyn mußte,' 'one in such a situation that according to ordinary human estimation he must be wretched,' as De Wette,—but must point to

the matter of fact, that he is really 'afflicted.' See ref. πτωχοὶ again can hardly have been a *reproach*, but sets forth the *fact*—'as poor men, but enriching

(not by distribution of alms, as Chrys., Theodoret, Estius, but by imparting spiritual riches, see 1 Cor. i. 5) many:—as having nothing (in the sense in which οἱ ἔχοντες are ὡς μὴ ἔχοντες, 1 Cor. vii. 29, —in the improper sense of 'to possess' in which we here use the word—*thus*, we have nothing, are destitute), but *possessing* (finally and as our own, our inheritance never to be taken away; in that sense of the word 'to possess' which this world's buyers are *not* to use—οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες, 1 Cor. vii. 30) all things.' See a similar 'possession of all things,' 1 Cor. iii. 22: though this reaches further than even that,—to the boundless riches of the heavenly inheritance.

11—VII. 1.] EARNEST EXHORTATIONS TO SEPARATION FROM UNBELIEF AND IMPURITY. 11—13.] These verses form

a conclusion to the preceding outpouring of his heart with regard to his apostolic ministry, and at the same time a transition to the exhortations which are to follow.

11.] 'Our (my) mouth is open (not *past*: the use of ἀνέφυγα for ἀνέψαμαι is common in later Greek: see Passow's Lex., and ref. Rückert takes it as *past*, and renders, 'I have begun to speak with you, I have not concealed my apostolic sentiments—I cannot shut my mouth, but must go on speaking to you yet further.'—The word seems to refer to the free and open spirit shewn in the whole previous passage on the ministry, in which he had so liberally imparted his inner feelings to them) towards you, Corinthians (καὶ ἡ προσθήκη δι τοῦ ὀνόματος φιλίας πολλῆς, καὶ θερμότητος καὶ διαθείσεως: καὶ γὰρ ἐώθαμεν τῶν ἀγαπωμένων συνιᾶν γυνὰ τὰ ὀνόματα περιστρέφειν. Chrys. See Phil. iv. 15. Gal. iii. 1, which last is written under a very different feeling),—our (my) heart has become enlarged.' These last words are very variously explained. Chrys., Theodoret, Occ., al., understand them of the *expansive effect of love* on the heart: Luther, Estius, al., of *dilatatio gaudii*, which does not, how-

q Matt. xxiii. 5 only. Psal. cxviii. 82 (45). 1 Kings ii. 1. r ch. iv. 8. Isa. xxviii. 20. xlix. 19. s — ch. vii. 15. Phil. i. 8. Philem. 20. t Rom. i. 27 only. u Acts xvii. 22. only. See Lev. xix. 18. al. Exod. xxxiv. 9. v w. particip. Mark i. 4. See Jer. xxxiii. 20. Luke i. 10, 20 al. x = 1 Cor. vi. 6 red. y here only. Ps. cxli. 2. w here s Matt. vii. 23

καρδία ἡμῶν ¹² πεπλάτυνται· οὐ ¹³ στενοχωρεῖσθε ἐν ¹⁴ ἡμῖν, ¹⁵ στενοχωρεῖσθε δὲ ἐν τοῖς ¹⁶ σπλάγχχοις ὑμῶν· ¹⁷ τὴν δὲ αὐτὴν ¹⁸ ἀντιμισθίαν (¹⁹ ὡς τέκνοις λέγω) ²⁰ πλά- ²¹ τύνθητε καὶ ὑμεῖς. ²² Μὴ ²³ γίνεσθε ²⁴ ἑτεροζυγούντες ²⁵ ἀπί- ²⁶ στοις· τίς γὰρ ²⁷ μετοχὴ δικαιοσύνης καὶ ²⁸ ἀνομία, ἡ τίς

219¹—12. ὑμῖν 44.—δε om C.—ἡμῶν 72. 114-15 (al?).—13. αὐτὴν om 179: add *habentes* v Ambrst Pel Sedul.—σπας FG.—14. καὶ μὴ FG it arm Ambrst (not al latt).—μετὰ ἀπιστῶν FG v it lat-fl: ὡς ἀπιστοὶ slav.—δικαιοσύνης καὶ ἀδικίας D¹, also (—vη κ.—ia) D²E: δικαιοσύνης (v Scholz) μετὰ (καὶ Orig) ἀνομίας FG v it al Orig some lat-fl.—rec for η τις, τις δε (corrtn for conformity, or as more usual), with K &c syr (η τις marg) al Chr Thdrt Thl Oec Tert; καὶ τις Cyr: τις Orig, Aug; txtBCDEFGJ 17. 31-7-9. 67². 73. 80. 113²-15 (η τις δε 67¹) v it Syr copt arm Clem Dam Orig-int

ever, agree with πλατύνθητε καὶ ὑμεῖς below: nor with the general context, either of what precedes or of what follows: for to refer it to ch. vii. 4, as Estius, is evidently far fetched, the intermediate matter being of such a different character. Alii aliter. Meyer holds with Chrys., and refers it to the preceding passage, during which his heart became expanded in love to them. De Wette takes it, 'I have poured out, enlarged and diffused, my heart to you,' viz. by speaking thus open-hearted to you. I believe the precise sense will only be found by taking into account the πλατύνθ. κ. ὑμεῖς below, and the occurrence of the expression in the Psalm (reff.). Some light is also thrown upon it by χωρῆσατε ἡμᾶς, ch. vii. 2. The heart is considered as a space, wherein its thoughts and feelings are contained. We have the same figure in our expression, 'narrow-minded.' In order to take in a new object of love, or of desire, or of ambition, the heart must be enlarged: ὁδὸν ἐντολῶν σου ἰδραμον, ὅταν ἐπλάτυνας τὴν καρδίαν μου. The Ap. has had his heart enlarged towards the Corr.: he could and did take them in, with their infirmities, their interests, their Christian graces, their defects and sins: but they did not and could not take him in (χωρῆσαι αὐτόν): he was misunderstood by them, and his relation to them disregarded. This he here asserts, and deprecates. He assures them of their place in his heart, which is wide enough for, and does contain them; and refers back to this ver. in vii. 3, thus, προσιρῆκα ὑμῖν ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε... He tells them, ver. 12.] that they are not straitened in him, i. e. that any constraint which they may feel towards him, any want of confidence in him and persuasion of his real appreciation of their state and interests, arose, not from his being really unable to appreciate them, and love them, and advise them,—but from their

own confined view of him, of his love, his knowledge of and feeling for them.

13.] τὴν αὐτὴν ἀντιμ., as τὸν ὅμοιον τρόπον, Jude ver. 7, κλισίας, Luke ix. 14, see Winer, § 32. 6:—not governed by κατὰ understood, but in fact an accus. of a remoter object, answering in many cases exactly to the further removed of the two accusatives in the double accusative government.—The sense seems to be compounded of τὸν αὐτὸν τρόπον, and ἀντιμισθίαν, 'In the same manner, as a return for my largeness of heart to you.' ὡς τέκνοις λ. explains ἀντιμισθίαν,—it being naturally expected of children, that they should requite the love and care of their parents, by corresponding love and regard.

14—VII. 1.] Separate yourselves from unbelief and impurity. He now applies to circumstances which had arisen among the Corr. the exhortation which in ver. 1 he described himself as giving in pursuance of his ministry of reconciliation. The following exhortations are general, and hardly to be pressed as applying only to partaking of meats offered to idols, as Calv., al., or to marriage with unbelievers, as Estius,—but regard all possible connexion and participation,—all leanings towards a return to heathenism which might be bred by too great familiarity with heathens.—'Become not ('ne fiat, molliter pro: ne sitis,' Bengel: rather perhaps, as expressing, 'do not enter into those relations in which you must become') incongruous yokesfellows (the word and idea from ref. in Levit. Hesych.: ἑτερόζυγοι· οἱ μὴ συζυγοῦντες. Grot. explains it, 'alteram partem jugi trahere,' but this does not give the force of ἑτερο. —Theophyl., μὴ ἀδικεῖτε τὸ δίκαιον ἐπικλινόμενοι κ. προσκλινόμενοι οἷς οὐ θέμις: so making the simile that of an unequal balance: but this could hardly be without more precise notification) with unbelievers (Winer explains

^a κοινωνία φωτὶ πρὸς σκότος; ¹⁵ τίς δὲ ^b συμφώνησις ^a 1 Cor. i. 9. ¹⁶ χριστοῦ πρὸς ^c βελίαρ, ἢ ^d τίς ^d μερίς πιστῶ μετὰ ^e ἀπί- ^b here only t. See 1 Cor. vii. 5. ¹⁶ στον; ¹⁶ τίς δὲ ^e συγκατάθεσις ^f ναφ̄ θεοῦ μετὰ εἰδώλων; ^c here only t. d 3 Kings xlii. 16. μ. Acts viii. 21 reff. ¹⁷ ὑμεῖς γὰρ ^f ναὸς θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ θεὸς ^e here only. See Exod. xxiii. 1. Luke xlii. 1. ¹⁷ ὅτι ^g ἐνοικήσω ἐν αὐτοῖς καὶ ^h ἐμπεριπατήσω, καὶ ἔσομαι ^f 1 Cor. iii. 16. Jer. vii. 4. ¹⁷ αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μοι λαός. ¹⁷ διὸ ἐξέλθατε ^g Rom. viii. 11. Col. iii. 16. 2 Tim. i. 6. 14 only. (not i. c.) ¹⁸ ἐκ μέσου αὐτῶν καὶ ^h ἀφορίσθητε, λέγει κύριος, καὶ ^h here only. LXXVII. xxi. 12. 1 Cor. vi. 14. i. c. ¹⁸ ἀκαθάρτου μὴ ἄπτεσθε· καγὼ ⁱ εἰσδέξομαι ὑμᾶς, ⁱ Acts xvii. 23 reff. ¹⁸ καὶ ^k ἔσομαι ὑμῖν ^j εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ ^k Acts xix. 9 reff. Isa. lii. 11 (reff.). 1 Cor. vi. 14. i. c. ¹⁸ ^l here only. Ezech. xx. 34. ¹⁸ ^m here only. 2 Kings vii. 14. Jer. xxxviii. (xxxi.) 9, 35.

Cypr Lucif Ambrst Jer all.—15. for τις δε, η τις arm Ambrst.—συμφωνησις 17.—rec χριστω (prob corrta for conform to φωτι preceding), with DEFGJK &c vss Clem-ed, Orig, Can-apost-ed Tert, al: txt BC 13. 17 v d e copt Clem, (and ms), Orig, Can-apost-mss Dam lat-ff.—rec βελιαρ, with a few mss v g Tit-ed: βελιαν DEK al syr-marg-gr goth (Beliam) many mentd ("corrupte") by Jer Thdrt, al: βελιαβ FG d e: txt BCJ all (40 and more, Tisch) vss (harl!) Clem, Orig-alw Can-apost (so Cotel from mss: al βελιαρ) Nyss Naz Bas Ephr Chr Thdrt-oft Dam gr-ff Martin.—πιστου B al copt (Can-apost: but not Cotel from mss).—απιστων 17.—18. η τις arm Chr Tert Ambrst: de om Did.—ημεις . . . εσμεν BBD'J, 6. 10. 17. 23. 31-9. 67². 71. 80. 109 (al?) al d e copt Clem (freely) al Aug, Did: txt CD²EFGK most mss v g syrr goth al Ath Chr Thdrt Dam al Jacob-nisib Orig-int Lucif Tert all.—for γαρ, δε 177.—ναοι 122 Clem.—for καθως ειπεν, λεγει γαρ D'EFG it goth Tert Aug; καθως ειπεν ο προφητης Clem: scriptum est enim Lucif.—ο θεος om Syr Tert al: ο προφητης Clem.—αυτοις θεος FG g copt Orig; αυτοις εις θεον slav-mss Chr Hil,—for μοι, μου BC 17. 37 Dam: txt DEFGJK mss nrly (appy) vss (appy) Clem Orig Ath Cyr-jerus Thdrt (μοι εις λαον Chr) lat-ff.—17. rec εξελθετε (corrta to more usual form), with DEJK &c ff: εξερχσθε Clem; txt BCFG 71 al Dam.

the constr., § 31. 5, thus, μὴ γίν. ἑτεροζυγώντες, καὶ οὕτως ὁμοζυγώντες ἀπίστοις: better, as De W., μὴ γίν. ὁμοζ. ἀπίστοις κ. οὕτως ἑτεροζυγώντες). μετοχή] 'share in the same thing,' 'community.'

δικαιωσ. is the state of the Christian, being justified by faith: he is therefore excluded from ἀνομία, the proper fruit of faith being obedience. φωτὶ, of which we are the children, 1 Thess. v. 5, and not of darkness.—Meyer remarks, that the five-fold variation of the term to express partnership,—μετοχή, κοινωνία, συμφώνησις, μερίς, συγκατάθεσις, shews the Ap.'s command of the Greek language.—The constr. of κοινωνία with a dat. and πρὸς, is illustrated by Wetst. from Stobæus, S. 28, εἰ δὲ τις ἐστί κοινωνία πρὸς θεοῦ ἡμῖν,—and Philo. leg. ad Calum, § 14, τίς οὖν κοινωνία πρὸς Ἀπόλλωνα, τῷ μηδὲν οἰκίον ἢ συγγενὲς ἐπιτετηδεύοντι;

15.] After a question beginning with πῶς, τίς, and the like, a second question is regularly introduced by δὲ. Thus Hom. Od. α. 225, τίς δαίς, τίς δὲ θυμὸς δδ' ἐπλετο; See Hartung, Partikellehre, i. 169. βελίαρ] Heb. בְּלִיָּא, 'contemptibleness,' 'wickedness': found 1 Sam. ii. 12 al. It appears to have been subsequently personi-

fied, and used, as here, for a name of the Evil One. The termination -ap is stated by Meyer to have arisen from the frequent permutation of λ and ρ in the dialect of the Grecian Jews.

16.] συγκατάθ., 'agreement in opinions': see reff., and cf. Plato, Gorg. § 122, σὺ δὲ δὴ πότερον συγκατατίθεσαι ἡμῖν περὶ τούτων τὴν αὐτὴν δόξαν ἢ ἀντιφῆς; ναφ̄ θεοῦ, 'between you, the Church of God,'—see below, and 1 Cor. iii. 16;—εἰδωλῶν, 'idols,' as the lords and ἐκώνυμοι of the heathen world. ὑμεῖς γάρ] expln. of ναφ̄ θεοῦ as applying to them, and justification of it by a citation from the prophetic Scriptures. The words cited are compounded of Levit. xxvi. 12, and Ezek. xxxvii. 26, 27.

17.] The necessity of separation from the heathen enforced by another citation,—Isa. lii. 11,—freely given from memory; καγὼ εἰςδέξ. ὑμ. being moreover substituted, from Ezek. xx. 34, for προκοριῦσται γὰρ πρότερος ὑμῶν κύριος, κ. ὁ ἐπισυνάγων ὑμᾶς θεὸς Ἰσραήλ.—The ἀκαθάρτον must be understood of the pollutions of heathenism generally, not of any one especial polluted thing, as meat offered to idols.

18.] The citation continues, setting forth the blessings promised to those

o here only.
εξα. Rev.
passim.
2 Kings vii.
8.
p Acts i. 4 reff.
q Rom. xii. 19
al. fr.
r Acts xv. 9 reff.
s 1st pers., ch.
iii. 1 reff.
t here only.
Jer. xxiii. 15.
u So Matt. xxvi.
41.
v Rom. xv. 28.
ch. viii. 6 al.
1 Kings iii.
12.
w Rom. i. 4. 1 Thess. iii. 15 only.
x = Matt. xix. 11. (Oem. xiii. 6.)
y = 1 Cor. iii. 17.
z ch. ii. 11 reff.
a = Rom. xv. 2 al. fr.
b 1 Cor. iii. 9 only f.
c Matt. xxvi. 25 reff.
cc Phil. i. 7.

θυγατέρας, λέγει κύριος ° παντοκράτωρ. VII. ¹ ταύτας BCDE
οὖν ἔχοντες τὰς ^p ἐπαγγελίας, ^q ἀγαπητοί, ^r καθαρίσωμεν FGJK
^s αὐτοὺς ἀπὸ παντὸς ^t μολυσμοῦ ^u σαρκὸς καὶ ^v πνεύ-
ματος, ^w ἐπιτελοῦντες ^x ἀγιωσύνην ἐν φόβῳ θεοῦ.
² Χωρῆσατε ἡμᾶς οὐδένα ἡδικήσαμεν, οὐδένα ^y ἐφθείρα-
μεν, οὐδένα ^z ἐπλεονεκτήσαμεν. ³ οὐ ^a πρὸς ^b κατὰ κρισιν
λέγω ° προεῖρηκα γὰρ ὅτι ἐν ταῖς ^{cc} καρδίαις ἡμῶν ἐστε

CHAP. VII. 1. καθαρῶσιν 238.—for ἀγιωσ., δικαιοσύνην 43.—2. συγχωρῆσατε 219.—ἐφθ. οὐδένα C¹: διεφθ. al.: om 46¹. 109.—3. πρ. κατὰ κρ. ου B (ου λ. πρ. κα. Birch, but appy mistake) C: ου om 17: txt DEFGJK mas (appy) vas (appy) gr-lat-fr: aft κατὰ κρ. add μου 61,—ωμην 115 v (not harl) Syr ar-arp Ambrst Pelag.—εστε om B.—

who do thus come out from heathendom. Various passages of the O. T. are combined. In 2 Kings vii. 14 (LXX), we have *ἐγὼ ἔσμαι αὐτῷ εἰς πατ., κ. αὐτὸς ἔσται μοι εἰς υἱόν*—the expr. *οἱ υἱοὶ μου* and *αἱ θυγατέρες μου* is found Isa. xliii. 6: and *ῥάδι λέγει κύριος παντοκράτωρ* begins the section from which the former clauses are taken, 2 Kings vii. 8 (LXX). VII. 1.] *Inference from the foregoing citations:—seeing that we have such glorious (ταύτας in the position of emphasis) promises, we are to purify ourselves* (not merely, ‘keep ourselves pure’: purification belongs to sanctification, and is a gradual work, even after conversion). *σαρκός*, as the actual instrument and suggester of pollution: *πνεύματος*, as the recipient through the flesh, and when the recipient, the retainer and propagator, of uncleanness. The exhortation is *general*: against impure acts and impure thoughts. *ἐπιτελ. ἀγιωσ.*, as De W. remarks, gives the *positive* side of the foregoing *negative* exhortation: every abnegation and banishing of impurity is a positive advance of that sanctification, in the fear of God (as its element) to which we are called.

2—16.] CONCERNING THE EFFECT ON THEM, AND RESULTS IN THEIR CONDUCT, WHICH HIS FORMER EP. HAD PRODUCED.

2—4.] He introduces the subject by a friendly assurance of *his* love and bespeaking of *theirs*, as before in ch. vi. 11, 13.

3.] *χωρῆσ.*, see above on ch. vi. 13; *διεσθε ἡμᾶς πλατῶς, κ. μὴ στενωχωρῶμεθα ἐν ὑμῖν*. Theophyl. De Wette, after Bengel, al., renders it, ‘*understand us rightly*,’ referring to Matt. xix. 11 f.: but even there the meaning is ‘*to take in*,’ and only ‘*to understand rightly*,’ because *τὸν λόγον τοῦτον* follows. And as Meyer observes, there could not well be any *misunderstanding* as to what he here says.

οὐδένα φθ., κ.τ.λ.] *Reasons why they should make room for him in their hearts: ‘We (when he dwelt among them,—the socrists refer to a set time, not to his course hitherto) wronged no man (in outward acts, namely,—in the exercise of his apostolic authority, or the like),—we ruined no man (this probably also of outward conduct towards others, not as Calv., al., of corrupting by false doctrine),—we cheated no man.’—To understand, with Rückert, these verbs as applying to the contents of the former Ep., is very forced. If ἡδικ. had really referred to the severe punishment of the incestuous person,—ἐφθειρ. to the delivering him over to Satan,—and ἐπλεον. to the power which Paul gained over them by this act of authority,—surely we should have found more express indication of such reference in the text. But no allusion has as yet been made to the former Ep.; and therefore it is much better to understand the words generally of the time when he resided among them. “In how many ways of which history says nothing, may such ruining of others have been laid to the charge of Paul? How easily might his severe visitation of sin, his zeal for eleemosynary collections, his habit of lodging with members of the churches, and the like, have been thus unfavourably characterized!” Meyer: who remarks, that the emphatic position of οὐδένα thrice repeated is no confirmation of Rückert’s view.*

3.] ‘I say it (ver. 2) not for condemnation (with a condemnatory view, in a spirit of blame: there is no ἐμὴν expressed, nor should it be supplied. He means, ‘I do not say ver. 2 in any but a loving spirit’): for (and this shews it) I have before said (viz. ch. vi. 11 f. see note there) that ye are in our hearts (this was implied in ἡ καρδία ἡμῶν περιπατοῦνται, vi. 11. In the qualifying words, εἰς τὸ συν.,

^a εἰς τὸ ^o συναποθανεῖν καὶ ¹ συνζῆν. ⁴ πολλή μοι ² παρ- ^d Acts iii. 19.
^ρήσια ³ πρὸς ὑμᾶς, πολλή μοι ^h καύχησις ὑπὲρ ὑμῶν. ^e Mark xiv. 31.
¹ πεπλήρωμαι τῇ ^k παρακλήσει, ¹ ὑπερπερισσεύομαι τῇ ^f Rom. vi. 8.
^{χαρᾷ} ^m ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. ⁵ καὶ γὰρ ἐλθόντων ² Tim. ii. 11
^{ἡμῶν} εἰς Μακεδονίαν οὐδεμίαν ² ἐσχκεν ^o ἀνεσιν ἡ σὰρξ ^g Eph. iii.
^{ἡμῶν}, ἀλλ' ^p ἐν παντὶ ⁴ θλιβόμενοι. ⁷ ἔξωθεν ^h μάχαι, ^h = 1 Cor. xv.
⁷ ἔσωθεν φόβοι. ⁶ ἀλλ' ^o ^m παρακαλῶν τοὺς ^u ταπεινοὺς ⁱ Rom. iii.
⁷ παρεκάλεσεν ἡμᾶς ^o θεὸς ¹ ἐν τῇ ^u παρουσίᾳ Τίτου. ⁱ 29 only.
² Macco. vii. 21.
^k = ch. i. 8 passim. ¹ Rom. v. 20 only. ² See Mark vii. 37. ³ Matt. xiii. 12. ^m = ch. iii. 14 ref.
ⁿ ch. i. 9 ref. ^o Acts xxi. 28 ref. ^p ch. vi. 2, 4 ref. ^q ch. i. 6 ref. ^r Matt. xxiii.
^{26, 27, 28 al.} ²⁸ Dent. xxxii. 26. ² 2 Tim. ii. 28. ³ Tit. iii. 9. ⁴ James iv. 1. ⁵ Phil. i. 26. ⁶ Gen. xli. 7.
⁷ = ch. i. 4 pass. ^u Isa. xlii. 18. ^v = ch. iv. 8. ^w = 1 Cor. xvi. 17. ¹ Only. ² 1. 26. ³ 12 al.

αποθανειν 3. 28. 121 lect 14.—rec συζην, with JK &c: txt B:CDEFG.—4. aft πρ. νμ. add εστιν D'E d e al.—εν τη χαρα B.—aft παση, om τη FG: aft παση τη, add πολλη D'E.—υμων 44. 112. 238.—5. εσχιν (corrtn to more usual form and to aor) BFGK 238: txt CDEJ mss nrlly (appy) Chr Thdrt, Dam al.—ανεσ. εσχ. CFG v it al Thdrt, lat.-ff.—γαρ μαχαι και arm.—6. o bef θεος om C 4: o θ. om 72-4. 114 lect 8 Bas Chr Thdrt: ins aft ταπειν. copt Dam Ambrst (vss transpose it otherw).—for εν, επι C Chr

κ.τ.λ., Paul, as Meyer says, is his own commentator, to die together and live together.' This is ordinarily understood, 'so that I could die with you or live with you,'—as Hor., 'Tecum vivere amem, tecum obeam lubens,' Od. iii. 9. 24: which Meyer controverts, owing to ὑμεῖς being the subject of the sentence, and renders, 'in order to die and to live with us: i. e. 'if our lot is to die, in death,—and if our lot is to live, in life, never to be torn from our hearts.' But to this I would reply, that though ὑμεῖς is the subject of ἐν ταῖς καρδ. ἡμ. ἵστε, it is but an accidental and secondary subject as regards the whole sentence; that they are present in his heart, is a sign, not of their state of mind, but of his: therefore the purpose, εἰς τό, must refer logically to him, the main subject, of whom only the purposes can come into consideration.

4.] παρῆρσία, as in ref., 'confidence,' which leads to and justifies καύχησις; not here 'liberty of speech,' as Chrys., al. καύχ., to others, in speaking of them. τῇ παρ., 'the consolation (which I have received),' viz. that furnished by the intelligence from you. Though this is anticipating what follows vv. 7, 9, I cannot but believe it to have been already before the Ap.'s mind, and to have been referred to by the articles before παρακλ. and χαρ.—On the constr. of πληρῶν with an instrumental dative, see ref., and Winer, § 31. 4. So Eurip. Herc. Fur. 372, πύκασιον χείρας πληροῦντες,—and Bacchæ 18, μγάσιν 'Ελλῆσι βαρβαροῖς θ' ὁμοῦ πληρεῖς ἔχουσα καλλιπυργῶντες πόλει. ὑπερπ.] 'I am made exceedingly to abound,' see ref. Matt. The pres. indicates the abiding of

the effect.—τῇ χαρᾷ, 'with the joy;' see above.—ἐπὶ πάσ. τ. θλ. ἡμ., 'in (ref.) all my tribulation:' refers to both preceding clauses. What θλίψις he means, is explained in next ver.—πάση here not of all trib., at all times, which the special reference of παρακλ. and χαρά forbids: but of various sorts of trib. as specified (ἐν παντί) below.

5—7.] The intelligence received from them through Titus, and its comforting effect on the Ap.'s mind.

6.] γὰρ gives a reason for θλίψει above: καὶ connects with ch. ii. 12, 13, where he has spoken of the trouble which he had before leaving Troas. 'For also, after our coming to M., our flesh had no rest (there is a slight, but very slight, distinction from οὐκ ἐσχηκα ἀνεσιν τῷ πνεύματι μου, ch. ii. 12. Titus was now present, so that that source of inquietude was removed; but the outward ones, of fightings generating inward fears (but see below), yet remained. No further distinction must be drawn—for ἔσωθεν φόβοι evidently shews that σὰρξ must be taken in a wide sense): without, fightings (the omission of ἡσαν renders the description more graphic), within, fears.' Chrys., ἔκωθ. μάχαι: παρὰ τῶν ἀπίστων ἔσωθ. φόβοι: διὰ τοῦ ἀσθινοῦς τῶν πιστῶν. So Calv., Grot., Wetst., al., slightly varying in their assignment of each class. But it is better to suppose, as Paul speaks of ἡ σὰρξ ἡμῶν, to understand ἔκωθεν of the state of things without him, contentions with adversaries, either within or without the church, and ἔσωθεν of that within, fears, for ourselves, for others, or for you, how you might have received our letter. 6.] τοὺς ταπεινοὺς, generally, 'those that are low:'

x = 1 Cor. xiii. 7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ BCDE
 8. xvi. 17. παρακλησεί ἢ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν FGJK
 y Acts xiv. 27. τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν
 ref. ζῆλον ὑπὲρ ἑμοῦ, ὥστε με μᾶλλον χαρῆσαι. 8 ὅτι εἰ
 s ver. 11 only f. καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ
 a Matt. ii. 18 only, from b = John ii. 17. καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἐπιστολὴ ἐκείνη εἰ καὶ
 Jer. xxxviii. 16. καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι 93.
 Rom. x. 2. v. 11. c ver. 13. compare Acts xiv. 10. d e h. ii. 2 ref. e 1 Cor. v. 9
 ref. f Matt. xxi. 20, 32. xxvii. 3. Heb. vii. 21 only. Prov. xxv. 3. g = Gal. ii. 5. Philom. 15.

Thl-marg: om 238.—7. for μονον, τιτου 109.—δε om FG g.—ην παρεκληθην D'E: add αυτος arm.—for εφ, εν J.—for ημιν, υμιν 109: for υμιν (qu?) 48 (Scholz).—υπαρ εμου om K.—με aft μαλλον DE Thdrt: aft χαρησαι FG arm: om K 31-5-7-9. 109-14-17 lect 113.—8. aft επιστ. add μου DEFG it: πρωτη syr.—for ει και (2nd), ει δε και B.—μετεμελουμην K (before, μεταμελουμαι); μετεμελουμην al: μεταμελημαι 93.—aft βλεπω om γαρ BD' d e Ambrst-ms Aug Bed v Ambrst-ed (et si pœniteteret [penitet d e; pœnituisseet Ambrst-ed] videns quod [video quod d e Ambrst-ms Aug]). (The varr arise from attempts to clear the constr, making ι δε και μ. the beginning of a new sentence, and βλεπω, without γαρ, the apodosis,—or βλεπων κ.τ.λ. a qualifying clause: see also notes.)—η om E (and Mill, appy by mistake).—υμ. ελυπ. FG.—9. νυν

ἡμᾶς, as belonging to that class.—It was not finding Titus which had given him such uneasiness in Troas, ch. ii. 12.

7. ἀλλὰ καὶ . . .] 'not only . . . but with the comfort with which he was comforted concerning you' i. e. 'we shared in the comfort which Titus felt in recording to us your desire,' &c. see ver. 13. He rejoiced in announcing the news: we in hearing them. There is no inaccuracy of constr., as De W. supposes.

ἐπιπόθησιν, either longing to see me, or longing to fulfil my wishes. The former is the more simple.

ὀδυρμόν,—ἐπὶ τῇ ἐπιτιμῇ μου τῇ ἐν τῇ πρώτῃ ἐπιστολῇ as Oecum. [ζῆλον ὑπὲρ ἑμοῦ] The art. is omitted after ζῆλον, as in τῶν ἀδελφῶν μου τῶν συγγενῶν κατὰ σάρκα, because the words ζῆλον ὑπὲρ ἑμοῦ cohere in the sense, and forms as it were but one,—see Col. i. 4; iv. 13: and Winer, § 19. 2.

μᾶλλον, viz. 'than before, at the mere coming of Titus.' The emphasis is on μᾶλλον from its position.

8.—11.] He expresses his satisfaction at the effect produced on them, as superseding his former regret that he had grieved them.

8.] 'For (reason of the χαρῆσαι) though I even grieved you in (by means of) my epistle, I do not (now) repent (having written it), though I even did repent it' (before the coming of Titus). Erasm., al., take εἰ καὶ μετεμ. for 'even supposing I repented it before, which was not the case.' Calvin., al., think 'verbum pœnitendi improprie positum pro dolorem capere.' The reason of these departures from grammatical constr. and the meaning of words, is, for fear the Ap. should seem

to have repented of that which he did under the inspiration of the Holy Spirit. But there is no difficulty, even on the strictest view of inspiration, in conceiving that the Ap. may have afterwards regretted the severity which he was guided to use; we know that Jonah, being directed by inspiration to pronounce the doom of Nineveh, endeavoured to escape the unwelcome duty: and doubtless Paul, as a man, in the weakness of his affection for the Corinthians, was tempted to wish that he had never written that which had given them pain. But the result shewed that God's Spirit had ordered it well, that he should thus write; and this his repentance was repented of again.

βλέπω γὰρ, κ.τ.λ.] 'For I see that that letter, though but for a time, did grieve you.' This seems the only admissible rendering of the words. Chrys. sees in them the reason of οὐ μεταμέλομαι, and adds τὸ μὲν γὰρ λυπηρόν βραχυῶς, τὸ δὲ ὠφέλιμον διηνεκῶς. It appears then that he would render εἰ καὶ πρὸς ὥραν, 'if even for a season,' = 'scarcely for any time.' Rinck (lucubr. crit. p. 162), would begin a new sentence with εἰ καὶ μετεμελόμην, and parenthesizing βλέπω . . . ὑμᾶς, regard νῦν χαίρω, κ.τ.λ. as the apodosis. But this is very unnatural, with so abrupt a beginning as εἰ καὶ. It would certainly have been εἰ δὲ καὶ: and the present, βλέπω, would give no reason for the past, μετεμελόμην, which had past away. The best sense, as well as the most legitimate rendering, is to regard βλέπω . . . ὑμᾶς as the exegesis of ἐλύπησα, as above.

9.] νῦν, emphatic, as distinguishing χαίρω from μετεμελόμην: now

^a ἔλυπήθητε, ἀλλ' ὅτι ^d ἔλυπήθητε ¹ εἰς μετάνοιαν· ^d ἔλυπή- ^h = Rom. viii.
 θητε γὰρ ^b κατὰ θεόν, ἵνα ⁱ ἐν μηδενὶ ^j ζημιωθῆτε ἐξ ἡμῶν. ²⁷. See ch.
 10 ἡ γὰρ ^b κατὰ θεόν λύπη μετάνοιαν ^k εἰς σωτηρίαν ¹ ch. vi. 8 reff.
¹ ἀμεταμέλητον ^m ἐργάζεται, ἡ δὲ τοῦ κόσμου λύπη θάνατον ¹ Cor. iii. 15.
ⁿ κατεργάζεται. ¹¹ ἰδοὺ γὰρ ^o αὐτὸ ^p τοῦτο ^r τὸ ^s κατὰ ³ al. 1 Cor.
 θεὸν ^d λυπηθῆναι ὑμᾶς πόσῃν ⁿ κατειργάσατο ὑμῖν ⁿ = Rom. iv. 15.
^q σπουδῇ, ^t ἀλλὰ ^a ἀπολογίαν, ^r ἀλλὰ ^u ἀγανάκτησιν, ⁷ al. ch.
^v ἀλλὰ φόβον, ^w ἀλλὰ ^x ἐπιπόθησιν, ^y ἀλλὰ ^z ζῆλον, ¹⁵, 20. ch.
¹ ἀλλὰ ¹ ἐκδίκησιν. ⁱ ἐν παντί ^x συνεστήσατε ἑαυτοὺς ^p = Mark ix.
 28 reff.
 8, 11 reff. r = 1 Cor. iii. 2. s = 1 Cor. ix. 8. t here only. u ver. 7 only t.
 v = ver. 7. w Rom. xii. 19 reff. x = ch. vi. 4. y 3 al.

om D¹ de (*tamen*) Syr.—λυπηθητε 1st to 2nd om 109.—10. for ἀμεταμέλητ., ἀμετα-
 νοητον 41 Thl-marg: ἀμελητον Orig₁: ἀμεταβλητον Orig₁: stabilem v it Ambrst Pacian
 Pel: txt (BCDG &c) Clem Orig₂ all.—rec κατεργάζεται (*appra* for conformity to the
 follg: but a distinction seems to have been intended by the Ap: see notes. None read
 erg. for the follg κατεργάζ.), with FGJK &c Orig₂ Thdrt Thl Oec: txt ABCDE 37
 (Justin?) Clem Orig₂ Chr-mss Dam.—εργάζεται 1st to 2nd om 17. 31. 108¹-14-78 Chr.
 —for κατεργ., επιφέρει 42. 238.—11. τουτο om 4 Chr-ms Thl.—το om 109.—υμᾶς om
 (as unnecessary, υμῶν occurring below: and to express, as above, the abstract and not
 the concrete) BCFG 17 g Ambrst Aug: ins DEJK mss nrly vss nrly Clem Bas Chr
 Thdrt Dam Thl Oec Bed.—κατηργασατο D(E?).—bef υμῶν ins εν CFG all v g all Bas
 Chr Thdrt Thl lat-ff (*supplementally, to explain the dative*): om B (e sil) DEJK all d e
 copt goth Clem Dam Oec.—rec αλλ (last), with C(EK?) &c: txt BD¹FGJ &c.—rec ins

that I know not only of your grief but of
 its being grief which worked repentance.

κατὰ θεόν] as E. V., 'after a godly
 sort': 'with reference to God,' see Rom.
 (reff.) and note: 'secundum, hic significat
 sensum animi Deum spectantis et sequen-
 tis,' Bengel. αὕτη γὰρ ἡ καλὴ λύπη, ὡς
 τό γε κατ' ἀνθρώπον λυπῆσθαι κακόν.
 Oecum. ἵνα, κ.τ.λ.] 'in order that
 ye might in nothing be damaged by us:'
 not ιεβατικῶς, so that ye did not . . . , as
 many Comm.:—the Divine purpose of
 their grief is indicated; 'God so brought
 it about, in order that your grief occa-
 sioned by me might have, not an inju-
 rious, but a beneficial effect. 10.]

How 'grief according to God' produces
 such an effect.—'For grief according
 to God works (brings about, promotes,
 see reff.) repentance unto salvation which
 none will regret.'

ἀμεταμέλητον
 best belongs to σωτηρίαν, as Vulg., Theo-
 phyl., Aug., Est., Fritzsche, Meyer, De
 Wette; not to μετάνοιαν, as most Comm.:
 —but not necessarily from the position of
 the words, as Meyer and De Wette main-
 tain: for what more common than for the
 predicate of a substantive (sic θάνατον)
 to be placed between it and a qualifying ad-
 jective,—but on account of the sense, and the
 fact that not ἀμετανόητον, but ἀμεταμέ-
 λητον is chosen, so that the play in E. V.,
 'repentance not to be repented of,' does
 not seem to have been intended. De W.

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well explains σωτηρία ἀμεταμέλητος—
 'salvation which none will ever regret'
 having attained, however difficult it may
 have been to reach, however dearly it may
 have been bought.

ἡ τ. κόσμον
 λύπη] τί δὲ ἐστὶ, κατὰ κόσμον; ἐὰν λυ-
 πηθῇς διὰ χρήματα, διὰ δόξαν, διὰ τὸν
 ἀπαιθόντα. Chrys. τοῦ κόσμ. is sub-
 jective: 'the grief felt by the children of
 this world.'

θάνατον] 'Death eter-
 nal,' as contrasted with σωτηρίαν: not
 'deadly sickness,' or 'suicide,' as Theophyl.
 (in part, πάντως μὲν τὸν ψυχικόν, πολ-
 λάκις δὲ καὶ τὸν σωματικόν), al. The
 grief which contemplates nothing but the
 blow given, and not the God who chastens,
 can produce nothing but more and more
 alienation from Him, and result in eternal
 banishment from His presence.—So that
 ἐργάζ. is rather 'works,' 'contributes to,'
 and κατεργάζ., 'works out,' 'results in.'

11.] The blessed effects of godly
 grief on themselves, as shown by fact.

αὐτὸ τοῦτο, 'this very thing,' 'of
 which I have been speaking.' σπου-
 δῇ, 'earnestness,' as contrasted with your
 former carelessness in the matter.

ἀλλά] nay, not σπουδῇ merely,—that is
 saying too little;—'but . . . ' ἀπολο-
 γίαν] viz. to Paul by means of Titus,
 asserting their innocence in the matter; see
 below.

ἀγανάκτησιν] πρὸς τὸν πε-
 πορνευκότα. Theophyl. φόβον] 'ne
 cum virga venirem,' Bengel: fear of Paul:

T T

γ See ch. vi. 8.
γγ See 1 Thess.
v. 6.

z Eur. Med.
267.

a = ch. ii. 14.
iii. 3, &c.
constr., here
only.

b = Rom. xiv.
22.

c = ch. i. 4
passim.

d = Acts xiv. 3. ch. i. 9 al.

ἡ ἀγνοῦς εἶναι τῷ πράγματι. ¹² ἄρα εἰ καὶ ἔγραψα BCDE
ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος οὐδὲ εἵνεκεν τοῦ
ἀδικηθέντος, ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν ἴσου-
δὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.
¹³ διὰ τοῦτο παρακεκλήμεθα. ἐπὶ δὲ τῇ παρακλήσει

εν bef τω πραγματι (supplementary, as before), with BD²EJK &c vsb Chr Thdrt al
Ambrst-ms: txt CD¹FG 13. 17. 80. 213 v g goth Clem Dam (το πραγμα in text)
Ambrst ed Pel Bed.—12. εν om 48.—ουκ CD(E?) Dam.—εἵνεκεν (3ce) CDEFGK 72.
100 (al?) Chr Dam Thl: txt B?J (1st, not 2nd and 3rd) all Thdrt Oec.—for ἀδικησαντος,
ἀδικηματος 19. 55.—ἀδικηθ. ουδε ε. τ. ἀδικησαντ. D¹E.—αλλ ουδε B 37. 73.—rec ημων
την υπερ ημων (altern from misunderstanding: see notes), with B? &c v goth al Chr
Thdrt al Ambrst al (σμ. τ. υπ. υμ. D¹F d¹: ημ. τ. υπ. ημ. G g): txt CD²EJK all (60 or
more, Tisch) e copt syrt eth al Dam Oec-text.—προς υμ. (ημ. 120. 213) om v Syr ar-
erp arm eth Ambrst Pel.—ενωπ. τ. θ. om Chr.—13. rec places δε aft περισσοτερως
(appy to conform to the εχαρημεν επι below, by joining παρακεκλ. επι: then also the
change of ημ. into υμ. became necessary), with mss eth al Chr-text Oec: txt
BCDEFGJK 10. 36-9. 46. 68. 80. 109-14-16-17 lect 13 v it syrt ar-erp copt Chr-comm
(and Mtt's ms.) Dam (has εκειδη for επι δε) Thl¹ lat-ff: om 32-6-9. 71 Thdrt.—rec

not here of God. The context is brought out well by Chrys. and Theophyl. The latter says, on ἐπινοήσαν, — πρὸς ἐμὲ. εἰπὼν δὲ φόβον, ἵνα μὴ δόξῃ αἰθεντιῶν, συντόμως διωρθώσατο, ἐπινοήσαν εἰπὼν ὅτι ἐνδοκτικὸν ἀγάπης, οὐκ ἐξουσίας.

[ζῆλον] on God's behalf, to punish the offender:—ἐκδικῶν being the inflection of justice itself.—Bengel remarks, that the six accusatives preceded by ἀλλά fall into three pairs: ἀπολογία and ἀγανάκτης, relating to their own feelings of shame,—φῶβος and ἐπινοήσας, to Paul,—ζῆλος and ἐκδικῶν, to the offender.

ἐν παντί must be understood only of participation of guilt: by their negligence, and even refusal to humble themselves (1 Cor. v. 2), they had in some things made common cause with the offender. Of this, now that they had shewn so different a spirit, the Ap. does not speak.

συνεστήσατε] 'have commended yourselves by proving that ye are;—a pregnant constr. τῷ πρ., the dat. of regard: see Rom. vi. 20 and Winer, § 31. 3.—'the matter,'—perhaps, as in ref., not only, 'of which I have been speaking,'—but with allusion to the kind of sin which was in question.

ἀγνοῦς, 'pure of stain.' ^{12.}] He shews them that to bring out this zeal in them was the real motive of his writing to them, and no private considerations.

ἄρα, 'accordingly,'—in accordance with the result just mentioned.' εἰ καὶ ἔγραψα ὑμ., is parallel with εἰ καὶ ἐλόγησα ὑμᾶς, ver. 8, —'though (i. e. assumed that) I wrote (severely) to you.'—The ἀδικηθεὶς would be the father of the incestuous person, who γυναῖκα τοῦ πατρός εἰχεν, 1 Cor. v. 1.—Theodoret imagines it to mean the step-

mother, who was the adulteress; and thinks that the father was dead. But there is no ground for this in 1 Cor. v., and the masculine participle, though not decisive against it, is at least more naturally explained on the other view. Others (as Wolf, Bleek, al.), suppose Paul himself to be meant, which however would be in direct contradiction to ch. ii. 6: Bengel, al., the Corinthians, 'singularis pro plurali, per euphemian,' which is forced: Theophyl., al., both the persons concerned (— ἀμφότεροι γὰρ ἀλλήλους ἡδίκησαν):—and Neander, al., take τοῦ ἀδικηθέντος as = τοῦ ἀδικήματος, 'the fault committed':—which however would not be true, for the Ap. certainly did write on account of the committal of the fault.—It would be easy for any of the Ap.'s adversaries to maintain that the reproof had been administered from private and interested motives.

ἀλλ' εἵνεκεν . . .] But he wrote, in order to bring out their zeal on his behalf (i. e. to obey his command), and make it manifest to themselves in God's sight. The other reading, ἡμῶν τὴν ὑπὲρ ὑμῶν, has been an alteration owing to not understanding τ. σπουδῆς. ὑμ. τ. ὑπ. ἡμ., and is inconsistent with the fact: it was not to exhibit to them his zeal for them that he wrote, but to make manifest to (πρὸς, 'among,' 'chez') them, to bring out among them, their zeal to regard and obey him.

^{13.}] On this account (on account of the fulfilment of this purpose) we are comforted: but in addition to (or, on the occurrence of) our comfort, we rejoiced very much more (reff.) at the joy of Titus, because his spirit has been refreshed by you all.' A similar declaration to that in ver. 7, where not only the

ἡμῶν ^o περισσοτέρως ⁱ μᾶλλον ⁱ ἐχάρημεν ^d ἐπὶ τῇ χαρᾷ ^e Τίτου, ὅτι ^e ἀναπέπνυται τὸ ^e πνεῦμα αὐτοῦ ^b ἀπὸ πάντων ὑμῶν. ¹⁴ ὅτι εἰ ⁱ τι ⁱ αὐτῷ ὑπὲρ ὑμῶν ⁱ κεκαύχημαι, οὐ ^f κατησχύνθην, ἀλλ' ⁱ ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ ^k καύχησις ὑμῶν ἡ ⁱ ἐπὶ Τίτου ἀλήθεια ^m ἐγενήθη, ¹⁵ καὶ τὰ ⁿ σπλάγχνα αὐτοῦ ^o περισσοτέρως ^p εἰς ὑμᾶς ἐστίν ^q ἀναμνησκομένου τὴν πάντων ὑμῶν ^r ὑπακοήν, ὡς ^s μετὰ ^t φόβου καὶ ^t τρόμου ἐδέξασθε αὐτόν. ¹⁶ χαίρω, ὅτι ^u ἐν παντὶ ^v θαρρῶ ἐν ὑμῖν.

^m = 1 Cor. i. 30.
^q 1 Cor. iv. 17 reff.
^u ch. vi. 3 reff.

ⁿ = ch. vi. 12.
^r Rom. i. 5 reff.
^v ch. v. 6 reff.

^o ch. i. 12 reff.
^s = Mark iii. 5.
^t = Eph. i. 8, iii. 2.
^u Chron. xxxix. 22.

^e ch. i. 13 reff.
^b = Matt. xi.
^h = Luke ix.
^l Acts ix.
¹ contr., ch.
^{ix.} ix. xii. 5.
^j Rom. v. 5.
^{ix.} ix. x. 11
^{al.}
^k = 1 Cor. xv.
^{81.} iii. 27 reff.
¹ gen. = Acts
^{xxiii.} xxiii. 80 reff.
^{ch.} ch. viii. 14 reff.
ⁱ 1 Cor. ii. 8.

υμων (see above), with FJ &c copt syr al Chr Thdrt al Bed: txt BCDEGK 3. 17. 23. 33. 115 v it Syr ar-erp scti arm goth Ambrst Pel.—περισσοτερον C (appy) Thdrt.—for χαρα, παρουσια 36. 113-marg (see ver 6).—for το πν., τα σπλαγχνα Chr (comm expr).—for απο παντ., απαντων 109.—14. κεκαυχ. υπερ υμ. FG g Chr Thl.—αλλα C.—for παντα, παντοτε CFG copt syr (g has both) Chr.—υμιν εν αλ. ελαλ. CDE d e v goth: ελαλησα 93.—η βελ καυω, om 93.—rec ημων (prob a corr., see note), with DEFGJK &c (C uncert) vss ff: txt B(C)?F al copt al Thl.—βελ επι, om η B Thl (Mtt's mss.).—προς τιτον DEFG al vss (ad v) Dam.—16. rec aft χαιρω, ins ουν (for connexion), with (many mss Scholz, but qu?): omk(B?)CDEFGJK all vss gr-lat.-ff.—for εν υμ., υμιν 74. 120-79: ις υμας lect 3.

arrival of Titus, but his comfort wherewith he was comforted by them, is described as the ground of the Ap.'s joy.—According to the received reading, the sense is: 'Therefore we are consoled on account of your consolation (either gen. subj., 'that which you feel on account of the good issue of the affair,'—or gen. object., 'the consolation received from you'): but we rejoiced very much more,' &c. This however would hardly represent the real state of things.

14.] This increased joy was produced by the verification which my former boasting of you to Titus now received.

τι...] see one particular in which he boasted of them, ch. ix. 2. οὐ κατησχ. 'I was not shamed,' viz. by being shewn, on Titus's coming to you, to have boasted in vain.

ἀλλ' ὡς... 'But truthfulness was shewn to be my constant rule of speech, to whomsoever I spoke.'—'But as we spoke (generally, not merely in our teaching, as Theodoret, al.) all things in truth (truthfully) to you, so also our boasting concerning you (gen. obj.:—the rec. ἡμῶν agrees better with the comparison, of 'our words' in general, with 'our boasting' in particular: but on that very account it is probably an alteration: and this is the implied meaning at all events) before Titus was (was proved to be: was, as shewn by proof) truth.' De W. suggests that the Ap. had described (by anticipation) to Titus in glowing terms the affection and probable prompt obedience of the Corr. as an encouragement to his somewhat unwelcome

journey.

15.] enlarges ἀλήθεια ἐγενήθη.—'And his heart is more abundantly (turned) toward you, remembering as he does the obedience of you all, how (i. e. which was shewn in the fact, that) with fear and trembling ye received him.' 'Fear and trembling,' i. e. 'lest ye should not pay enough regard to my injunctions, and honour enough his mission from me.'

16.] 'I rejoice (more expressive than with a connecting particle) that in every thing I am (re)assured by you: 'am of good courage, in contrast to my former dejection, owing to your good conduct.' The ordinary rendering, 'I can have confidence in you,' is wrong in not giving the indic. θαρρῶ, and still more, in making θαρρῆν ἐν mean 'to have confidence in,' which is unexampled. Meyer, who remarks this, does not notice, that the strongest reason against it is not mere want of usage, but the psychological meaning of θαρρῆν, which is not like πεποιθῆναι, descriptive of a relative, but of an absolute state of mind,—'to be of good courage:' and this admits only of qualification as to the ground of that good courage; thus we have θαρρῆν ὑπέρ, περί, ἐπί, in the sense of 'rejoicing at,' 'feeling confident concerning:' but θαρρῆν ἐν for 'to trust in,' as πεποιθῆναι ἐν, would, I think, be inadmissible. Meyer quotes ἐν σοι πᾶς ἔγωγε σώζομαι, Soph. Aj. 519, where, as here, ἐν gives the ground of the verb as in the person spoken of.

w 1 Cor. xii. 3.
xv. 1 al.
x 1 Cor. i. 4
reff. w. ἐν,
ver. 16. ch.
i. 22.
y Rom. v. 4
reff.
z Rom. v. 17.
ch. x. 16.
James i. 21
only. Eccles.
i. 3, &c.
a here only.
Strabo, ix.
419. Winer,
§ 55. 2.
b ver. 9. Rev.
ii. 9 only.
Job xxx. 27.
c Rom. iii. 7
reff.
d Rom. xii. 8
reff.
e Matt. xxv. 15.
f Rom. x. 2.
Gal. iv. 15.
Col. iv. 13.
xlv. 5. Heb. xi. 11.
i = ch. vii. 15.
o = Rom. xv. 26.
ch. ix. 18.
Heb. xi. 8.

VIII. ¹ Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν ^{*} χάρινBCDE
FGJK

τοῦ θεοῦ τὴν ^{*} δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακε-
δονίας, ² ὅτι ἐν πολλῇ ^{*} δοκιμῇ ^{*} θλίψεως ἢ ^{*} περισσεία
τῆς χαρᾶς αὐτῶν καὶ ἡ ^{*} κατὰ βάθους ^{*} πτωχεία αὐτῶν
^{*} ἐπερίσσευσεν ^{*} εἰς τὸ πλοῦτος τῆς ^{*} ἀπλότητος αὐτῶν,
³ ὅτι ^{*} κατὰ δύναμιν ^{*} μαρτυρῶ καὶ ^{*} παρὰ δύναμιν,
^{*} αὐθαίρετοι, ⁴ μετὰ πολλῆς ^{*} παρακλήσεως δεόμενοι
ἡμῶν τὴν ¹ χάριν καὶ τὴν ^m κοινωνίαν τῆς ⁿ διακονίας τῆς
^o εἰς τοὺς ^p ἁγίους, ^{*} καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ^{*} ἐαυτοὺς
ἐδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν ^q διὰ θελήματος θεοῦ,
⁶ ^r εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς ^{*} προενήρ-

g ἱπέρ, ch. i. 8. war. δύν. μετέχει, Theod. iii. 54. See Luke xiii. 2, 4. Rom.
h ver. 17 only f. Exod. xxxv. 5 sym. τῶν, 2 Mac. vi. 19.
i = Acts xxv. 8. m ch. vi. 14. n Acts vi. 1. xi. 29.
p = Acts ix. 13 reff. q Rom. xv. 82 reff. r = ch. vii. 8.
s ver. 10 only t. ἐναρχ., Gal. iii. 8. Phil. i. 6.

CHAP. VIII. 1. γνωρίζω 47. 73. 80. 93. 108¹. 9-14-22-77. 219 al lectt harl arm aeth
ar-pol Chr Thdr Sedul: add μεν 48¹.—δε om 109.—2. for περισσεία, περιουσία 115.—
χαριτος αὐτῶν 67². 219³ al: χαριτος ὑμῶν 29.—κατα βάθος D¹ al Thdr. —rec τον
πλουτον, with DEFGJK &c: txt BC 17. 31.—for απλοτ., χρηστοτητος 37.—3. rec
υπερ δυν. (explanatory gloss on παρα), with JK &c ff: txt BCDEFG 17. 45-6 (al?):
add αὐτων Syr syr² arm.—αυθαίρ. om arm Chr-ms (αφθαιρετοι J Scholz).—4. ἡμων
om 67² arm Ambrst-ed: nostram Ambrst-ed: ὑμων 48. 61. 219 ar-pol: rogo vos aeth.—
πολλ. της παρακλ. C¹ (appy).—rec at end add δεξασθαι ημας (supplementary gloss),
with a few mss (δοθεισης ημιν arm), but om BCD EFGJK most mss vss gr-lat.-ff.—
5. ηλπικαμεν B 80: txt CDEFGJK &c ff.—αλλα CD¹ 219.—δεδωκασι 80.—πρωτω
238.—aft και, ins vssτερων arm: deinde v it Ambrst Pelag.—6. for εις το, ωστε 3. 35
Chr Thl.—ημας om 115 arm: υμας 72-4. 120 al.—ενηρξατο B: και ενηρξ. al: προηρξ.

CHAP. VIII. 1.—IX. 15.] SECOND PART
OF THE EPISTLE: CONCERNING THE COL-
LECTION FOR THE SAINTS. 1—6.] *He*
informs them of the readiness of the Mace-
donian churches to contribute for the poor
saints (at Jerusalem), which led him also
to beg of Titus to complete the collection
at Corinth.

1.] 84 is transitional,—
passing on to new matter: so 1 Cor. vii. 1;
viii. 1 al. fr. ^{*} χάριν] For every good
gift and frame of mind comes by Divine
grace, not by human excellency: and this
occasion was most opportune for resting the
liberality of the Macedonian churches on
God's grace, that he might not be extolling
them at the expense of the Corinthians,
but holding out an example of the effusion
of that grace, which was common to the
Corr. also, if they sought and used it.—It
is a mistake, with Orig., Eras., al., to
understand *ἐμοί* or *ἡμῖν* after *δεδομένην*
'quemadmodum adferret mihi Deus in
ecclesiis:' see the constr. *διδόναι ἐν*, in
reff.:—'*given among,*' '*shed abroad in,*
the churches of Macedonia. 2.] '*how*
that (depends on γνωρίζομεν) in much
proof of tribulation (though they were put
to the proof by much tribulation) (was)
the abundance of their joy (i. e. their joy

abounded),—and their deep poverty (*κατὰ*
βάθους, lit. '*down into the depth,*' as καθ'
ἔλου, '*throughout the whole*') abounded
to ('abunde cessit in,' as Meyer, &c. or
rather perhaps, '*abounded,*' produced
abundant fruit, '*so as to bring about*'
...) the riches (τὸ πλ. the riches which
have actually become manifest by the re-
sult of the collection) of their liberality'
(see Rom. xii. 8, and note). 3—5.]

Proof of this. There is no difficulty, and
no ellipsis, in the constr. '*For according*
to their power, I testify, and beyond
their power, voluntarily, with much
exhortation beseeching of us the grace
and fellowship of the ministry to the
saints (i. e. to allow them a share in that
grace and fellowship), and not as we ex-
pected (i. e. far beyond our expectation),
but themselves they gave first (i. e. above
all: as the inducing motive; not first in
point of time, but in point of importance,
see Rom. ii. 9, 10) to the Lord and to us
by the will of God' (the Giver of grace,
who made them willing to do this: not =
κατὰ τὸ θελ. τ. θ., which only expresses
[whatever it may imply], *consonance with*
the Divine will: *διὰ τοῦ θελ. τ. θ.* makes
the Divine will the agent). 6.] '80

ζατο, οὕτως καὶ ἔπιτελέσῃ εἰς ὑμᾶς καὶ τὴν ¹ χάριν ταύτην. ⁷ ἄλλ' ὥςπερ ἐν παντὶ ² περισσεύετε, ³ πίστει καὶ ⁴ λόγῳ καὶ ⁵ γνώσει καὶ ⁶ πάσῃ ⁷ σπουδῇ καὶ τῇ ἐξ ὑμῶν ⁸ ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ ⁹ χάριτι ¹⁰ περισσεύητε. ¹¹ οὐ ¹² κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων ¹³ σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης ¹⁴ γνήσιον ¹⁵ δοκιμάζων ¹⁶ (γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὅτι δι' ὑμᾶς ¹⁷ ἐπώχλευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου ¹⁸ πτωχείᾳ ¹⁹ πλουτήσητε) καὶ ²⁰ γνῶμην

ref. 1 Cor. vii. 6.
o Rom. xiv. 22 ref.
Tobit iv. 21.
ιδίωμ., vii. 26.

b neut., ch. iv. 17. Phil. iv. 8. 1 Tim. 1. 2.
d here only. — Judges vi. 6. Psa. xxxiii. 10. lxxviii. 8. Prov. xxiii. 21.
f 1 Cor. iv. 8. Rev. iii. 17. (Luke xii. 21.) g — 1 Cor. i. 10 ref. w.

al: προσενήξατο 48: add ἐν υμῖν 68-marg Chr (text) Thl (omg εἰς υμ. below).—
ἐπιτελεῖσι J al.—εἰς ἡμᾶς 72.—καὶ om 93.—7. περισσεύετε C Chr.—κ. παρ. σπουδ.
om 1081.—ἐξ ἡμῶν ἐν υμ. B 31-7. 73-4. 80. 238 copt (ἐν υμ. ἐξ η.) Syr arm al Orig-int
(nostra in vos) Ambrst-ms (in nobis et vobis) : ἐν ἡμῖν om Chr: txt CDEFGJK most
ms vs f.—τη om 238.—περισσεύετε D' (E?) FG.—8. διὰ τὴν ἐτ. σπουδὴν DE:
propter it goth Aug Ambrst.—ἡμετέρας 23. 72. 115-22 lect 8.—for ἀγαπᾶς, σπουδῆς
17. 115 al.—γνησίου 80.—δοκιμάζω D' FG Chr (Mtt's ms').—9. χρῆστ. om B (Ambr).
ἡσ. χρ. om Chr.—δι' ἡμᾶς CK 19. 23. 37. 41. 55. 61. 74. 89. 93. 109-15-17. 238 lect 13
Orig Chr Thdrt, Dam Aug, Paulin.—υμεῖς is aft πτωχεῖα in D'EFG it Ambrst al.—
πλουτισθε C.—ἡμεῖς and πλουτησάμεν 19. 41. 55. 74. 93 (al?) Orig (appy) Chr (text)

that we besought Titus (not, Titus be-
sought us, see ver. 17), that (the aim, and
purport as well, of our request), as he had
previously (before the Macedonians begun
to contribute: 'during his visit from which
he had now returned') begun it, so also
he would complete among you (the
constr. is pregnant—ἐλθὼν εἰς ὑμᾶς καὶ
ἐπιτελέσῃ) this grace also' (this act of
grace or mercy, ref. —καί, —as well as
other things which he had to do among
them. It does not belong to ταύτην, 'this
grace also, as well as other graces', but to
τὴν χάριν ταύτην altogether). 7—15.]
Exhortations and inducements to perform
this act of charity. 7.] ἀλλά marks
the transition to an exhortation, as in ref.

It at the same time implies, as Herm. ad
Viger, p. 812 (in Meyer), 'satis argumen-
torum allatum esse.' πιστεύει, see ch.
i. 24. λόγῳ κ. γνώσει see 1 Cor. i. 5;
viii. 1. πᾶσιν σπουδῇ, because σπουδῇ
may be manifold even in a good sense.
Grot. well explains it, 'studium ad agendas
res bonas.' τῇ ἐξ ὑμ. ἐν ἡμ. ἀγ.]
'your love to us;' 'the love which,
arising from you, has us for its object:'
see ref. According to the reading, ἐξ
ἡμῶν ἐν ὑμ., the only meaning agreeing
with the context is, 'the love (to God and
man) which, arising from our teaching, is
planted in you.' [ἵνα καὶ, κ.τ.λ.] the
sense is imperative,—καλέω, or βούλομαι,
—(or βλέπετε, see 1 Cor. xvi. 10.)—being

omitted. So Soph. Oed. Col. 156, ἀλλ'
ἵνα τῷδ' ἐν ἀφθίγκῳ μὴ προσπίσῃς
νάπαι. See Hartung, Partikellehre, ii.
148, 9. ταύτην is emphatic here,
although ταύτην is not in ver. 6: 'this
grace also;'—other graces having been
enumerated.—Grotius remarks, 'non ig-
noravit Paulus artem rhetorum, movere
laudando.' 8.] Lest his last words
should be misunderstood, he explains the
spirit in which they were said: not as a
command, but by way of inducement, by
mention of the earnestness of others, and
to try the genuineness of their love.

κατ' ἐμν.] not, 'in consequence of a com-
mand from God,' as Dr. Burton,—but, 'by
way of command' (ref. 1 Cor.). διὰ
τῆς is not = διὰ τὴν, 'by occasion of,' as
E. V.:—but treats the ἐτέρων σπουδῇ as
the instrument by which, in the way of
emulation, the effect was to be produced.—
The participial constr. is as in 1 Cor. iv. 14.

9.] Expl. of 'trying the genui-
ness of your love,' by upholding His ex-
ample in the matter, Whom we ought to
resemble.

τ. χάριν, 'the (act of)
grace:' 'the beneficence.' εἶπ.]
'consisting in this, that' . . . πλ.
ὦν] The part. refers to the time when the
historic act implied in the aorist ἐπώχλευσεν
took place. 'He, being rich, became
poor:'—not, as De W., merely by His
renunciation of human riches during His
life on earth, but by His exinanition of His

h 1 Cor. vi. 12. ἐν τούτῳ δίδωμι. ¹⁰ τοῦτο γὰρ ὑμῖν ^b συμφέρει, ⁱ οἷτινες οὐ BCDE
 i — Acts x. 41. 47. xiii. 32. μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν ^k προεηγήρασθε FGJK
 43. Rom. i. 26 al. ἀπὸ πέρουσι. ¹¹ νυνὶ δὲ καὶ τὸ ποιῆσαι ^m ἐπιτελέσατε,
 k ver. 6. ὅπως ⁿ καθάπερ ἡ ^o προθυμία ^{oo} τοῦ θέλειν, οὕτω καὶ τὸ
 l ch. ix. 9 ἐπιτελέσαι ^p ἐκ τοῦ ἔχειν. ¹² εἰ γὰρ ἡ ^o προθυμία ^q πρόκει-
 only t. πρὸ ται, ^r καθὼ ἐὰν ἔχη ^s ἐμπρόςδεκτος, ^t οὐ καθὼ οὐκ ἔχει.
 o ver. 6. Demosth. 467. 14. m ver. 6 ref. n Rom. iv. 6 ref. o Acts xvii. 11. ver. 19. ch. ix. 2 only t. Sir. xiv. 23. oo inf. ad. subst. Luke xxii. 6. Phil. iiii. 21. p — John iii. 34. q Heb. vi. 18. xli. 1, 2. Jude 7 only. Levit. xxiv. 7 al. r Rom. viii. 26. s Pet. iv. 13 only. Levit. ix. 6 vat. a Rom. xv. 16 ref.

Thdrt (somet) Ath Theoph-alex some lat.-ff.—10. for οἷτινες, οτι FG g Syr.—το θελ. and το ποιησ. are inverted in Syr ar.-exp: τω ποι. and τω θελ. Chr: του ποι. 109.—ενηγάσθε D¹FG Orig.—περου D¹FG: om aeth.—11. τοῦτο ποιησαι 26: τω π. v it Chr Aug Pel.—ἐπιτελέσατε aeth Chr.—το θέλειν D¹: εκ του θελ. Chr.—του επιτελ. 123 v it lat.-ff.—12. αν D¹GJ Chr-ms, Dam.—rec aft εχη ins τις (supplementary αἰδν), with C¹J &c: txt (χει BJ 71. 89. 91-2. 109-14-15 lect 13) BC¹DEFGK 10. 17. 39. 46. 71. 116-17 v it goth al Clem gr-lat.-ff: ins bef εχη 73. 80 al: τι 55. 112.—aft χει, ins τις

glory (Phil. ii. 6, 7) when, as Athanas. (cited by Dr. Burton), τὴν πτωχεύσαν φύσιν ἐν αὐτῷ ἀνελάβετο.—The stress is on δι' ὑμᾶς, to raise the motive of gratitude the more effectually in them. τῇ ἐκ. πτωχ. πλουτήσῃτε] 'that by His poverty (as the efficient cause) ye might be rich:' viz. with the same wealth in which He was rich,—the kingdom and glory of Heaven, including τὰ μυστρία ἅπερ παρέσχεν ἡμῖν ἀγαθά, as Chrys.: who adds, εἰ μὴ πιστεύετε, ὅτι ἡ πτωχεία πλοῦτου ἐστὶ ποιητική, ἐννόησόν σου τὸν δεσπότην, καὶ οὐκέτι ἀμφιβαλεῖς. 10.] ver. 9 was parenthetical: he now resumes the οὐ κατ' ἐπιταγὴν λέγω.... 'And I give my opinion in this matter,' the stress being on γνώμην, as distinguished from ἐπιταγὴν.

τοῦτο γὰρ....] 'For this (viz. 'my giving my opinion and not commanding,'—as Billroth and Meyer. De Wette controverts this, and would make τοῦτο refer to the proof of their love in the act of charity, contending that τοῦτο must refer to the same as ἐν τούτῳ. But Meyer rightly answers that this need not be, for ἐν τούτῳ is altogether unemphatic and insignificant, and the whole sense of the clause is in the words γνώμην δίδωμι) is expedient for you, seeing that you ('quippe qui; οἷτινες is decisive for the above meaning of τοῦτο. 'My giving my opinion, rather than commanding, is expedient for you, who have already shewn yourselves so willing.' A command from me would be a lowering of you, and depreciation of your zeal) begun before them (the Macedonian churches, see below) not only the act, but also the mind to act, from a year ago:' i. e. 'not only were you before them in the deed itself, but also in the will to do it.'—The sense has been missed by many of the Comm., from not observing the comparison

implied in προεηγήρασθε, and applying it only to the Corr. themselves beginning. In that case, as the will comes before the deed, to say, you begun not only to do, but also to will, would be unmeaning. Some, in consequence, as Grot., al., and the Peschito, have arbitrarily assumed an inversion of terms, so that 'non solum facere, sed velle' should = 'non solum velle, sed facere.' Others, as Chrys., Theodoret, al., Erasm., Calv., Beza, al., Billroth, Olsh., Rückert, al. m., have taken θέλειν = 'to do with a good will,' which is certainly not its sense in ver. 11. The above expl. is that of Cajetan, Estius, De Wette, Winer, Meyer, and Wieseler, and puts the climax in its right order, making it a backward one of comparison. For as Wieseler remarks (Chron. Apost. Zeit. p. 364, note), there are three steps in the collection for the saints,—the wishing it (θέλειν), the setting about it (ποιῆσαι), and the completion of it (ἐπιτελέσαι). And the Corr. had begun not only the second, but even the first of these, before the Macedd. Long employed as they had then been in the matter, it was more creditable to them to receive advice from the Ap., than command.—'Θέλειν is not a historic act like ποιῆσαι, but a permanent state: hence the pres. inf.' Meyer.—In saying ἐπὶ πέρουσι, 'from last year,' it seems probable that Paul would speak as a Jew, regarding the year as beginning in Tisri. 11.] 'But (contrast of your former zeal with your present need to be reminded of it) now complete the act itself also (καὶ can hardly apply to the whole τὰ νοι. ἐπιτ., as De Wette, but must be taken with ποιῆσαι; now shew not only the completion of a ready will in the act begun, but complete the act also,—as Meyer), that, as (there was) (with you) readiness of will, so (there may)

13 οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις, 14 ἀλλ' ἐξ
 ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περισσεύμα εἰς
 τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περισσεύμα
 γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης,
 15 καθὼς γέγραπται Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ
 τὸ ὀλίγον οὐκ ἡλαττόνησεν.

16 Χάρις δὲ τῷ θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν
 ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου, 17 ὅτι τὴν μὲν παρά-
 Exod. xvi. 18 vat. Winer, § 66. 8. b. s here only. l. c. trans., Prov. xiv. 34. a constr., Matt.
 xiv. 8. Acta iv. 12. ch. i. 22. b ch. vii. 11 al. c — Rom. xii. 8 al.

DEFG g: ου . . . εχει om aeth.—13. ανεσιν θελω and θλιψιν arm.—δε om^{BC} 17. 33-5.
 80 d e aeth (et vobis coopt).—14. αλλ to καιρω om Chr: εν τ. ν. καιρ. om Jer.—νυν om
 FG² g².—aft ινα, ins γενηται ισότης εν τω νυν καιρω Chr.—γενηται (1st) om 74 Chr.
 —aft ισότης ins εν τω νυν καιρω Chr.—15. ο (2nd) om FG 80. 93. 106-14-15-22. 238
 al: ψ (2ce) 48. 72 tol.—bef πολυ om το 106.—aft πολυ, ins ελαβε arm (not venet):
 habuit harl¹ Cypr Ambrst Pel.—16. δοντι DEFGJ all (30 and more, Tisch) (dedit v it
 latt appy) Chr Thl-edd (alteration to suit the aorists follg): txt B (e sil) CK all Chr-ma,
 Thdrt Dam Thl¹ Oec.—αυτην om 92.—for υπερ to καρδια, εν τη παρουσια 2.—

also (be) completion according to your means (ἐκ τοῦ ἔχειν, not 'out of that which ye have,' as E. V., but 'after the measure of your property,' as in ref. The verbs substantive must be supplied, as in ver. 13. 12.] Expl. of ἐκ τοῦ ἔχειν,—that on it, προθυμία being pre-supposed, and not on absolute quantity, acceptability depends.—'For if a willing mind is present,—according to what it may happen to possess, it is acceptable, not according to what it possesseth not.'

The constr. of the sentence is simple enough: προθυμία being the subject throughout, quasi-personified: readiness in God's service is accepted, if its exertion be commensurate with its means,—and is not measured by an unreasonable requirement of what it has not. 13.] Further expl. that the present collection is not intended to press the Corr. καθὼς οὐκ ἔχουσι. 'For (it is) not (the collection is not made) that there may be to others (the saints at Jerusalem) comfort, and to you distress (of poverty): 14.] but by the rule of equality (ἰξ as in ἐκ τοῦ ἔχειν, above) that at this present time (of their need: the stress is on ἐν τῷ νῦν καιρῷ, as suggesting that this relation may hereafter be altered) your abundance may subserve (γίνηται, see next clause. γίνεσθαι εἰς, 'to be extended to,' see ref. Gal.) their deficiency; that also (supposing circumstances changed) their abundance may subserve your want.' The reference is still, as is evident from the next ver., to the supply of temporal wants, in respect of which there should be a mutual relieving and sharing among Christians. But the passage has been curiously misunderstood

to mean, 'that their (the Jewish Christians') abundance in spiritual things may be imparted to you to supply your deficiency.' Thus Chrys. al.,—the ancients regarding this imparting as the Gospel-benefit received from them by the Gentiles (which however was past, not future, and is urged as a motive for gratitude, see Rom. xv. 27), and the modern Romanists introducing the monstrous perversion of the attribution of the merits of the saints to others in the next world. So Estius: "Locus hic apostoli contra nostrae aetatis haereticos ostendit, posse Christianos minus sanctos meritis sanctorum adjuvari etiam in futuro saeculo. Denique notanda virtus elemosynae, quae facit hominem participem meritorum ejus in quem confertur." 15.] 'that there may be equality, as it is written (i. e. according to the expression used in the Scripture history: παράγει παλαιὰν ἱστορίαν, Chrys.,—of the gathering of the manna) He that (gathered) much, did not excee (the measure prescribed by God): and he that (gathered) little, did not fall short (of it). The fact of equality being the only point brought into comparison as between the Israelites of old and Christians now, it is superfluous to enquire minutely how this equality was wrought among the Israelites. The quotation is the present Vatican reading of the LXX. The Alex. has ψ τὸ πᾶν and ψ τὸ ὀλίγον, probably a correction. The context supplies συλλέξας from the συνέλεξαν in ver. 17,—and is presumed by the Ap. to be familiar to his readers. 16—24.] Of Titus and two other brethren whom Paul had commissioned to complete the collection.

16.] The sense is taken up from ver.

d = John iv. 45. κλησιν ^d ἐδέξατο, * σπουδαιότερος δὲ ἵπάρχων ^e αὐθαί- BCDE
 e ver. 22. 2 Tim. 1. 17 only. ρετος ^b ἐξῆλθεν πρὸς ὑμᾶς. ¹⁸ συνεπέψαμεν δὲ μετ' FGJK
 adv., Luke vii. 4. Phil. ii. 28. Tit. iii. 13. Ezek. xii. 25. αὐτοῦ τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ^j ἐν τῷ εὐαγγελίῳ διὰ
 f Acts viii. 16 πασῶν τῶν ἐκκλησιῶν. ¹⁹ οὐ μόνον δὲ, ἀλλὰ καὶ
 g ver. 2 only t. ^m χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν ⁿ συνέκδημος ἡμῶν,
 h = ch. ii. 12. John i. 44. ἐν τῇ ^o χάριτι ταύτῃ τῇ ^p διακονουμένη ὑφ' ἡμῶν, ^q πρὸς
 i ver. 22 only t. ^j τὴν τοῦ κυρίου δόξαν καὶ ^r προθυμίαν ἡμῶν. ²⁰ στελ-
 k Rom. i. 9. ch. x. 14 al. ^l λόμενοι τοῦτο, μή τις ἡμᾶς ^m μιωμήσῃται ἐν τῇ ⁿ ἀδρότῃ
 l Cor. xiv. 83. ch. xi. 28. ^o Acts xiv. 28 only t. ^p Acts xix. 29 only t. ^q o = 1 Cor. xvi. 8.
 l Rom. v. 3. viii. 28 al. ^r Acts xiv. 28 only t. ^s Acts xix. 29 only t. ^t ver. 11. ^u 2 Thess. iii. 6 only.
 p trans., ch. iii. 8 rec. ^q = Acts iii. 10. 1 Tim. i. 16 al. ^r ver. 11. ^s here only t.
 Mal. ii. 5. t ch. vi. 8 rec. constr., Heb. xi. 2.

17. αὐθαίρετως 109.—πρὸς ὑμᾶς om Chr.—18. for μετ' αὐτου, αὐτω ἀδελφ., ins ἡμῶν 10. 238 v-sixt Syr ar-erp aeth Ambrst Pel Bed.—19. aft ἡμῶν (1st) (ἡμῶν 177) add εἰς DE 91. 177 arm (est v-ed al lat-fl).—rec for ἐν, συν (εἰρηνοῦς gloss on ἐν), with DEFGJK &c syr goth al Chr Thdrt al Aug: txt BC (om τῇ) 6. 10. 17. 31-7-9. 47. 67. 71-3. 93. 113-21. 238 v Syr copt aeth slav-ms al v all Dam Aug Ambrst Pel al.—υφ' ὑμῶν C 55. 73. 177. 238.—rec αὐτου του κυριου (union of two readings, αὐτου and του κυρ. ? or perhaps arose from writing του twice over, as Meyer), with BD¹EK most mss syrr al Chr Thdrt Dam al: αὐτῇ 6. 43. 67². 74: txt BCD¹FGJ 3. 23. 31-9. 57. 71. 80. 93 v it aeth copt arm goth slav-ms lat-fl.—rec at end, ὑμῶν with F and a few mss: txt all other MSS, most mss, vss and ff.—at end add τελουσιν D¹E: volunt (for voluntatem) d.—20. υποστella. FG: συστella. 93: διοικότες 4².—υμᾶς FG 31. 37. 73.

6.—διδόντι ἐν, see reff. τὴν αὐτ. σκ., viz. 'as in myself.' This is evident from ὑπὲρ ὑμῶν. 17.] Proof of this: that Titus received indeed (μὲν) Paul's exhortation to go to them (said), to shew his subordination,—or perhaps to authenticate his authorization by the Ap.), but in reality (δὲ) was too ready to go, to need any exhortation:—and therefore went forth (the past tense of the epistolary style,—as 'dadam,' &c., indicating things which will have passed before the letter is received) of his own accord to them. 18—21.] Commendation of a brother sent with Titus. 18.] δ ἀδελφός cannot surely be, as some Comm. (Heumann, Rückert) have understood, 'the brother of Titus': the delicate nature of the mission would require that there should be at least no family connexion between those sent to fulfil it. This and the other are called in ver. 23, ἀδελφοὶ ἡμῶν, and were unquestionably Christian brethren in the usual sense. Who this was, we know not. Chrys., Theodoret, Oecum., Luther, Calvin, suppose Barnabas to be meant: but there is no historical ground for this, and we can hardly suppose him put under Titus. Baronius and Estius suppose, Silas: to whom this last objection would also apply: besides that he was well known to the Corr., and therefore would not need this recommendation. Orig., Jerome, Chrys. (1), Ambrose, Pelagius, Primasius, Anselm, Cajetan, Grot., Olsh., al., suppose Luke:—and of these all before Grot. (who pointed out the mistake; which however I see lately

reproduced in Mr. Birks's Horæ Apostolicæ, p. 242 f.), suppose οὐ ὁ ἑκαίνος ἐν τῷ εὐαγγελίῳ to refer to his gospel,—διὰ τὴν ιστορίαν ἤνπερ ἔγραψε, Chrys.:—but this is altogether without proof, as is the assumption that it was Mark (Lightfoot, Storr). It may have been Trophimus, who (Acts xx. 4) accompanied Paul into Asia, and (xxi. 29) to Jerusalem: so De Wette, Wieseler. If the expression 'whose praise in (the matter of) the Gospel is throughout all the Churches,' is to be compared with any similar eulogium, that of Gaius in Rom. xvi. 23 seems to correspond most nearly: Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης: but he was resident at Corinth, see 1 Cor. i. 14. A Gaius, a Macedonian, is mentioned Acts xix. 29, as one of the συνέκδημοι of Paul, as here, together with Aristarchus, which latter we know accompanied him to Jerusalem.—It must then rest in uncertainty. 19.] parenthetical (see on ver. 20) adding to his general commendation a particular qualification for this office. οὐ μόν. 84.—and not only so (i. e. praised in all the churches) but also appointed ('suffragis designatus,' see ref. and note) by the churches (of Macedonia? see ver. 1) as our fellow traveller (to Jerusalem, from what follows) in (the matter of) this charity which is being ministered by us,—in order to subserve the glory of the Lord and our readiness' (this clause refers not to διακον. ὑφ' ἡμ. as usually interpreted, but to the fact related, the union of this brother with Paul in the

ταύτη τῇ^ρ διακονουμένην ὑφ' ἡμῶν. ²¹ ^v προνοοῦμεν γὰρ
 ἡ καλὰ οὐ μόνον ἑνώπιον κυρίου, ἀλλὰ καὶ ἑνώπιον
 ἀνθρώπων. ²² ⁱ συνεπέψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν
 ἡμῶν, ὃν ἑδοκίμασαμεν ἑν πολλοῖς πολλάκις ἵσπου-
 δαῖον ὄντα, νυνὶ δὲ πολὺ ἵσπουδαιότερον ἡ πεποιθήσει
 πολλῇ τῇ^ς εἰς ὑμᾶς. ²³ ^a εἴτε ὑπὲρ Τίτου, ^b κοινωνὸς ἐμὸς
 καὶ ^c εἰς ὑμᾶς ^d συνεργός· ^a εἴτε ἀδελφοὶ ἡμῶν, ^e ἀπόστολοι
 ἐκκλησιῶν, ^f δόξα χριστοῦ. ²⁴ τὴν οὖν ἑνδειξίν τῆς
 ἀγάπης ὑμῶν, καὶ ἡμῶν ^h καυχήσεως ὑπὲρ ὑμῶν, εἰς
 αὐτοὺς ⁱ ἐνδεικνύμενοι ^k εἰς πρόσωπον τῶν ἐκκλησιῶν.

^h Rom. iii. 27 reff.

^k (ch. xi. 20.) See Num. xx. 6.

ⁱ Rom. ii. 15. ix. 22 al. f.

(Gen. i. 15, 17.) constr. f.

—μωμηται C² (C¹ uncert).—21. rec προνοοῦμενοι, with CJK &c copt goth Clem Chr (Mtt's ms') Chr (Wtst) Thdrt Dam Thl Oec: txt BDEFG 6. 11. 67². 80. 91 v it syrr al Chr lat-ff.—rec om γὰρ, with JK &c Thdrt Dam Thl Oec: ins BCDEFG mss as above, and 17. 37-9. 47. 73 v it syrr ar-erp copt goth Clem Chr lat-ff (C προνοοῦμενοι γὰρ, uniting both readings; and so Tischendorf ed 2. Meyer thinks προνοοῦμενοι to have been a mere mistake originally, arising from στελλομενοι above: and thus the γὰρ which was at first retained from oversight, as in C, was at last erased).—for κυρ., θεου 120 v Syr ar-erp Ambrst Aug Pel.—22. τοῦτοις 93.—aft πολλοῖς add αὐτου arm.—πολλας om 3. 36. 43 ar-pol.—πολυ om 69. 74. 80 Thl: πολλοις 39: πολλω Thdrt.—πολλη om FG 67-9 g: pref δε B: πεπ. πολλ. τη εις υμ. om Chr.—23. συνεργ. εις υμ. DE d e copt goth al Ambrst.—for χρ., κυριον CF: θεου al.—24. υπερ ημ. D¹G 71-3 g.—εις αυτους om 44. 213 slav-ms: εις αυτους slav-ms: αυτους 71.—rec ενδειξασθε (explanatory gloss on the participle), with CD²E²JK &c vss ff: txt BD¹E¹FG 17 it goth.—rec και εις πρ., with very few mss: txt BCDEFGJK most mss vss ff.

matter of the alms, which was done to avoid suspicions detrimental to Christ's glory, and to the zeal of the Ap.). ²⁰] 'Taking heed of this ('deviantes,' Vulg.—ὑποπιεύσαντες κ. διδοῦντες, Theophyl.:—the particip. belongs to συνεπέψαμεν, ver. 19 being parenthetical) that no one blame us (ref.) in the matter of this abundance (of contributions) which is being ministered by us.' On ἀδρότης, Meyer observes, "from ἀδρός, 'compact,' 'solid';—is used in Homer (Il. x. 363, π. 857, ω. 6) of a firm and succulent habit of body. Later, we have it in all the various references of the adjective, e. g. of abundance—of plants and fruits (Theophr.), of discourse (Diog. Laërt. x. 83), of tone (Athen. x. p. 415 A), &c. What kind of abundance is meant, the context therefore alone determines." Wetst. says, "ἀδρότης apud Zosimum quater pro ingenti largitione." ²¹] 'And such caution is in accordance with our general practice.' See Rom. xii. 17. ²²] Still less can we determine who this second brother is. Every possible person has been guessed. Several would answer to the description, 'whom we have many times in many matters proved to be earnest.' By our uncertainty in these two cases, we may see how much is required, to fill up the apostolic history at all satisfactorily.

πεποιθήσει . . .] 'through his great confidence which he has towards you': belongs to σπουδαιότερον, and to the brother, not to συνεπέψαμεν and to Paul. The brother had, by what he had heard from Titus, conceived a high opinion of the probable success of their mission. ²³] General recommendation of the three. εἴτε ἑπ. Τίτου] 'Whether concerning Titus (we may supply λέγω or γράφω, or as in E. V., 'any enquire': or we need not supply any thing), he is my partner and (especially) my fellow-worker towards you: whether our brethren (be in question:—viz. the two mentioned—but generalized by the absence of the article—'whether brethren of ours') they are the Apostles (in the more general sense of Acts xiv. 14. 1 Thess. ii. 6. Phil. ii. 25) of the churches (i. e. 'are of the churches, what we are of the Lord'—persons sent out with authority), the glory of Christ' (i. e. men whose work tends to Christ's glory). ²⁴] 'Shew then to them the proof of your love ('to us, or perhaps, 'to your poor brethren' (Meyer):—but the word has not been so used throughout this passage, see verse 7: χάρις has been the word), and of our boasting concerning you, in the sight of the churches.' I may remark, (1) that the participial

κκ So 1 Cor. v. 8, xi. 18.
 1 ch viii. 4.
 m = Matt. v. 47. (Dan. v. 12, 14.)
 n ch. viii. 11.
 ref.
 o constr. ch. xi. 30. Prov. xxviii. 1.
 p 1 Cor. xiv. 8. Acts x. 10 only. Jer. xii. 5.
 q ch. viii. 10 only (ref.).
 qq So Luke xi. 13. ch. v. 2. r John ii. 17. ch. vii. 7 al. v Rom. iv. 14 ref.
 s Col. iii. 21 only. Prov. xix. 7. w ch. iiii. 10 (1 Pet. iv. 16 var. read.)
 t 1 Cor. ix. 19 ref.
 u Rom. iv. 2 ref.

CHAP. IX. 1. γαρ om C 2. 41. 115 copt al (at goth).—περισσιν 93.—μοι B.—το om C 17. 73: του FG 109 Thdrts Dam.—προγραφιν 17.—2. γαρ om 481.—την υπερ ημων 17 (Scholz).—περσιν D¹ FG.—for ο, το B.—εξ om (as superfluous, its force not being seen) BC 17. 39. 67². 74 v Syr ar-erp copt arm slav-ms Ambrst Pel: ins (besides DG &c) it syr goth al Chr Thdrts Dam al Aug.—ηρθει 238.—3. επεμψαμιν DE (not d e) copt Aug al.—το υπ. υμ. om FG 45 g Chr.—αλλ ινα 37. 71 syr* arm Thdrts.—παρσκευασμενοι J 48: παρσκευασμενοι 238.—4. πως om D¹.—εαν om BD² (αν D¹) Syr.—συν εμοι om 44.—και κατασχ. D¹ (E?) J 2 d e.—λεγω C¹ DEG it

constr. is elliptic, as in Rom. xii. 16, al. (2) That περισσιν των εκκλησιων does not actually import 'the representatives of the churches,' as Meyer (which would be το πρόσωπον or τὰ πρόσωπα, without εἰς), but as above, it being implied that they, being the ἀπόστολοι τ. ἐκκλ., are such representatives. And this is all that Theodoret seems to mean, whom Meyer quotes in support of his view:—τὸ πρόσωπον γὰρ τῶν ἐκκλησιῶν ἐπέχουσιν οὗτοι τῶν πνευμασῶν αὐτοῦς IX. 1—5.] He recurs to the collection itself, and prays them that they would make good before the brethren his boasting of them, and prepare it before his own coming. 1.] The μὲν γάρ connects with the last verse, thus, 'I beseech you to receive the brethren whom I send, courteously; for concerning the duty of ministration to the saints, it is surely superfluous for me to write to you who are so prompt already.' No new subject begins, as some have supposed; nor is there any break in the sense at all. Some obscurity has been introduced unnecessarily, by taking τῆς διακ. τ. εἰς τ. ἀγ. for merely this collection which is now making: whereas the Ap. chooses such general terms as a mild reproof to the Corr., who, well aware as they were of the duty of ministering to the saints, were yet somewhat remiss in this particular example of the duty. There is an emphasis on γράφειν: 'nam testes habebitis praesentes,' Bengel. Theophyl. well remarks: τοσαῦτα καὶ πρότερον εἰπὼν καὶ πάλιν μέλλων εἰπεῖν, ὅμως περιττὸν αὐτῷ λέγει τὸ περὶ τούτων γράφειν. σοφῶς δὲ τοῦτο ποιεῖ, ὥστε μᾶλλον αὐτοὺς ἐπιστάσασθαι. αἰσχυρῶς θενται γὰρ εἶπε τοιαύτην ὑπόληψιν περὶ αὐτῶν

ἔχοντας τοῦ Παύλου, ὅτι οὐ δύνανται συμβουλῆς πρὸς τὸ ἰλεῖν, εἰτα φανώσιν ἰλάτους τῆς ὑπολήψεως. 2.] 'For (ground of περισσὸν ἵσσι) I am aware of your readiness, of which (reff.) I am in the habit of boasting concerning you to Macedonians (Bengel remarks on the pre., 'adhuc erat Paulus in Macedonia') that Achaia (not ὑμεῖς—he relates his own words to the Macedonians) has been ready (viz. to send off the money: καὶ οὐδὲν

λείπει εἰ μὴ τὸ ἐκθεῖν τοὺς δεξιόμους τὰ χρήματα, Theophyl. The Ap. judging by their readiness, had made this boast concerning them, supposing it was really so. That this is the sense, is shewn by ἀπαρκευάστους below, ver. 4) from last year (reff.):—and the zeal which proceeds from you ('which has its source in you and whose influence goes forth from you: so ὁ ἐκ Πελοποννήσου πόλεμος, οἱ ἐκείθεν, and the like) stirred up the greater number of them' (but not only the example of your zeal: see ch. viii. 1). 3.] But (contrast, not to μὲν in ver. 1, but to καυχῶμαι above; implying fear lest he should have been making a vain boast concerning them) I sent (epistolary past, as in viii. 18, 22) the brethren, in order that our matter of boasting concerning you (καύχημα, our whole 'materies gloriandi,' not = καύησι) may not, in this particular, be proved empty (ἐν τῷ μίρει τούτῳ does not belong to καύχημα, but to κενωθῆ—'that our boast of you, so ample and various—ch. vii. 4, may not break down in this one department.' Estius, in marg., well calls it 'acris cum tacita laude exhortatio apostolica'; that, as I said (when? in ver. 2? or, in his boasting to the

IX. 1. γαρ om C 2. 41. 115 copt al (at goth).—περισσιν 93.—μοι B.—το om C 17. 73: του FG 109 Thdrts Dam.—προγραφιν 17.—2. γαρ om 481.—την υπερ ημων 17 (Scholz).—περσιν D¹ FG.—for ο, το B.—εξ om (as superfluous, its force not being seen) BC 17. 39. 67². 74 v Syr ar-erp copt arm slav-ms Ambrst Pel: ins (besides DG &c) it syr goth al Chr Thdrts Dam al Aug.—ηρθει 238.—3. επεμψαμιν DE (not d e) copt Aug al.—το υπ. υμ. om FG 45 g Chr.—αλλ ινα 37. 71 syr* arm Thdrts.—παρσκευασμενοι J 48: παρσκευασμενοι 238.—4. πως om D¹.—εαν om BD² (αν D¹) Syr.—συν εμοι om 44.—και κατασχ. D¹ (E?) J 2 d e.—λεγω C¹ DEG it

δόνες καὶ εὐρωσιν ὑμᾶς ^x ἀπαρασκευάστους, ^y καταισχυ-
 θώμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν τῇ ^z ὑποστάσει
 ταύτη. ⁵ ἀναγκαῖον οὖν ^b ἡγησάμην ^c παρακαλέσαι τοὺς
 ἀδελφοὺς, ^d ἵνα ^e προέλθωσιν εἰς ὑμᾶς, καὶ ^f προκαταρτί-
 σωσιν τὴν ^g προεπηγγελμένην ^h εὐλογίαν ὑμῶν ταύτην
 ἑτοίμην εἶναι ⁱ οὕτως ^j ὥς ^k εὐλογίαν καὶ μὴ ὥς ^l πλεονεξίαν.
⁶ ^k τοῦτο δὲ, ^o ὅ ^p ^q σπείρων ^r ^s φειδομένως ^t ^u φειδομένως καὶ ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} 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^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} 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^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb</}

o here only.
Prov. xxi. 26 καὶ ἠθερίσει. ἑκάστος καθὼς ὁ προαιρεῖται τῇ καρδίᾳ, BCDE
al.
p = 1 Cor. vii. 5. ch. vii. 13. μὴ ἕκ λύπης ἢ ἕξ ἀνάγκης· ἵλαρόν γάρ ἐστὶν
q here only. (See Rom. xii. 8.) Prov. xxi. 8. ἀγαπᾷ ὁ θεός. 8^a δυνατεῖ δὲ ὁ θεὸς πᾶσαν ἡμετέραν
r here only. Prov., ut supra. σῶσαι ἡμᾶς, ἵνα ἕν παντί πάντοτε ὡς πᾶσαν αὐτάρ-
s Rom. xiv. 4. ch. xiii. 8. only f. κειαν ἔχοντες ὡς περισσεύετε ἑῖς πᾶν ἔργον ἀγαθόν,
t = John i. 14, &c. Acts xi. 29. 1 Cor. i. 4. Col. i. 6. χορηγῶν σπέρμα τῷ ὁ σπείροντι καὶ ἄρτον εἰς ἑβρῶσιν
u trans., ch. iv. 15. Eph. i. 8. 1 Thess. iii. 12. v = ch. ii. 9, 12. vii. 25. Gal. v. 10 al. w ch. iv. 8. vii. 5 al.
x = Acts xx. 19 ref. y 1 Tim. vi. 6 only. z Rom. iii. 7 ref. a Psal. cxi. 9. (LXX.) Matt. xii. 30. [L. John x. 12. xvi. 32 only. 2 Kings xxii. 15. b here only. i. c. c. = Matt. xii. 30. Rom. ix. 11. 1 Cor. iii. 14. 1 Pet. i. 23, 26. d Gal. iii. 5. 2 Pet. i. 5, 11 only f. (See Eph. iv. 16. Phil. i. 19.) e ver. 6. Isa. lv. 10. f Rom. xiv. 17 ref. Isa. i. c.

FG G copt al Aug.—καὶ om D'E ar-erp eth slav.—7. προσηγορία (*most likely corrn to suit the sense*) BCFG (προιρεται F¹, προιρη. F²G) 31. 67¹. 71 Chr-ms (Wist): *proposuit* (or simly) vs lat-f: txt DEJK mss nrly (appy) syrr Chr Thdrt Dam al.—for η, μηδε slav Chr: καὶ arm.—8. rec δυνατος (*see notes*), with C²D'EJK mss (appy) Chr Thdrt Dam al: txt BC'D'FG.—for δε, γαρ D¹ 109-78 demid al.—*περισσεύωμεν* 109.—παντοτε om FG 7 g.—*περισσεύονται* 238.—9. at end, add του αιωνος FG 238 g v (not am demid al) Aug (Wist).—10. for σπέρμα, σκορον (*corrn from σκορον below*) BD¹FG 80.—τω σπειραντι J al.—rec χορηγησαι, πληθυναι, αυησαι (*prob, as Meyer, corrns, in*

we reap, so we shall sow. τούτου]

Some supply φημί, as 1 Cor. vii. 29: others, as Meyer, would take it as an accus. absol., 'as regards this,' viz. what has gone before. But I would rather take it as an imperfect construction, in which τούτο is used merely to point at the sentiment which is about to follow:—'But this—(is true),' or 'But (notice) this'... ἐκ' εὐλογίας] 'with blessings': *ἐπι* denoting the accompanying state or circumstances, as in ref.: not, 'with a view to blessings,' which will not suit the second ἐκ' εὐλ.: nor as Theophyl., Oec., and E. V. μετὰ δαψύλειας, *bountifully*: which gives indeed the *sense*, but misses the meaning of the expr.: see above. It refers to the *spirit* of the giver, who must be ἱλαρὸς δόξης, not giving murmuringly, but *with blessings*, with a beneficent charitable spirit: such an one shall reap also with blessings, abundant and unspeakable. The only change of meaning in the second use of the expr. is that the εὐλογίαὶ are poured on him, whereas in the first they proceeded from him: in both cases, they are the element in which he works. So, we *bestow* the seed, but *receive* the harvest. The spirit with which we *sow*, is of ourselves: that with which we *reap*, depends on the *harvest*. So that the change of meaning is not arbitrary, but dependent on the nature of things.

7.] Not, as Meyer and De W., a *limitation* of the foregoing, or else it would be expressed by some connecting particle,—but a continuation of the thought:—*φειδομίνως* and ἐκ' εὐλογίας referred to the *spirit* of the giver; so does this ver.,—ἐκ λύπης

ἢ ἕξ ἀν. corresponding to φειδομίνως,—ἱλαρός, to ἐκ' εὐλογίας. καθὼς προαιρεῖται] 'as he determines in his heart;'¹ supply, 'so let him give' i. e. let the προαίρεσις, the full consent of the free will, go with the gift; let it not be a reluctant offering, given ἐκ λύπης, out of an annoyed and troubled mind at having the gift extorted, nor ἕξ ἀνάγκης, out of necessity—because compelled. Such givers,—that is implied,—God does *not* love.—δόξης is not a classical word. δόξηρ, δωτήρ, and (Hes. Op. 353) δώτης, are used (Meyer).

8—11.] *He encourages them to a cheerful contribution by the assurance that God both can (vv. 8, 9), and will (vv. 10, 11) furnish them with the means of performing such deeds of beneficence.*

8.] δυνατεῖ has the emphasis. I adopt the reading because after all it is difficult to imagine how so easy a constr. as δυνατός ὁ θεός should have been altered to δυνατεῖ, as Meyer supposes, or why the transcriber need have written δυνατός ὅστιν if the latter were a corrn for δυνατεῖ, seeing that the verb subet. is just as frequently omitted in such clauses as inserted.

πᾶσαν χάριν, 'etiam in bonis externis,' Bengel,—to which here the reference is: not excluding however the wider meaning of 'all grace.' περισσεύσαι, 'to make to abound,'—reff. ἵνα, κ.τ.λ.] 'in order that, having at all times in every thing all sufficiency (of worldly substance; αὐραψ. is objective; not contentedness, subj.) ye may abound towards ('have an overplus for; which is not inconsistent with αὐτάρκεια, seeing that αὐτ. does not ex-

^a χορηγήσει καὶ ^b πληθυνεῖ τὸν ^c σπόρον ὑμῶν καὶ ^d αὐξήσει τὰ ^e γενήματα τῆς δικαιοσύνης ὑμῶν. ¹¹ ἐν παντὶ ^f πλου-
τιζόμενοι εἰς ^g ὅσας ^h ἀπλότητα, ⁱ ἥτις ^j καταργάζεται δι'
ἡμῶν ^k εὐχαριστίαν τῷ θεῷ, ¹² ὅτι ἡ ^l διακονία τῆς ^m λει-
τουργίας ταύτης οὐ μόνον ⁿ ἐστίν ^o προσαναπληροῦσα τὰ
^p ὑστερήματα τῶν ^q ἀγίων, ἀλλὰ καὶ ^r περισσεύουσα διὰ
πολλῶν ^s εὐχαριστιῶν τῷ θεῷ. ¹³ διὰ τῆς ^t δοκιμῆς τῆς
^u διακονίας ταύτης ^v δοξάζοντες τὸν θεὸν ^w ἐπὶ τῇ ^x ὑποταγῇ
^y αὐτοῦ.

^a ch. vi. 10. ¹ Cor. i. 5 only. ^{Gen.} xiv. 23 al. ^{participial constr.,} Acts xxvi. 8 reff. ^o = Acts xx. 19 reff.
^p Rom. xii. 8 reff. ^q = Acts x. 41, 47. ^{xii.} 32, 43 al. ^r = Rom. iv. 15. ^v 8 al. ^s = Acts
xxiv. 8. ¹ Cor. xiv. 16. ^{ch.} iv. 15 only. ^t Acts i. 17 reff. ^u Luke i. 28. ^{Phil.} ii. 17, 80. ^{Heb.}
viii. 6. ^{ix.} 21 only. ^{Exod.} xxxvii. 10 (xxxviii. 31). ^{Nam.} viii. 22. ^v constr., Luke i. 10, 30. ^{Jer.}
xxiii. 20. ^{ch.} xi. 9 only. ^{Wisd.} xix. 4. ^x 1 Cor. xvi. 17 reff. ^y Acts ix. 18 reff.
^a Acts xvi. 5. ^{Phil.} i. 9. ^a Rom. v. 4 reff. ^b ver. i. ^c Luke ii. 20. ^{Acts} vi. 31 al. ^{constr.,}
ver. 11 al. ^d Gal. ii. 5. ¹ Tim. ii. 11. ^{iii.} 4 only. ^t.

the idea that a wish was intended, and so the futures have been changed to optatives : for such they are, not infinitives : cf 1 Thess. iii. 11, 12. 2 Thess. ii. 17; iii. 5,—and varr readd, Rom xvi. 20), with D³E³J³K &c syr goth Chr Thdr Dam al: txt (χορηγησαι FG, πληθυνη C, -vai EFG)KBCD(EFG) 10. 23. 31-7-9. 71. 116-78 al vsz Cyr, Cypr Ambrst Aug al.—rec γιννημ., with mss and present edd of ff: txt BCDEF³GJK most mss Chr (Mtt's mss) Thl (do).—for δικαιοσ., διακονιας 39.—11. ινα εν παντι FG G Chr v lat ff.—bef eis ins περισσευετε edd: abundetis v al Pel Bed.—for ημ., υμων C² 66²-7. 71-4. 91. 119-20 G syr-marg Dam.—for τω θ., θειου B: τω om D¹.—12. for θεω, χριστω B 46: in Domino v.—13. και δια B.—for υποταγη, υπομονη 122.—13. απλο-

clude the having more, but only the having less than is sufficient: the idea of a man's having at all times and in all things a sufficiency, would presuppose that he had somewhat to spare) every good work :

9.] as it is written (i. e. fulfilling the character described in Scripture),—He scattered abroad (metaph. from seed: μετὰ δαψιλειας ἰδωκε, Chrys.) he gave to the poor: his righteousness remaineth for ever.—In what sense is δικαιοσύνη used? Clearly in the only one warranted by the context—that of 'goodness proved by beneficence,'—'a righteous deed, which shall not be forgotten,—as a sign of righteousness in character and conduct.' To build any inference from the text inconsistent with the great truths respecting δικαιοσύνη ever insisted on by Paul (as Chrys. καὶ γὰρ δικαιοσύνη ποιεῖ [ἡ φιλανθρωπία], τὰ ἀμαρτήματα καθάπτερ πῦρ ἀναλίσκουσα, ὅταν μετὰ δαψιλειας ἐκίχηται) is a manifest perversion.

10.] Assurance that God will do this.—'But (introduces the new assurance) He that ministers seed to the sower and bread for eating (in the physical world:—from Isa. lv. 10, LXX. The Vulg., E. V., Luther, Calv., Grot., al., commit the mistake of joining κ. ἄρον εἰς βρώσιν with χορηγήσαι, or -ει. βρώσιν, the act of eating: not = βρώμα), shall minister and multiply your seed (i. e. the money for you to bestow,—answering to σπέρμα τῷ σπειρόντι), and will increase the fruits of your righteous-

ness' (from Hos. reff.—the everlasting reward for your bestowals in Christ's name, as Matt. x. 42;—answering to ἄρον εἰς βρώσιν, which is the result of the sower's labours).

11.] Method in which you will be thus blessed by God.—'In every thing being enriched (the constr. is an anacoluthon, as in reff. and in ch. i. 7 al.: nothing need be supplied) unto all liberality (i. e. in order that you may show all liberality. On ἀπλ. see note, Rom. xii. 8), which (of a sort which) brings about by our means (as the distributors of it) thanksgiving (from those who will receive it) to God.'

12.] Expl. of the last clause.—'For the ministration (not on our part who distribute, though it might at first sight seem so: the next ver. decides διακονία to mean, 'your administering by contribution,' as in ver. 1) of this public service (λεῖτ. here seems to approach more nearly to its proper sense, serving the public by furnishing the means of outfit for some necessary purpose) not only serves the end of supplying by its help the wants of the saints, but of abounding (περισσ. may be transitive as in ver. 8, not only filling up, but 'causing to overflow,' what were ὑστερήματα. But the usual intr. sense is preferable. The emphasis is on προσαναπλ. and περισσεύουσα) by means of many thanksgivings to God (τῷ θεῷ with εὐχαρ., as in ver. 11, not with περισσεύουσα, which would not, as Meyer observes, give the sense of abounding towards God,—

ad 1 Tim. vi. 12. ^{dd} ὁμολογίας ὑμῶν ^e εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ BCDE
 Heb. iii. 1. ^f καὶ ἀπλότῃ τῆς ^g κοινωνίας ^e εἰς αὐτοὺς καὶ ^h εἰς πάντας, FGJK
 iv. 14. 23 only t. (Deut. xii. 17.) gen. of reference, Rom. vii. 2 ref.
 e = Acts xx. 21. τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. ¹⁵ ^k χάρις
 f ver. 11. τῷ θεῷ ἐπὶ τῇ ἀνεκδιγήτῳ αὐτοῦ ^m δωρεᾷ.
 g See Rom. xv. 26. κ εἰς, Phil. i. 6.
 h Rom. ii. 11 ref. constr., Phil. i. 8, ii. 26.
 i 1 Pet. ii. 2.
 k Rom. vi. 17. 1 Cor. xv. 57. ch. ii. 14 al.
 l 1 Cor. xii. 1 ref.
 m John iv. 10. Acts ii. 38 al. Dan. ii. 6.
 n Rom. xii. 1 ref.
 o 1 Cor. xii. 13. Lake ii. 31. 2 Chron. xiii. 2.
 q = Acts iii. 4 only t.

τητος 109.—for κοιν., διακοινωνας 39. 43 (al?).—14. aft επικοθ., ins δειν 17. 66-marg Ambrst.—ημας arm.—ημιν arm.—15. rec aft χαρις ins δε (for connexion), with C²D²EJK &c vsas (και χ. μεθ) gr-ff Ambrst-ms Sedul: om BC¹D¹FG 74 (al?) v it goth Ambst-ed Aug Pel Bed.

CHAP. X. 1. rec παροτ., with CDEJK &c: txt BFG (al?).—μεν om K 219¹.—for

εἰς τ. θεόν, see Rom. v. 15, or εἰς τ. δόξαν τ. θεοῦ, ch. iv. 15,—but the objectionable one of περισσεύει μοί τι, as John vi. 13. Luke ix. 17), 13.] they (the recipients) glorifying God (the particip. as in ver. 11, an anacoluthon) by means of (not 'for', as E. V.,—διὰ τὴν δοκ.: the proof, &c., is not that for which they glorify God, —see below,—but the occasion, by means of which) the proof (i. e. the tried reality—the substantial help yielded by) of this (your) ministration, for the subjection of your profession as regards the Gospel of Christ (i. e. that your ὁμολογία, [= 'you who confess Christ,'] is really and truly subject in holy obedience, as regards the gospel of Christ.' But εἰς must not be joined with ὑποταγῇ, as 'obedience to,' or (E. V.) 'subjection unto,'—which is unexampled, and would more naturally have the art., τῇ εἰς: it is 'towards,' 'in reference to,' as in ref.), and liberality of your contribution as regards them and as regards all men' (the same remarks apply to εἰς as above).—Meyer would render ἀπλότῃ τῆς κοινωνίας, 'the genuineness of your fellowship:' but see note on Rom. xii. 8, and Rom xv. 26. He also makes τῇ ὑποταγῇ τῆς ὁμολ., 'your subjection to your confession,' which perhaps may be, but disturbs the parallel of ἀπλότῃ τ. κοιν.

14.] The constr. is very difficult. δεῖσι may depend on περισσεύουσα, ver. 12 (but then we should expect διὰ as there),—or on δοξάζοντες (but then it should also depend on ἐπὶ—and they could not be said to glorify God for their own prayers. If on δοξάζοντες as the instrument whereby, it seems strange that αὐτῶν should be expressed), or αὐτῶν δεῖσι ἐπὲρ ὑμ. ἐπιπ. ὑμ. may be (as Meyer) a gen. absol., 'while they desire you in prayers for you' (but this seems forced, and as De W. observes, would require τῇ

either before or after δεῖσι). In the midst of these difficulties I see no way but this: the datives preceding, ὑποταγῇ and ἀπλότῃ, have occasioned this also to be expressed in the dative, as though it depended on ἐπὶ, whereas it is in reality parallel with διὰ πολλῶν εὐχαριστιῶν and dependent on περισσεύουσα. Again, the words in another point of view are parallel with τῇ ὑποταγῇ and ἀπλότῃ, inasmuch as these are ὑμῶν, and this δεῖσις is αὐτῶν. Amidst such complicated antitheses and attracted constructions, it may suffice if we discover the clue to the original formation of the sentence: the meaning is obvious enough, viz. that 'glory also accrues to God by the prayers of the recipients, who are moved with the desire of Christian love (reff.) to you, on account of the grace of God which abounds eminently towards (over) you' (ἐφ' ὑμ. belonging to ὑπερβ., not to χάριν, which would, but not of absolute necessity, require τῇν). 15.] Having entered, in the three last vv., deeply into the thankful spirit which would be produced in these recipients of the bounty of the Corr., he concludes with an ascription, in the spirit also of a thankful recipient, of unfeigned thanks to Him, who hath enriched us by the gift of His only Son, which brings with it that of all things else (Rom. viii. 32), and is, in all its wonders of grace and riches of mercy, truly ineffable, ἀνεκδιγήτορος. It is impossible to apply such a term, so emphatically placed as here, to any gift short of THAT ONE. And the ascription, as coming from Paul's fervent spirit, is very natural in this connexion. And so most of the deeper Commentators. Theophyl. says well: μηδὲν μίγα νομίσητε ὑμῖς ποιεῖν ἀνεκδιγήτα γὰρ εἰσι τὰ ἀγαθὰ ἃ ἱλάβομεν παρὰ θεοῦ· καὶ εἰ ὀλίγα καὶ φθαρτὰ δῶμεν, τί μίγα;

CHAP. X. 1.—XIII. 13.] THIRD PART

πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἁπὼν δὲ θαρρῶ εἰς ὑμᾶς. ² δέομαι δὲ τὸ μὴ παρὼν θαρρήσαι τῇ πεποιθήσει ἢ λογιζομαι τολμήσαι ἐπὶ τινος τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. ³ ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα. ⁴ τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ

ῥ Rom. xii. 16
reff.
1 Cor. v. 8
reff.
1 ch. v. 6 reff.
u constr. Phil.
ii. 6. Winer,
ii. 45. 2.
v ch. i. 15 reff.
w = here only.
1 Kings
xviii. 25.
λογιζόμενοι
ἡμεῖς ἅμα
y 1 Cor. iv. 1.
Philim. 16.
1 Cor. iii. 3 reff.

ἡλίου δύνοντι. κ. τ. λ., Xen. Anab. ii. 2. 13.
a Rom. (i. 8 reff.) viii. 4.
b Rom. vi. 4.
c 1 Cor. ix. 7 reff.
a = Gal. ii. 20.
d = ch. vi. 7.
x = ch. xi. 21.
Phil. i. 22, 24.
Col. ii. 1.
1 Tim. i. 18 only.
1 Tim. i. 18 only.
1 Tim. iii. 16.
Philim. 16.
1 Cor. iii. 3 reff.

εις, δι' B, προς 92.—2. τη πεπ. ταυτη C³ (hence to σπλα της, ver 4, C is rewritten): τη πεπ. om 46'. 219'.—for ἢ, ἡ arm.—λογιζομαι to λογιζομενους om 44', but ins in marg.—τινας om C³.—3. for περιπ., οντες Clem₁; ζωντες Orig₂.—4. στρατιας CDEFG

OF THE EPISTLE. DEFENCE OF HIS APOSTOLIC DIGNITY, AND LABOURS, AND SUFFERINGS, AGAINST HIS ADVERSARIES: WITH ANNOUNCEMENT OF HIS INTENDED COURSE TOWARDS THEM ON HIS ENSUING VISIT.

X. 1—6. *He assures them of the spiritual nature, and power, of his Apostolic office: and prays them not to make it necessary for him to use such authority against his traducers at his coming.*

1.] δὲ marks the transition to a new subject, and αὐτός points on to the personal characteristics mentioned below, 'Ego idem Paulus, qui . . .'; the words ἐγὼ Παῦλος setting his Apostolic dignity in contrast with the depreciation which follows. Sometimes however we have αὐτός used, where the only object seems to be to bring out the personality more strongly: so 1 Thess. iii. 11; iv. 16; v. 23. 2 Thess. ii. 16; iii. 16. See also Rom. vii. 25: and ch. xii. 13:—and such may be the case here:—but the δὲ rather favours the former interpretation.

διὰ τ. πρ. κ. ἐπ.] as in Rom. xii. 1, using the meekness and gentleness of Christ (Matt. xi. 29, 30) as a motive whereby he conjures them. And most appropriately: he beseeches them by the gentleness of Christ, not to compel him to use towards them a method of treatment so alien from that gentleness: "Remember how gentle my Master was, and force not me His servant to be otherwise towards you."—"πραΰτης, lenitas, virtus magis absoluta: ἐπιείκεια, sequitas, magis refertur ad alios," Bengel. See many exx. in Wetst. δὲ κατ. πρὸς.] 'Who in personal appearance indeed (am) mean among you (he appropriates concessively, but at the same time with some irony,—so Chrys., κατ' ἐπιφωτισίαν φησὶ, τὰ ἐκείνων φθειγόμενος,—the imputation by which his adversaries strove to lessen the weight of his letters. κατὰ πρ., is not a Hebraism: Wetst. quotes several instances of its usage by Polybius), but when absent am bold (severe, out-spoken in blame) towards you, 2.] but

(however this may be, assuming this character of me to be true or not, as you please;—or, notwithstanding that I may have been hitherto ταπεινός among you) I pray you (not, God, as Bengel [1], al.) that I may not (τὸ μὴ sets the object of δέομαι in a stronger light, see reff.) when present ('as I intend to be:—'at my next visit') (have to be bold (see above) with the confidence (official pre-emptoriness, and reliance on my authority) with which I reckon (am minded: not passive, 'am reckoned,' as Vulg., Luther, Beza, Estius, Bengel, al., which, as Meyer remarks, would naturally require ἀπὼν with τολμήσαι) to be bold towards some, (namely) those who reckon (of) us as walking according to the flesh' (περιπατεῖν κατ. σάρκα is well explained by Estius, 'hoc est, secundum carnales et humanos affectus vitam et actiones instituire . . . Putabant enim Paulum, quando præsens erat, sive captandæ gratiæ causa, sive quod timeret offendere, vel simili affectu humano prohibitum fuisse, ne potestatem exerceret, quam absens per literas venditabat').

3.] The γὰρ here shews that this ver. is not the refutation of the charge κατὰ σάρκα περιπατεῖν, but a reason rendered for the δέομαι above; and ἐν σάρκι: and κατὰ σάρκα allude only to the charge just mentioned. This indeed is shewn by the use, and enlargement in vv. 4—6, of στρατευόμεθα, instead of περιπατοῦμεν:—they who accuse us of walking after the flesh, shall find that we do not war after the flesh: therefore compel us not to use our weapons. ἐν σάρ. περ.] 'Although we walk in the flesh,' i. e. are found in the body,—yet we do not take our apostolic weapons from the flesh—do not make its rule, our rule of warfare.

4.] Enlargement of the idea in στρατευόμεθα.—If the warfare were according to the flesh, its weapons would be carnal: whereas now as implied, they are spiritual, δυνατὰ τῷ θεῷ,—'powerful in the sight of God,' (i. e. 'in His estimation,'

g = Acts vii.
20 ref.
h = (of par.
pose) Acts
ii. 10. i Tim.
i. 16.

i ver. 8. ch. xiii.
10 only.

k here only.
Prov. xxi.
22. i Macc.
v. 68.

l Rom. ii. 15
only. Prov.
vi. 18. Jer.
xi. 19.

m = Acts xix.
27.

n Rom. viii. 39 only.
Job xxiv. 24.
ch. ii. 14.

o = John xiii. 18. ch. xi. 20. Dan. xi. 14.
Lake xxi. 24 only. Euck. xii. 8 alex.

p gen. object.
r ch. ii. 11 ref.

q Rom. vii. 23. t here only. (See ver. 24 only. Euck. xii. 8 alex.) Polyb. ii. 34. 2.

s Rom. xii. 19 ref. v Rom. v. 10. Heb. ii. 2 only. w = John iii. 29 al. fr. x gen.

subj., Rom. v. 19. xv. 18. xvi. 19 al. y ver. 1. z constr., Phil. i. 14. Philom. 21. Prov.

xiv. 16. Isa. xxviii. 17.

δυνατὰ ἑτῷ θεῷ ἡ πρὸς ἡ καθαίρεισιν ὁ ὀχυρωμάτων. BCDE
λογισμοὺς καθαιρούντες καὶ πᾶν ὕψωμα ἑπαίρομε- FGJK
νον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες
πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ ἐν
ἐοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοὴν, ὅταν
πληρωθῇ ὑμῶν ἡ ὑπακοή.

7 Τὰ κατὰ πρόσωπον βλέπετε; εἴ τις πέποιθεν

(-τιας JK al): om Chr Thdrt Hil: της σαρκος lect 13.—5. να κατασχυρῶμεν λογι-
σμούς και καταρῶμεν γνώσιν πᾶσαν και νοημα παν sah.—καθαίρουσιν D'(E?).—for
γνωσ., δοξης 17.—for θεου, χριστου sah.—bef αιχμ. om και FG it Ambrst-ed.—
αἰχμαλωτευοντες 39. 71. 108¹. 113-marg 114 lectt 13. 14 Thdrt, Dam.—at end add
αρχοντες DEFG it goth (και εις την bef).—8. ετοιμως ex. D¹.—bef παρακ. ins παρα-
βαιν και 10. 31. 74.—πληρωθη προτιρον C 39 Aug.—η υπακ. υμ. D'EFG it al lat-ff
(ημων D'F al Ambrst-ms).—7. κατ. εκαστου προσωπ. arm.—for πεποιθεν, δοκει

'after His rule of warfare.' It is not a Hebraism; see on Acts vii. 20; and for the dat., Winer, § 31. 3. Some render it, 'by means of God,'—Beza, Grot., Estius, Bengel, al.: others, 'for God,'—God's means of shewing His power,—Billroth, al., but wrongly] in order to pulling down of strongholds' (see ref. Prov. So Philo de Abrah. § 38, τὸν ἐπιτευχισμὸν τῶν ἐναντιῶν δοξῶν καθαίρειν,—see also de Confus. ling. § 26). 5.] The nom. καθαιρούντες refers to ἡμεῖς, the implied subject of ver. 4;—this ver. carrying on the figure in ὀχυρωμάτων. By λογισμοὺς he means, as Chrys., τὸν τύπον τὸν Ἑλληνικὸν, καὶ τῶν σοφισμάτων κ. τῶν συλλογισμῶν τὴν λαχύν;—but not only these:—every towering conceit κατὰ σάρκα is also included.

κ. πᾶν ὑψ.]. 'And every lofty edifice (fortress or tower) which is being raised (or, raising itself) against the knowledge of God (i. e. the true knowledge of Him in the Gospel; not subjective here, but taken objectively, the comparata being, human knowledge, as lifted up against the knowledge of God, i. e. the Gospel itself) and leading captive every intent of the mind (not 'thought,' as E. V.: not intellectual subjection here, but that of the will, is intended) into subjection to Christ' (in the figure he treats ἡ ὑπακοή τ. χριστοῦ, the new state into which the will is brought by its subjection, as the country into which it is led captive: compare ref. Luke).

6.] But perhaps some will not thus be subjected. In that case we are ready to inflict punishment on them: but not till every opportunity has been given them to join the ranks of the obedient; 'when your

obedience (stress on ὑμῶν) shall have been completed.' He does not mention any persons—not the disobedient, but 'every (case of) disobedience,' and throws out ὑμεῖς into strong relief, as charitably embracing all, or nearly all, those to whom he was writing. Lechmann, strangely, and as it seems to me most absurdly, puts a period at παρακοήν, and joins ὅταν πληρωθῇ ὑμ. ἡ ὑπακοή, τὰ κατὰ πρόσωπον βλέπετε. More complete ignorance of the Ap.'s style, and non-appreciation of the fine edge of his hortatory irony, can hardly be evinced, than this.

7.—XII. 18.] A DIGRESSION, IN WHICH HE VINDICATES HIS APOSTOLIC DIGNITY, HIS FRUITFULNESS IN ENERGY AND IN SUFFERINGS, AND THE HONOUR PUT ON HIM BY THE LORD IN REVELATIONS MADE TO HIM.

7.—11.] He takes them on their own ground. They had looked on his outward appearance and designated it as mean. Well then, he says: 'do ye regard outward appearance? even on that ground I will shew you that I am an Apostle—I will bear out the severity of my letters: I will demonstrate myself to be as much Christ's, as those who vaunt themselves to be especially his.'—This rendering suits the context best, and keeps the sense of κατὰ πρόσωπον in ver. 1. The imperative rendering of Vulg., Ambros., Theophyl., Billr., Rück., Olsh., De Wette, al.—'look at the things before your eyes,' is objectionable (Meyer), (1) from altering the meaning of κατὰ πρόσωπον: (2) because it gives too tame a sense for the energy of the passage: (3) because βλέπετε generally in such sentences, in Paul's style,

ἑαυτῷ ἁ χριστοῦ εἶναι, τοῦτο ἁ λογιζέσθω ἁ πάλιν ἁ ἀφ' ἁ 1 Cor. i. 12.
 ἑαυτοῦ, ἁ ὅτι καθὼς αὐτὸς χριστοῦ, οὕτως καὶ ἡμεῖς. ἁ 3.
 ἁ ἐάν ἁ τε ἁ γὰρ ἁ περισσώτερόν ἁ τι καυχῆσθαι περὶ τῆς ἁ 1 Cor. xii.
 ἁ ἐξουσίας ἡμῶν ἁ ἥς ἁ ἔδωκεν ὁ κύριος εἰς ἁ οἰκοδομὴν καὶ ἁ 21.
 οὐκ εἰς ἁ καθαίρεισιν ὑμῶν, οὐκ ἁ αἰσχυνθήσονται, ἁ ἵνα μὴ ἁ 19
 δοῶ ἁ ὡς ἁ ἂν ἁ ὀκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. ἁ 4.
 ... κα-
 θαιρε-
 σιν ὑ-
 μων C.
 BDEF
 GJK

xviii. 19. Acts i. 1. Zeph. ii. 11. i So Matt. x. 1 al. fr. k — Rom. xiv. 19 reff. i ver. 4.
 m goesp., Luke xvi. 8 only. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 28 only. n μεγάλα χρίματα ὡς ἂν
 εἶναι τοῦ ὁμοίου, Herod. ii. 185. o here only. Levit. xxi. 6.

πειποθεναι B.—aft χριστου ins δουλος D'EFG it flor Ambrst.ms.—for αφ, εφ' B 21 :
 apud v d e, infra g.—rec aft ημεῖς ins χριστου (supplementary), with D'EJK &c: om
 BCD'EFG 17. 31. 73. 80. 177-8 al vss gr-lat.-ff.—8. τε om (as unnecessary) BFG 17. 45.
 52. 67². 73. 80 (si enim it tol Sedul Vig and copt al) Chr Thl: txt CDEJK most mss
 (nam et si v Ambrst al and syrr al) Thdrt Dam Oec Ambrst al.—rec bef περισσοῦ. ins
 και (prob from desire to make the sentence a stronger climax), with D'EJK &c Chr
 Thdrt (who adds και also aft καυχ.) Dam Thl: om BCD'E'FG 39. 45. 120 vss (appy)
 Oec.—περισσων 17. 23¹. 39. 57 Chr Thl.—τε περισσ. FG it Ambrst Vig: τι om 37
 slav-ms Chr (text) Sedul.—καυχησονται J al Thl: -σωμεθα 17.—ημων om C' 66². 219¹
 Syr ar-copt chr Chr al: υμ. αθη slav.—rec aft κυρ. ins ημιν (for particularity; or to
 confine more plainly such power to the Apostles only), with D'EFGJK &c g goth Thdrt
 Oec: also bef ο κυρ. 73 v Syr arm al lat.-ff: add μοι copt Syr al: pref Chr Thl: add ημων
 74: txt (ο θεος D'E'FG al it Vig) BCD' 17. 66² al am tol (al latt) d e sath (and Syr
 copt Chr Thl [Wstt]).—καταισχυνθησονται 238.—9. aft ινα, ins δε 37. 48. 67. 72 to 4.
 80 v al Syr Chr Thl-ed Pel Ambrst.—δοξωμεν D'EFG it Ambrst.—ως αν om D'—

comes first, see 1 Cor. i. 26; x. 18. Phil.
 iii. 2 (3ce). Col. iv. 17. Another way, is
 to take it as said without a question, but
 indicatively. So Chrys., Calvin, 'Magni
 facitis alios qui magnis ampullis turgent,—
 me, quia ostentatione et jactantia careo, de-
 spicitis.' But in that case, surely some fur-
 ther intimation would have been given of
 such a sentiment than merely these words,
 —the break after which, without any con-
 necting particle, would thus be exceedingly
 harsh. Others again fancifully mix up with
 κατὰ πρόσωπον the supposed characteristics
 of the (?) *Christ-party*, the having seen
 Christ in the flesh: the being headed by
 James the brother of the Lord, &c. &c.

εἰ τις . . .] 'If any one believes
 himself to belong to Christ (lit. 'trusts in
 himself to belong.'—From 1 Cor. i. 12, it
 certainly was one line taken by the adver-
 saries of the Ap. to boast of a nearer con-
 nexion with, a more direct obedience to,
 Christ, in contradistinction to Paul: and to
 this mind among them he here alludes),
 let him reckon this again out of his own
 mind (i. e. let him think afresh, and come
 to a conclusion obvious to any one's com-
 mon sense [ἀφ' ἑαυτοῦ] and not requiring
 any extraneous help to arrive at it. The
 rendering of λογίζεσθω πάλιν ἀφ' ἑαυτ.,
 'once more consider my words' (Cony-
 beare and Howson, vol. ii. 112), is surely
 inadmissible, and entirely omits ἀφ' ἑαυτοῦ,
 that as he is Christ's, so also are we'
 (that whatever intimate connexion with or
 Vol. II.

close service of Christ he professes, such,
 and no less, is mine).

8.] This is
 shewn to be so. Even more boasting than
 he had ever yet made of his apostolic
 power, would not disgrace him, but would
 be borne out by the fact.—'For if we
 were to boast (ἐάν is not concessive, but
 hypothetical, as in 1 Cor. xiii. 1.—τε γάρ
 generally has a corresponding clause fol-
 lowing, with τε, καί, δέ, or ἤ, as Eur. Phoen.
 1313, ἐμός τε γὰρ παῖς γῆς ὅλῳλ' ὑπερβα-
 νῶν, . . . βῶα δὲ δῶμα πᾶν, and Thucyd. i.
 12 bis, Rom. i. 26; vii. 7,—but sometimes
 the corresponding clause is wanting, being
 understood, or, as apparently here and in
 Heb. ii. 11, allowed to pass out of mind while
 following out the thought of the first clause.
 See Hartung, Partikellehre, i. 115. 6) some-
 what more abundantly (than we have
 ever done: or than in vv. 3—6) concern-
 ing our power which the Lord has given
 for building you up and not for pulling
 you down (καὶ πῶς φησι, λογισμοὺς
 καθαιρουντες; ὅτι αὐτὸ τοῦτο μάλιστα
 οἰκοδομῆς εἰδὸς ἵστι, τὸ τὰ κωλύματα
 ἀναιρεῖν, καὶ τὰ σαθρὰ διελίσχειν, καὶ
 τὰ ἀληθῆ συντιθεῖναι ἐν οἰκοδομῇ. Chrys.)
 I shall not be put to shame' (οὐ δειχθή-
 σονται ψευδόμενος οὐδὲ ἀλαζονέμενος,
 Chrys.).

9.] follows on ver. 8, but
 requires some clause to be supplied such as
 'And I say this,' or the like. Meyer
 would join it immediately to αἰσχυνθῆναι, and
 regard it as the purpose to be served by
 the fact verifying his boast. But as De

p See Winer, § 49. 10 ὅτι αἱ μὲν ἐπιστολαὶ ῥησιν ῥα βαρεῖαι καὶ ῥ' ἰσχυραὶ, ἡ δὲ BDEF
 q—Matt. xxiii. 23. Acts xxv. 7. 11 παρουσία τοῦ σώματος ἁσθενῆς καὶ ὁ λόγος ἔξουθεν- GJK
 r 1 Cor. i. 26. 12 μένος. τοῦτο ἁλογίζεσθω ὁ τοιοῦτος, ὅτι οἱ
 s—1 Cor. xvi. 17 reff. 13 ἐμμεν τῷ λόγῳ δι' ἐπιστολῶν ἁπόντες, τοιοῦτοι καὶ
 t See 1 Cor. i. 23. 14 παρόντες τῷ ἔργῳ. 15 οὐ γὰρ ῥτολμῶμεν ῥἐγκρῖναι ἡ
 u Rom. xiv. 8. 16 συγκρῖναι ἑαυτοὺς τισὶ τῶν ἑαυτοὺς ῥσυνιστανόντων.
 v Acts xxii. 22. 17 ἀλλὰ αὐτοὶ ἑ ἐν ἑαυτοῖς ἑαυτοὺς ῥμετροῦντες, καὶ ῥσυ-
 w Rom. xv. 18. 18 Col. iii. 17. 19 1 John iii. 18. (See 1 Cor. iv. 19, 20. 1 Thess. i. 5.) x 1 Cor. v. 3 reff. y—1 Cor. vi. 1 reff.
 z here only. Jos. B. J. ii. 8. 7, εἰς τὸν ὁμιλον ἐγκρίνεται. a 1 Cor. ii. 13 only. Gen. xl. 8
 al. —Wisd. vii. 29. xv. 18. b 1st pers., ch. iii. 1 reff. c ch. iii. 1. d Mark iv. 24.

ἐκφοβουτες DE d e (and g as a var read): ως αν om 177.—10. δια τ. επιστ. om Chr.—
 οτι αι επιστολαι μεν φασιν B: quoniam quidem epistolae inquit v g.—ἐξουθενημενος
 B: txt DEFGJK mss (appy) ff.—11. for ἐμμεν, μεν FG (not g).—τω λογω om Chr.—
 12. τολμω B.—κρῖναι FG 80.—aft ἐγκρ. add ἐαυτους D'E and (omg εαυτ. follg) D'.—
 αλλ D'J.—εν om Syr ar-erp.—ἐαυτους ἐαυτους DEK 219 al Chr Thdrt.—αυτοῖς F.—

W. observes, a particular result like this can hardly be bound on to a general assertion like that of ver. 8. To suppose the purpose of Paul's boast of apostolic power being borne out, to be merely ἵνα μὴ δόξω, &c. would be out of keeping with the importance of the fact. So that ἵνα μὴ δόξω is much better taken *subjectively*—'I say this, because I wish not to seem, &c.'—ὡς ἂν, —as Vulg. 'tanquam terrere vos.' It takes off the harshness of ἐκφοβεῖν. "ὡς ἂν in later (? see reff.) Greek, has the sense of 'quasi, tanquam,'—ἂν losing its proper force, in a commonly current expression; and the sense is much the same as that of ὡς alone." Meyer. Winer takes ὡς ἂν ἐκφοβεῖν as = ὡς ἂν ἐκφοβοῖμ, Gram. § 43. 6, and is followed by Olsh., but this, in the presence of the above idiom, is unnecessary. διὰ τῶν ἐπιστολῶν] He had written two before this, see 1 Cor. v. 9; but this is not necessarily here implied: for he may reckon this which he is now writing. Still less can we infer hence that a third had been written before this (Bleek). 10.] φησιν, taken by Winer (§ 49), De W., and Meyer, as impersonal—φησὶ εἰ; 'men say:' but why should not the τις of ver. 7, and ὁ τοιοῦτος of ver. 11, be the subject? βαρεῖαι] see in Wetst., definitions from the rhetoricians of βαρύτης in discourse. Among other illustrations of it, Aristides mentions ὅταν τι ἀποπον ἐαυτῷ καταράσῃ ὅλον, τεθνάναι μᾶλλον ἢ ταῦτ' εἰρηκίνα βούλομαι (see 1 Cor. ix. 15), and ὅταν εἰς κρίσιν ἀγάγῃς τῶν τεθνήκτων ἐνδόξων, . . . ὅλον, πηλικὸν ἂν στενάξαιεν οἱ πρόγονοι (see 1 Cor. xv. 18). παρουσία] No countenance is given by these words to the idea that Paul was of weak physical constitution, or short in stature. His own explanation of them is sufficient as

given in 1 Cor. ii. 1 ff. It is, that when he was present among them, he brought, not the strength of presence or words of the carnal teachers, but abjured all such influence and in fear and trembling preached Christ crucified. It was this, and not weakness of voice, which made his λόγος to be ἐξουθενημένος. At the same time, the contrast being between his *epistles* and his *word of mouth*, his authority as *unaccompanied* or *accompanied* by his presence, it must be assumed, that there was *something* (see on ch. xii. 7) which discom-mended his appearance and delivery. 11.] λογίζεσθω, as in ver. 7. ὁ τοιοῦτος, viz. who thus speaks. The introduction of the ver. without any connecting particle gives force and emphasis.—After παρόντες supply ἐμμεν, not ἐσόμεθα. Not only the conduct of the Apostle on his next visit, but his general character, is in question. 12.—18.] The difficulty of this passage is universally acknowledged. In early times Theodoret wrote: ἀσαφῶς ἄπαν τὸ χωρημα τοῦτο γέγραπεν, and adds as a reason, ἐναργῶς ἐλέγξει τοὺς αἰριούς οὐ βουλόμενος. He substantiates what has just been said, by shewing how unlike he is to those vain persons who boast of other men's labours;—for he boasts of what God had really done among them by him, and hopes that this boast may be yet more increased. 12.] disclaims resemblance to those false teachers who made themselves their only standard.—'For we do not venture (ironical:—"dum dicit quod non faciat, notat quid isti faciant." Bengel) to number ourselves among (συνριθμῆσαι, Theophyl., Oecum., 'inserere,' Vulg: see examples of this usage, with εἰς principally, but also with μετὰ and ἐν w. gen., in Wetst.), or compare ourselves with (συγκρίναι is pro-

κρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ ὁ συνιοῦσιν. ¹³ ἡμεῖς δὲ οὐκ
 εἰς τὰ ἄμετρα ^εκαυχῶμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ
 κανόνος ^ιοὐ ^κἐμέρισεν ἡμῖν ὁ θεὸς ^κμέτρου ^ιἐφίκεσθαι
 οὐ ^κἐμέρισεν ἡμῖν ὁ θεὸς ^κμέτρου ^ιἐφίκεσθαι
 οὐ ^κἐμέρισεν ἡμῖν ὁ θεὸς ^κμέτρου ^ιἐφίκεσθαι

Plat. Alc. i. p. 111.

1 alir., ver. 8. 1 John ii. 26.

g here only t.

h Rom. xii. 3.

h Gal. vi. 16 only t.

Job xxxviii. 5 Aq. (σπαρτίον, LXX.)

o = Matt. xiii.

13—16. Rom.

11. 11 al.

ch. xii. 6.

εἰς . . .

συνιοῦσιν B³ Thdrt-ed : *ασαν* al. : *ου συν.* om 74² v Lucif Pel Fulg.—*ου συν.* *ημεῖς δε* *om* (perhaps because the transcriber's eye passed from *ου* above to *ουκ* follg, and so omitted all between : or perhaps on acct of the difficulty of the words) D¹FG 109 it
 Ambrst Sing-cler-in-Cypr Sedal Vig (Idac) : ins BD²EJK mas nrly (appy) oopt syrr
 goth all Chr Thdrt Dam Thl Oec Aug.—13. rec *ουκ*, with D²E & Oec : txt BD¹FGJK
 31. 57. 73. 80. 93. 109-17-22. 219-38 Chr Thdrt Dam Thl.—*εις το αμετρον* D¹FG : in
 immensum v it (also ver 15).—*καυχωμενοι* FG g Sing-cler : *-χωμεθα* al : *-χλωμεθα* al :
 om D¹ d e : add *καθaper ουτοι* Chr.—for *ου*, *οσον* 64-7² al.—for *μερισεν*, *μετρησεν*
 49. 64-7². 74 Thl-ms : *mensus est* v it lat-f : *partitus est* Ambrst.—*ημιν* om FGJ 46.
 219 g : transp al.—for *θεος*, *κυριος* DE Vig (Idac) : add *Jesus* Vig.—*αφικεσθ.* FG 109

perly, in classical Greek, 'to compound,' or 'unite;' but in later Greek, 'to compare :'
 ὁ συγκριτικὸς τρόπος, with the grammarians, is the comparative degree) some of those who commend themselves (the charge made against him, *ἑαυτὸν συνιστάμεν*, see ch. iii. 1; v. 12, he makes as a true one against the false teachers);—but (they), themselves measuring themselves by themselves, and comparing themselves with themselves, are not wise.' The renderings are very various. Chrys., al., make *συνιοῦσιν* a particip., *τούτοις, μὴ αἰσθανομένοις πῶς εἰσι καταγέλαστοι τοιαῦτα ἀλαζονεύμενοι* : and see again below. Others take it rightly, as = *συνιᾶσιν*, but make *μετροῦντες*, &c., the object of *συνιοῦσιν* : 'know not that they are measuring,' &c. : but the corresponding sentence *ἡμεῖς δὲ, κ.τ.λ.*, shews that this sense would be irrelevant : for the Ap. does not oppose their ignorance of their foolish estimate of themselves to his own practice, but that foolish estimate itself.—Others again, as Emmerling and Olshausen, take *ἀλλὰ—συνιοῦσιν* to apply to the Apostle himself, as contrasted with the *τινές* : 'We do not venture, &c.,—but we ourselves measure (supply *ἑαυτοὺς*, 'are in the habit of measuring') ourselves by ourselves (i. e. as ver. 18, by what the Lord has really made us to be), and compare ourselves with ourselves, foolish as we are (reputed to be :—*συνιοῦσιν* being a participle). But foolish we are not : we will not boast ourselves,' &c.—But (1) this rendering would absolutely require the art. before *οὐ συνιοῦσιν*, which, anarthrous, would imply, not an imputation, but the fact : (2) the mode of expression (*αὐτοὶ ἐν ἑαυτοῖς ἑαυτ. μέτρ.*) would be a most extraordinary one to convey the meaning supposed :—and (3) the meaning itself would be irrelevant when obtained. Another variety of this rendering is to take (as Boe, Scharader, al.) *ἑαυτοῖς*,

οὐ συνιοῦσιν, = *ἑαυτοῖς, οὐ τοῖς συνιοῦσιν*—with ourselves, not with the wise : which is also inadmissible.—Others again (see var. read.) would omit *οὐ συνιοῦσιν* ἡμεῖς δὲ, —which has been an evident correction, on the supposition that *ἀλλὰ αὐτοὶ, κ.τ.λ.*, belonged to the Apostle, to expunge words so much in the way of such an interpretation.—I may observe that much of the difficulty has arisen from taking *αὐτοὶ* with *ἀλλὰ* as the subject to *οὐ συνιοῦσιν*, whereas it belongs to what follows, *ἀλλὰ, αὐτοὶ ἐν ἑαυτ. ἑαυτ. μέτρ., κ.τ.λ.*, as in the version given above : the subject of *συνιοῦσιν* being to be supplied, and the constr. being an inaccurate one. Calvin well illustrates the sense, by the reputation which any moderately learned man gained among the ignorant monks of his day—"Si quis tenuem modo gustum elegantioris literature habeat, . . . spargitur de eo mirabilis fama, adoratur inter sodales . . . Inde præcipue monachis insolentissimus ille fastus quod se metiuntur ex se ipsis : quum in eorum claustris nihil sit præter barbariem, illic nihil mirum, si regnet luscus inter cæcos. Tales erant isti Pauli æmuli : sibi enim intus plaudabant, non considerantes quibus virtutibus constaret vera laus, quantumque a Pauli et similium excellentia distarent." 13.]
 'But we (oppos. to those spoken of in last ver.) will not (ever : will never allow ourselves to) boast without measure (lit. 'boast as far as to things unmeasured.' *εἰς* with an adj. and the art. is used to signify the extent to which ; so Herod. vii. 229, *κατεκίετο ἐν Ἀλφειοῖσι ὀφθαλμῶντες ἐς τὸ ἰσχαρον* ; as *ἐπὶ* with the same denotes the direction towards which, as *ἐπὶ τὸ μῆλον κομῶντες*, . . . *ἐπὶ τὸ μυθῶδες ἐκνευκρότα*, Thucyd. i. 21,—'without measure,' scil. as they do who compare themselves with themselves and measure themselves by themselves,—for there is no standard for, no limit to, a man's good opinion of him-

m — Acts xl. 6^m ἄχρι καὶ ὑμῶν. 14 οὐ γὰρ ὡς μὴ ἰφικνούμενοι εἰς BDEF
 ref. ὑμᾶς ὑπερεκτείνουμεν ἑαυτοὺς, ἄχρι γὰρ καὶ ὑμῶν GJK
 n here only t. ὁφθάσαμεν ἐν τῇ εὐαγγελίῳ τοῦ χριστοῦ. 15 οὐκ
 o Matt. xii. 28. ἰ. l. Rom. ἑλπίδα δὲ ἔχοντες αὐξανόμενης τῆς πίστεως ὑμῶν
 l. l. 31 ref. ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς
 p Rom. i. 9. ch. viii. 18 al. περισσεῖαν, 16 εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσα-
 q Rom. ii. 17. ῥ. Rom. xiv. 4 ref. σθαι, οὐκ ἐν ἄλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχῆ-
 t trans. i Cor. iii. 6 ref. σασθαι. 17 ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω.
 u Luke i. 46. Acts v. 18. z. 46. 2 Kings vii. 26.
 v Rom. v. 17. ch. viii. 2. James i. 21 only. Eccles. i. 3, &c. w 1 Pet. i. 26. Heb. ii. 3. x here only t.
 y ver. 18. z Jsa. ix. 24.

Chr (Mtt's ms).—14. for ου γαρ ως, ως γαρ B 114-16: ουχ ως μη arm: ου γαρ μη ως Chr: ως μη γαρ 178.—for ἰφικνούμενοι, ἀφικν. K al: ἀφικόμενοι FG: ἀφικόμενοι 106: ἐφικόμενοι Chr.—εφ ἡμας 219.—15. ἀλλ ἐν 89. 178 Dam Thl (Mtt's ms).—for κακ., πονοῖς Thdrt-ms: κοινοῖς (err) F: τοκοῖς 3 Dam.—δε om J 64. 89. 109-14-22 lect 14.—παλιν ἐν ὑμῖν arm.—16. for ὑπερεκ., ὑπερκειμένα 116.—for καυχῆσασθαι, -ισθαι

self. The plur. τὰ ἄμειτρα, instead of τὸ ἄμειτρον, seems to be chosen to generalize the negative—'we adopt no such vague standard for our boasting'—but according to the measure of the rule (τὸ μέτρον τοῦ καν.).—'the measure pointed out by the rule,' gen.-subj.) which God has apportioned to us as a measure, to reach as far as to you.—οὐ ἐμέρισεν ἡμῖν ὁ θ. μέτρον = δὲν ἐμέρι. ἡμ. ὁ θ. μέτρον, 'which (κανών) God has apportioned us as a measure,'—or, as De W., τοῦ μέτρον δὲ ἐμέρι. ἡμ. ὁ θ., in which latter case μέτρον is in appos. with κανόνος: but I prefer the former. Mr. Green, Grammar of the N. T. dialect, p. 269, makes μέτρον governed by ἐφικέσθαι, as in οὕτω τάρβους ἀφικόμεν, Eur. Phoen. 361; τοῦ βίου εὐ ἡκουρι, Herod. i. 30. My objections to this construction are, (1) that ἰφικνούμενοι εἰς ὑμᾶς is used absolutely in the very next clause, which makes it probable that the same usage is found here: (2) that an unnecessary harshness is introduced, which I cannot persuade myself that the Ap. would have used, and which is apparent even in Mr. G.'s English, 'of advancing in standard as far as even you.' ἐφικέσθαι is the inf. of the purpose, 'that we should reach:' or perhaps (but not so well) of the result, 'so that we reach.' 14.] Further expl. of ἰφικ. ἀχρ. κ. ὑμ. 'For we are not stretching ourselves beyond our bounds, as (we should be doing) if we did not reach to you (not, as if we had not reached to you, as Luth., Beza: the pres. betokens the allotment of the field of apostolic work as his own, 'ut si non perveniamus.' The μή shews that the case is only a supposed one: so also 1 Cor. iv. 18, but compare 1 Cor. ix. 26, ὡς οὐκ ἀπά ἀδρων, where the case is the real one: see Winer,

§ 59. 3): for even as far as you did we advance (the proper meaning of φθάνω must hardly be pressed here: the Ap. would not introduce a distinct thought by a word of secondary importance in the sentence) in the gospel' (the element in which our advance was made: 'the gospel' = 'the promulgation of the gospel'). 15.] in appos. with οὐ γὰρ, κ.τ.λ. ver. 14, and carrying out the thought.—'Not boasting without measure in other men's labours (the element of the boasting), but having a hope, if (or, as) your faith grows, to be enlarged (not as many Comm., 'celebrated': the metaphor of measure still remains) among you (so Chrys., Theophyl., Est., Meyer. ἐν ὑμ. is not to be joined with αὐτ., as Luth., Calv., Beza, Olsh., De W., in which case it would be superfluous) according to our rule (i. e. our apportionment of apostolic work, for we seek not ὑπερεκτείνειν ἑαυτοὺς) unto abundance ('so as to abound more than we now do,' viz. as ver. 16 explains), 16.] (with a view) to preach the gospel as far as (see on εἰς τὰ ἀμ., ver. 15) the parts beyond you (Wetstein quotes from Thomas Magister, ἐπεκεῖνα ῥήτορες λέγουσι . . . ὑπερέκεινα δὲ μόνοι οἱ σὺρρατες, la canaille),—not (with a view) to boast ourselves with regard to (or, 'to the extent of:' 'to extend our boasting to') things ready made to our hands within another man's line' (κανών throughout seems to be used of a measuring line: according to the metaphor so common among us, 'in his line,'—i. e. 'within the line which Providence has marked out for him'). 17.] He sets forth to them, in contrast (ὅτι) to this boasting themselves in another's line, which was the practice of his adversaries, wherein the

¹⁸ οὐ γὰρ ὁ ἑαυτὸν ^a συνιστάνων, ^b ἐκείνός ἐστιν ^c δόκιμος, ^{a ver. 12.}
^a ἀλλ' ὃν ὁ κύριος ^a συνίστησιν. ^{b So Mark vii.}
^c ^{15. John i.}

XI. ¹ ^d Ὁφελον ^a ἀνέχεσθί μου ^e μικρόν ^f τι ^g ἀφροσύ-
 νης. ἀλλὰ καὶ ^a ἀνέχεσθί μου. ² ^h ζήλω γὰρ ὑμᾶς ⁱ θεοῦ
ⁱ ζήλω. ^j ἡρμούσῃν γὰρ ὑμᾶς ἐνὶ ἀνδρὶ ^k παρθένον ^l ἁγνὴν
^{vi. 26.} ^{f ver. 16.} ^{g Mark vii. 22.} ^{h ver. 17, 21 only.} ^{i Job iv. 6.} ^{j Gal. iv. 17 bis.} ^{k Zech. i. 14.}
^{l Rom. x. 2.} ^{m Here only.} ^{n Prov. xix. 14.} ^{o See Rev. xiv. 4.} ^{p Tit. ii. 6.} ^{q Prov. xix. 13.}

91: εὐαγγελισασθαι 37.—18. o om 109.—rec συνιστων (more usual form), with D³JK & c Mac Dial Chr al: txt BDEFG all (not J²) Orig Eph Thdrt Dam.—δοκ. ἐστιν DE vs: ἐστιν o δοκ. FG: txt B & c.

CHAP. XI. 1. ὠφελον D³EF GJK 46-8. 72. 109-10¹-22¹ Chr (Mtt's ms) Oec: txt BD¹ (ὀφίλον) & c Chr Thdrt Dam Thl.—rec ηνείχεσθε (corrū for elegance: see note), with mss Chr-ed Thl: ανεχεσθε (corrū to fully ανεχ.) BK all Thdrt Chr (Mtt's ms): txt DEFGJ most mss Chr-mss, Dam Oec Thl (Mtt's ms).—Mill (not rec) om τι, with FGJK all it al Chr Thdrt Dam Thl (Mtt's mss) Oec Lucif al: ins BDE all v goth al Thl Bed.—rec ins της bef αφροσύνης, with FG & c Thl: om BDE al: Mill (not rec) τη αφροσύνη, with JK all copt gr-ff: αφροσύνην 49 syr al: add μου (see above) FG v it al lat-ff: txt BDEFG (see above) v it goth al Lucif Bed.—μου om 71 arm slav-mss.—2. ζήλων γαρ υμ., θεω ζήλω d e Lucif Ambrst: ζήλω θεου 48. 72 al.—ως παρθινον

only legitimate boasting must consist: viz. in the Lord, the Source of all grace and strength and success in the ministry; see 1 Cor. xv. 10.

18.] The reason of this being, that not the self-commender, but he whom the Lord commends by selecting him as His instrument, as He had the Ap., and giving him the ἐπιστολὴ συστατική, to be known and read by all men, of souls converted and churches founded, is δόκιμος, 'approved,' i. e. really and in the end abiding the test of trial.

ἐκείνος brings out the distinction of the man who is δόκιμος,—see reff. and Winer, § 23. 3. We have the usage in English in affirmative sentences, e. g. 'The Lord, he is the God,' 1 Kings xviii. 39: but not in negative ones.

XI.] HIS BOASTING OF HIMSELF: and 1—4.] apologetic introduction of it, by stating his motive,—viz. jealousy lest they should fall away from Christ.

1.] ἀνέχεσθε is the Hellenistic form,—ἡνείχε, the Attic, not 'utinam tolerassetis,' as Calv., al.: the imperfect is put after εἶθε, al. δέλων, &c., 'ubi optamus eam rerum conditionem, quam non esse sentimus.' Klotz ad Devar. p. 516, cited by Meyer.

μου and ἀφροσύνης are not both genitives after μικρόν τι, as Meyer: nor is it so in the passage quoted by him, Job vi. 26, LXX: οὐδὲ γὰρ ὑμῶν φθίγμα ῥήματος ἀνίσταται. In both cases the personal pronoun is governed by the verb, as indeed here in ἀνέχεσθί μου immediately following—and μικρόν τι ἀφροσύνης is the accus. of remote reference, as in the double accus. constr.

ἀλλὰ κ.] 'But (why need I request this? for) you really (see note, ch. v. 3) do bear with me.' The indic. is much better than the imper. rendering (as

Vulg., Beza, Calvin, Grot., Estius, Bengel, al.),—which, after δέλων ἀνείχει, is very flat, and gives no account of the καί. He says it, to shew them that he does not express the wish as supposing them void of tolerance for his weakness, but as having experienced some at their hands, and now requiring more.

2.] 'That forbearance which you do really extend to me, and for more of which I now pray, is due from you and I claim to have it exercised by you, because I have undertaken to present you to Christ as a chaste bride to her husband, and (ver. 3) I am jealous for fear of your falling away from Him.'

θεοῦ [ζήλω] so εὐαγγελιστὴς θεοῦ, ch. i. 12: 'a godly jealousy:' see note there. Meyer after Chrys., Estius, al., would render it, 'with God's jealousy,' 'with such a jealousy as God has.' But though θεοῦ ζήλω and τῷ θεοῦ ζήλω are for most purposes identical, I cannot but think that the latter expression would have been chosen to express such an idea as 'with the zeal which God has.' And the rendering, 'with a godly zeal,' i. e. one which has God's honour at heart, satisfies well what follows: see below.

ἡρμούσῃν] 'I betrothed you (viz. at your conversion: προμνηστὼρ ὑμῶν ἑγενόμην καὶ τοῦ γάμου μεσίτης, Theodoret. Ordinarily, the father, or the bridesman (παρὰνύμφος) is said ἀρμόζειν: the middle voice is used of the bridegroom only. So among other exx. in Weist.,—εἶχεν ἐν δόμοις Αἰγύπτου, οὐδ' ἥρως εἶχεν ἐν δόμοις Αἰγύπτου, 24.—and ἀρ-νυμφίω τινι, Eur. Electr. 24.—Πέρκαλον τὴν μοσαμίην Δευτοχρίτω γυναικα... Χίλωνος θυγατέρα, καὶ σὺν Philo de bar. Herod. vi. 65. But in γάμος δὲ ἀρμόζεται ἡνὲν, do Bar. i. 20)

m = Rom. xii.
1 ref.
a Rom. vii. 11
ref.
o = 1 Cor. iii.
19 ref.
p = 1 Cor. xv.
83. Jude 10.
q ch. ii. 11 ref.
r = Rom. vi.
2, or ix. 8
(ref.).
s Rom. xii. 8
ref.
tch. vi. 8 only t.
u = Eph. i. 16
ref.
v particip., Gal.
v. 10.

παραστῆσαι τῷ χριστῷ. ³ φοβοῦμαι δὲ μήπως, ὡς ὁ BDEF
ᾧ φησὶ ἐξηπάτησεν Εὐάν ^ο ἐν τῇ ^ο πανουργίᾳ αὐτοῦ, GJK
φθαρῇ τὰ ^ο νοήματα ὑμῶν ^ο ἀπὸ τῆς ^ο ἀπλότητος [καὶ
τῆς ^ο ἀγνότητος] τῆς ^ο εἰς τὸν χριστόν. ⁴ εἰ μὲν γὰρ ὁ
ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν,
ἡ πνεῦμα ^ο ἕτερον λαμβάνετε ὁ οὐκ ἐλάβετε, ἡ εὐαγ-
γέλιον ^ο ἕτερον ὁ οὐκ ἐδέξασθε, καλῶς ^ο ἀνέχεσθε.

vv = Gal. i. 6 al.

arm.—3. δε om J.—μῃ πως om arm: for πως, ποτε Chr-comm₂: om D¹ (v d e al Lucif Aug al) Clem, (not elsw.).—ο bef of. om 219¹ Chr Dam.—rec ev. εξηπ., with DEJG &c d e v syr al Clem, Orig, all Lucif all: txt BFG 80 al (appy) g copt Syr al al Clem, Orig, Eus Dam Orig-int, Jer al.—εν om D₁ v al: δια παν. or δια της π. al.—rec bef φθαρη, ins ουτω, with D²EJK mss (appy) v syrr sath al Chr Thdrt Dam Thl Oec Orig-int, Archel lat-ff: ουτος 238: om BD¹FG it copt arm Clem, (Lucif?) Gand.—rec om και της αγνοτ., with (MSS? vs:?) Clem, Chr Thdrt al Orig-int, lat-ff (but some have castitate, some, as v, simplicitate): ins (but της αγνοτ. και bef της απλ. D¹E d e Epiph.) BD¹FG 17. 74¹ g tol sath syr* Archel Aug-oft Bed: και της αγιοτ. Ath, και τ. αγνιως Epiph. (The omission appy arose from the similarity of ενδγα. Meyer and De Wette suppose αγν. to have been a gloss, to explain απλ., and afterwards to have found its way into the text. This is a case where internal considerations are so nearly balanced, that MS authority must decide.)—τον om FG 80-9.—4. for ησω., χριστον FG 4¹ g v arm Ambrst Pel.—ετερ. πνευμα 93.—for ελαβετε, εδεξασθε FG.—rec ηνεχεσθε (see ver 1), with mss Chr Thdrt al: ανεχεσθε B: txt DEF (ενειχ.) GJK all

to one husband, to present (i. e. in order that I may present in you) a chaste virgin to Christ' (viz. at His coming. ὁ μὲν οὖν παρὼν καιρος μνηστειας εστιν· ὁ δὲ μελλον των γαμων, οτε κραυγη γινεται, ιδου ὁ νυμφιος. Theophyl.). τῷ χρ. is not in constructive apposition with ἐνὶ ἀνδρὶ, but explains and fixes it: the emphasis being on παρθενον ἀνήν.

3.] But he fears their being seduced from their fidelity to Christ. δ φησὶ] He

takes for granted that the Corr. recognized the agency of Satan in the (well known) serpent: see vv. 13—15, where his μετασχηματισμός for the sake of deceit is alluded to. ἐν τῇ παν. αὐτοῦ] 'in (i. e. by means of), as the element in which the deed was done) his versatility (or subtlety).

—so (οὕτω has been a gloss from the margin) your thoughts ('sentiments', ref. and ch. x. 5) be corrupted from (pregnant constr. = be corrupted, and seduced from) your simplicity (singleness of affection) [and your chastity] towards Christ' (εἰς χρ. is not = ἐν χριστῷ, as Vulg., E. V., Beza, Calvin, al.). 4, 5.] The thought here seems to be this:—'If these new teachers have brought with them a new Gospel, superseding that which I preached, they might have some claim to your regard. But, since there is but one gospel, that which I preached to you, and which they pretend to preach also, I submit that in that one no claim to regard is second to

mine.' Observe, that the whole hypothesis is ironical: it is fixed and clear that there can be no such new gospel: therefore the inference is the stronger.—'For (the whole sentence is steeped in irony:—'the serpent deceived Eve by subtlety: I fear for you, but not because the new teachers use such subtlety—if they did, if the temptation were really formidable, there would be some excuse.' All this lies in the γάρ) if indeed (εἰ μὲν introduces a reality, and is full here of deep irony. Cf. II. i. 135, ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί: 'if the Achæans shall really give me another gift'; and xii. 138—142, εἰ μὲν δὴ Ἀντιμάχου δαίφρονος νίκες εσὶν . . . νῦν μὲν δὴ τοῦ πατρὸς δεικτα ρίσσε λώβην . . . 'if ye really are, &c. . . ye verily will.' . . . See Hartung, Partikellehre, ii. 414) he that cometh (viz. the false teachers generically thus designated: but here too perhaps there is irony: ὁ ἐρχόμενος was a ῥημα σμυνόν) is preaching (the indicative pres. carries on the ironical assumption, so λαμβ. below) another Jesus whom we preached not, or ye are receiving a different Spirit (ἄλλος, distinctive of individuality, ἕτερος of kind), which ye received not (from us), or another gospel which ye accepted not (ἐλάβ., ἰδέξ.,—'verba diversa, rei apta. Non concurret voluntas hominis in accipiendo Spiritu, ut in recipiendo evangelio.' Bengel. But singularly enough, in English,

δ⁵ "λογίζομαι" γὰρ μὴδὲν ὑστερηκέναι τῶν ὑπερλίαν^{w constr., Rom. xiv. 14.}
 ἀποστόλων. εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἄλλ' οὐ τῇ^{x 5o Matt. i. 18}
 γνώσει, ἄλλ' ἐν παντὶ φανερώσαντες ἐν πᾶσιν εἰς^{w constr., Rom. iii. 28.}
 a Acts iv. 13. 1 Cor. xiv. 16, 24 only. Prov. vi. 8. b = 1 Cor. ii. 1. c 1 Cor. iv. 15 reff.
 d = 1 Cor. xii. 8. e ch. iv. 8 reff. f = Col. iv. 3. g See Phil. iv. 12. masc., 1 Cor. viii. 7. Heb. xiii. 4.

Chr-ms Dam Thl (Mtt's mss): add αὐτων arm.—δ. for γὰρ, δε B 178: om 109².—aft ὑστερηκ. add ἐν ὑμῖν D'E d e tol (al latt?).—for υπερλ., ἀλλων d e.—6. δε om D¹ am demid it all Jer al: nam etsi v Pel.—ιδιώτης εἰμι D'E it al.—rec φανερωθεντες, with D'EJK &c vss Chr Thdr al Sedul (manifesti sumus): φανερωθεις (manifestus or -status sum) D¹ d e am demid flor lat-ff: -ρωθιεντι 1. 108: txt BFG 17 g (manifestantes aut -status sum) and addg εαυτους 64. 108² goth arm: φανερῶσαι εαυτους 67². (The variety appears to have arisen from the difficulty of φανερῶσαντες, which became φαν. εαυτους,

usage has attached the *voluntary act* to the verb 'accept'), ye would with reason bear with him (irony again: for they not only bore with, but preferred them to their father in the faith. The sense is: "there would seem to be some excuse in that case, —but even in that, would really be none, —for your tolerating him."—On ἀνείχεσθε, Bengel remarks: 'Ponit conditionem, ex parte rei, impossibilem: ideo dicit in imperfecto, *toleraretis*: sed pro conatu pseud-apostolorum, non modo possibilem, sed plane presentem: ideo dicit in praesenti, *praedicat*.' Similarly Meyer. See Winer, § 43. 2). That this rendering is right, seems to me beyond question. It is the only one which reaches the depth of the exquisite irony of the sentence, at the same time that it satisfies all grammatical requirements. 5.] See above. ('Seeing that there is *but one* gospel, and they and I profess to preach *one* Jesus and impart *one* Spirit, they have no such claim: mine is superior'): for I reckon that in no respect do I fall short of (the perf. sets forth the *past* and *present* truth of the fact) these surpassers of the apostles.'

τῶν ὑπερλίαν ἀποστ. has very commonly been taken to mean bona fide 'the greatest Apostles,' i. e. Peter, James, and John, or perhaps the Twelve: but (1) this hardly seems to suit the expression ὑπερλίαν, in which I cannot help seeing, with De W., some bitterness: (2) it would be alien from the spirit of the passage, in which he institutes no comparison whatever between himself and the other App., but only between himself and the *false teachers*. (3) had any such comparison been here intended, the 'punctum comparationis' would not have been, *personal eminence in fruits of apostolic work and sufferings*, still less, seeing that the other App. were unlearned also, the distinction which immediately follows, between an ἰδιώτης, and one pretending to more skill, —but priority of arrival and teaching in Corinth. (4) the expression ψευδαπόστολος ver. 13, seems to me to refer to, and give the plain sense of, this

ironical designation of ὑπερλίαν ἀπόστολοι. (5) the same expr. ch. xii. 11 appears even more plainly than here to require this explanation. The above expl. is that of Beza, Michaelis, Schulz, Fritzsche, Billroth, Rückert, Olsh., Meyer, De Wette.—ὑπερλίαν is not found in classic Greek: but Wetstein cites from Eustath. Od. a. p. 27, 35: ἔστι γὰρ ποτε καὶ τῷ λίαν κατὰ τὴν τραγῳδίαν χρᾶσθαι καλῶς, καθ' ὃ σημαίνοντων λίγομέν τινα ὑπερλίαν σοφόν. Meyer instances as analogous, ὑπεράγαν (2 Macc. x. 34), ὑπέρην (ὑπέρην πεπολίτευμαι, Demosth. 228. 17), and the frequent use by Paul of compounds of ὑπέρ. It has been the practice of Protestant Comm. (e. g. Bengel, Macknight) to adduce this ver. against the primacy of Peter, and of the Romanists (e. g. Corn. à Lapide) to evade the inference by supposing the pre-eminence to be only in gifts and preaching, not in power and jurisdiction. All this will fall to the ground with the supposed reference to the other Apostles.

6.] Explains that, though in one particular he may fall short of them, viz. in rhetorical finish and word-wisdom, yet in real knowledge, not so.

ἰδιώτης a 'laic,'—a man not professionally acquainted with that which he undertakes, see reff. The Ap. disclaims mere rhetorical aptitude and power in 1 Cor. ii. 1 ff.

ἄλλα brings out the contrast, see reff.:—ὁ τοι σύ γε σεωυτοῦ μὴ προσῶς, ἄλλ' ἡμῖν τοῦτο ἔστι οὐ περιποίησιον, Herod. v. 39. τῇ γνώσει] the depth of his knowledge of the mystery of the gospel, see Eph. iii. 1—4.

ἄλλ' ἐν παντί] 'But in every matter we made things manifest (i. e. the things of the gospel, thereby shewing our γνώσις;—not, τὴν γνώσιν. Meyer and De W. suppose φανερώσαντες to have been a gloss for φανερῶντες, especially as it is followed in some mss by εαυτούς, and to have been the more readily received into the text, because it might easily be taken with γνώσιν. But how improbable that

h So 1 Cor. vi. 2.
 i So 1 Cor. vi. 18. John viii. 84 al.
 k Matt. xxiii. 12 ref.
 l Rom. iii. 24. Matt. x. 8. (John xv. 26. Ps. xxxv. 10.)
 m Rom. xv. 16 v. 2.
 n here only.
 o Luke iii. 14. Rom. vi. 23. 1 Cor. ix. 7 only f.
 p = Acts iii. 10. q = 2 Tim. iv. 11. Heb. i. 14. r Acts xii. 20. Gal. iv. 15, 20. s = Luke xv. 14. Phil. iv. 12. t ch. xii. 13, 14 only. (suppl. Gen. xxxii. 25, 32. Job xxxiii. 19.) v ch. ix. 12 only f. v. ch. ix. 12 only f. w here only. x = 1 Tim. v. 22. James i. 27. Wisd. x. 5. y Acts xiii. 15. See ch. i. 18. Rom. xiv. 11.

ὑμᾶς. 7 ἡ ἁμαρτίαν ἑποίησα, ἑμαυτὸν ταπεινῶν ἵνα BDEF
 ὑμεῖς ὑψωθῆτε, ὅτι ὁ δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον GJK
 εὐηγγελισάμην ὑμῖν; ἄλλας ἐκκλησίας ἐσύλησα λαβὼν
 οὐψώνιον πρὸς τὴν ὑμῶν διακονίαν, καὶ παρὼν πρὸς
 ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐθενός (τὸ γὰρ
 ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες
 ἀπὸ Μακεδονίας) καὶ ἐν παντὶ ἄβαρῃ ὑμῖν ἑμαυτὸν
 ἐτήρησα καὶ τηρήσω. 10 ἔστιν ἀλήθεια χριστοῦ ἐν

and then -ρωθεντες.)—ἐν πᾶσιν om FG v g Syr Ambrst lat.-ff.—7. aft η, add μη FG vs.—for ἑμαυ., ἑαυτον FGJ 93 (al?).—8. ου om 80.—rec ουδενος: txt B 80 al? Dam (appy).—9. ἑμαυτ. υμ. B 93 v d e al (me in vobis Aug): υμ. om K Chr Thl.-ms.—καὶ τηρήσω om ath.—10. χριστ. om D¹ (but corr D¹ appy).—Mill (not rec) for

the easy φανερωθέντες should have been replaced by the harsh -σαντες. Much rather would the latter be replaced by φανερωθέντες from ch. v. 11) before all men (ἐν πᾶσιν, being separated from ἐν παντί by the verb, cannot be coupled with it, as in ref., but must mean among all) unto you' (i. e. with a view to your benefit: not = 'to you,' in which sense the dative is always found after φανερώω: see Rom. iii. 21, πειφανίρωται . . . ἐς πάντας κ. ἐπὶ πάντας . . .). 7.] Another particular in which he was not behind, but excelled, the ὑπερίαν ἀπόστολος; viz. the gratuitous exercise of his ministry among them. On the sense, see 1 Cor. ix. 1 ff. and notes. The supposition is one of sharp irony. ἡμ. ταπεινῶν] See Acts xviii. 3. The exaltation which they received by his demeaning himself was that of reception into the blessings of the gospel, which was more effectually wrought thereby: not merely, their being thus more favoured temporally, or in comparison with other churches. ὅτι δωρ., &c., is expegetical of ἑμαυτὸν ταπεινῶν;—in that I gratuitously, &c.:—not, as Meyer, ἀμαρτ. ἑποίησα ὅτι, making ἑμαυτὸν . . . ὑψωθ. parenthetical. It was his wish to preach to them gratuitously, which necessitated his ταπεινῶν ἑαυτὸν, i. e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. 8.] The 'other churches' were the Macedonian, cf. ver. 9. Among them the Philip- pians were probably conspicuous, retaining as doubtless they did, their former affection to him: see Phil. iv. 15, 16. ἐσύλησα is hyperbolic, to bring out the contrast, and

shame them. ὅψ., see ref., 'wages;' more properly here 'subsidy.' πρὸς τ. ὑμ. διακ.] 'in order to (to support me in) my ministration to you,' gen. obj. ἄλλας and ὅμων stand in the emphatic positions, as contrasted. In the former sentence, he implied that he brought with him from Macedonia supplies towards his maintenance at Corinth: λαβὼν . . . πρὸς τ. ὑμ. διακ.: here, he speaks of a new supply during his residence with the Cor., when those resources failed. κατενάρκησα] apparently = κατεβάρησα, ch. xii. 16. Hesych. interprets it ἰβάρυνα. Jerome, Ep. to Aglasia, quæst. 10, says, 'multa sunt verba, quibus juxta morem urbis et provincie sue familiaris Apostolus utitur: e quibus ex. gr. pauca ponenda sunt . . . Et, οὐ κατενάρκησα ὑμᾶς, hoc est, non gravavi vos . . . quibus et aliis multis usque hodie utuntur Cilices.' Theophylact and Oecum. mention a rendering, οὐκ ἡμίλησα, ἡ ῥαθυμοσίως πρὸς τὸ κήρυγμα γίγνατο: and Beza, following the etymology, interprets οὐκ ἐνάρκησα κατ' οὐδενός, 'cum cumsumquam incommodo.' But the former meaning suits the context better. The word is found nowhere else in Greek. ἀποναρκῶ occurs in Plutarch. de Liber. Educatione, p. 8, f (West.), ἀποναρκῶσι κ. φρίττουσι πρὸς τοὺς πόνοους.—On the government of the genitive by verbs compounded with κατὰ, see Matthiae, § 376. 9.] 'For (reason why he burdened no one) the brethren (who, he does not say: their names were well known to the Cor. Possibly, Timotheus and Silas, Acts xviii. 5) when they came from Macedonia (not as E. V., 'which came,' οἱ ἐλθόντες) brought a fresh supply of my want (or perhaps προσαν. is used without the idea of additional supply, as in ch. ix. 12, the

ἐμοί, ὅτι ἡ ^ακαύχησις αὐτῇ οὐ ^βφραγήσεται εἰς ἐμὲ ἐν ^γτοῖς ^δκλίμασιν τῆς Ἀχαΐας. ^εδιὰ τί; ὅτι οὐκ ἀγαπῶ ^ςὑμᾶς; ὁ θεὸς ^ζοἶδεν. ^ηὁ δὲ ^θποιῶ, καὶ ^ιποιήσω, ἵνα ^κφραγήσεται, reads *σφραγισεται*, appy from conjecture: *σφραγισεται* 14. 74. 238.—for *εἰς ἐμὲ*, *ἐν ἐμοί* FG 2. 120 (al ?).—της om FG al.—II. οτι om B.—ὁ om D¹ Thdrt.—

πρός merely denoting *direction*: and in every thing I kept myself ('during my residence': not, 'have kept myself,' as E. V.) unburdensome to you, and will keep myself.

10.] 'The truth of Christ is in me, that . . .,' i.e. 'I speak according to that truth of which Christ Himself was our example, when I say, that . . .':—there is no oath, nor even asseveration, as E. V. and most Comm. introduce. The expr. is exactly analogous to Rom. ix. 1. ἡ καύχ. . .] this boasting (not = *καύχημα*, here or any where else) shall not be stopped (supply *τὸ στόμα*, which is not expressed, because *καύχησις* being itself a matter of utterance, suits the sense of the verb without it) as regards me (*καύχ.* is as it were personified—shall not have its mouth stopped as regards me) in the regions of Achaia' (where the *καύχησις* is imagined as *being* and *speaking*).

11.] He presupposes, and negatives, a reason likely to be given for this resolution; viz. that he *loves them not*, and *therefore* will be under no obligation to them: for we willingly incur obligations to those whom we love. οἶδεν, scil. ὅτι ὑμᾶς ἀγαπῶ. 12.] The true reason:—But that which I do, I will also continue to do (*καὶ ποιήσω* must not, as Erasmus, be coupled to *ποιῶ*, and *διὰ τοῦτο* *ποιῶ* supplied before *ἵνα*,—because it is for his resolution respecting the *future* that the reason is especially given) in order that I may cut off the occasion (*τὴν*, which would be furnished if I did not so) of those who wish for an occasion (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billroth, al.) take this *occasion* to be one of aggrandizing themselves above Paul *if all took money*, assuming that the false teachers, as well as Paul, *took none*: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12. ἵνα ἐν ᾧ, c.r.l.] 'that, in the matter of which they boast, they may be found even as I.'

Such appears generally acknowledged to be the *rendering*: but as to the *meaning*, there is great variety of opinion. (1) Many of the ancient Comm. assume that they *taught*

gratis, and were proud of it,—and that Paul would also teach *gratis*, and put both on an equality and take this occasion of boasting from them. This would suit the sense of the *present verse*, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have *pretended* to the credit of self-denial, while really making gain, and that Paul means, that he will *reduce them* from *pretended* to *real* self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly *his own*, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth, arguing *a priori* that it was best to cut off any possible occasion of such depreciation of him from his probable adversaries. (3) Others, Cajetan, Estius, after Aug. de Serm. Dom. in Monte ii. 16,—also Bengel,—join *ἵνα* . . . ἡμεῖς with *ἀπορῆν*,—'occasion that they may be found even as me,' and explain ἐν ᾧ καυχ. as a parenthesis, 'that they may be found (a point in which they boast) even as me:' i.e. 'that in point of selfishness and covetousness, we may be both on a level.' But this meaning would require rather *εὐρεθῶμεν καθὼς καὶ αὐτοί*, 'we may be reduced to their level.' (4) Olsh., adopting in the main the last interpretation, would understand ἐν ᾧ καυχῶνται of the *taking of money of which they boasted*, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly: and besides, the supposition is wholly arbitrary. (5) De Wette, believing the second *ἵνα* to be parallel with the first, as in (1) and (2), understands ἐν ᾧ καυχῶνται as applying to *their boast of apostolic efficiency*: 'that they may, in their apostolic work which they vaunt with such pretension, be found even as we,' and thinks the transition to what follows thus made easy. But the objection to this is, that the *punctum comparationis* in the rest of the chapter is *not apostolic efficiency*, but rather matters *κατὰ σάρκα*. (6) I cannot adopt any one of the above accounts of the sentence, for

c Rom. xi. 22. ^c ἐκκόψω τὴν ^d ἀφορμὴν τῶν θελόντων ^d ἀφορμὴν, ἵνα ἐν BDEF
 d Rom. vii. 8. ^c ὡς ^e καυχῶνται ^f εὐρεθῶσιν καθὼς καὶ ἡμεῖς. 13 ^e οἱ γὰρ GJK
 e ch. ii. 11 reff. ^g τοιοῦτοι ^h ψευδαπόστολοι, ⁱ ἐργάται ^k δόλιοι, ^l μετασχη-
 xx. 23 al. ^g ματιζόμενοι εἰς ἀπυστόλους χριστοῦ. 14 καὶ οὐ ^m θαῦμα·
 f = ch. v. 8 al. ^h αὐτὸς γὰρ ὁ σατανᾶς ⁱ μετασχηματίζεται εἰς ἄγγελον
 g Acts xxii. 22. ^h αὐτὸς γὰρ ὁ σατανᾶς ⁱ μετασχηματίζεται εἰς ἄγγελον
 ch. ii. 6, 7. ^j φωτός. 15 οὐ ^k μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ ^l μετα-
 xii. 9, &c. ^j φωτός. 15 οὐ ^k μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ ^l μετα-
 h here only f. ^m ἔσται ^{pp} κατὰ τὰ ἔργα αὐτῶν. 16 Πάλιν λέγω, μή τις με
 Sec Rev. ii. ⁿ δόξῃ ^r ἄφρονα εἶναι. ^s εἰ δὲ μή γε, ^t κἂν ὡς ^u ἄφρονα
 2. ⁱ Matt. ix. 37. ^u ἄφρονα
 = Phil. iii. 2. ^k here only.
 k here only. ^p Rom. ii. 20 al. ^q I Cor. iii. 18. ^r Prov. passim. ^s Matt. vi. 1. ix. 17 reff.
 l I Cor. iv. 6. ^m Phil. iii. 21
 only. Jos. ⁿ Rev. xvii. 6 only. ^o Job xvii. 8. xviii. 20. ^p See Eph. v. 8. 1 Thess. v. 5 al. ^q = 1 Cor. ix. 11.
 Antt. vii. 10. ^r p = Rom. vi. 21. ^s Phil. iii. 19. 1 Pet. i. 9. ^t pp Rom. ii. 6. ^u Rev. xii. 18. ^v Ps. xxvii. 4.
 6. ^w q = 1 Cor. iii. 18. ^x Luke xi. 40. ^y Rom. ii. 20 al. ^z Prov. passim. ^{aa} Matt. vi. 1. ix. 17 reff.
 t Mark v. 28. vi. 56. Acts v. 16.

13. aft εκκοψω ins με 93.—13. ψευδοαπ. D'E v d e.—εις om FG.—14. rec ou (ουθεν [ουθεν]
 Chr) θαυμαστον (gloss on θαυμα), with D'EJK &c ff: txt BD'FG 17. 39. 67². 74 Orig.
 —ει γαρ αυτος . . . τι μεγα, ει και Chr.—ως αγγελος D' d e Cyp Ambrst (Archel al).
 —15. ουν om D' vss Lucif Philastr.—for εσται, εστιν D' d e (fil goth).—16. δοξη με

the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The *καυχῶνται* is there taken up, described as being *κατὰ σάρκα*: the *καθὼς καὶ ἡμεῖς* is taken up by *Ἐβραῖοι εἰσιν; κἀγώ* &c. From this it is manifest to me, that his meaning in our present clause is, 'that in the matter(s) of which they boast they may be found even as we': i. e. 'we may be on a fair and equal footing': 'that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting, we may be fairly compared and judged by facts.' And then, before the *γάρ* of ver. 13 will naturally be supplied, 'And this will end in their discomfiture: for realities they have none, no weapons but misrepresentation, being *false Apostles*,' &c. 13.]

'For (see above: the *γάρ* implying also that the choice of the above line of conduct has been made in a conviction of their falsehood and its efficacy to detect it) such men are *false Apostles* (not, as Vulg. and most exposit. '*such false Apostles* are *ἐργ.* δόλ., which destroys the whole emphasis of the sentence, wherein the *ὑπερλίαν ἀπόστολοι* of ver. 6 are pronounced now to be *ψευδ-ἀπόστολοι*: and besides, suggests an irrelevant comparison between *οἱ τοιοῦτοι* ψ. and ψ. of some other kind. δ τοιοῦτος is a familiar designation with the Ap., see reff.),—dishonest workmen (in that they pretended to be teachers of the Gospel, and were in the mean time subserving their own ends),—changing themselves into (in appearance: the pres. particip. indicates their *habit* and continual endeavours to assume

the shape) *Apostles of Christ*.' By a *fair* comparison between us, this mask will be stripped off;—by the abundance of my sufferings, and distinctions vouchsafed by the Lord, my Apostolicity will be fully proved, and their Pseudapostolism shewn.

14, 15.] *οὐ θαῦμα*—so Aristoph. *Plut.* 99, *καὶ θαῦμά γ' οὐδέν, οὐδ' ἰγὼ γὰρ ὁ βλέπων.* αὐτὸς γὰρ ὁ σ.] If any definite allusion is here intended, it is perhaps to Job i. 6, &c.: but I would rather suppose the *practice* of Satan in tempting and seducing men to be intended.

14. ἄγγ. φωτός] God is light, and inhabits light, and His angelic attendants are surrounded with brightness, see Acts xii. 7. Ps. civ. 4: whereas Satan is the Power of darkness, see reff and Luke xxii. 53. 15.] *εἰ καὶ*, 'if also,' i. e. *as well as himself*, or perhaps better applying to the whole sentence, 'if, also...'

μετασχ. ὡς, i. e. *μετασχ. καὶ γίνονται ὡς*;—so Rom. ix. 29, *ὡς Γόμορρα ἀν' ὁμοιωθήμεν.* αὐτός, the father of falsehood and wrong (John viii. 44), is directly opposed to *δικαιοσύνη θεοῦ*, Matt. vi. 33, that manifestation of God by which He is known to us in the Gospel, Rom. i. 17.

ὅν τὸ τέλ.] 'Of whom (notwithstanding this disguise) the end shall be correspondent to their works' (not to their pretensions). 16—21.] *Excuses for his intended self-boasting.* 16. *πάλιν*—referring to ver. 1, not *repeating* what he had there said, but again *taking up the subject*, and expanding that request. The *ἀνίχομαι* of ver. 1 in fact implies both requests of this ver.:—the not regarding him as a fool for boasting, or *even if they did* (εἰ δὲ μήγῃ after a negative sentence implies 'but if it cannot be so,' 'if you will not grant this,' see reff.—*κἂν* elliptical: the full constr.

^a δέξασθέ με, ἵνα καὶ γὼ ^{μικρόν τι} ^{καυχήσωμαι}. ¹⁷ ὁ λαλῶ, ^b κατὰ κύριον, ἀλλ' ^{γὰρ} ^{ἐν} ^{ἄφροσύνῃ}, ἐν ταύτῃ τῇ ^{ὑποστάσει} τῆς ^{καυχήσεως}. ¹⁸ ἐπεὶ πολλοὶ ^{καυχῶνται} ^{κατὰ} τὴν ^{σάρκα}, καὶ γὼ ^{καυχήσομαι}. ¹⁹ ἡδέως γὰρ ^{ἀνέχεσθε} τῶν ^{ἄφρόνων}, ^{φρόνιμοι} ὄντες. ²⁰ ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς ^{καταδουλοῖ}, εἴ τις ^{κατεσθίει}, εἴ τις ^{λαμβάνει}, εἴ τις ^{ἐπαίρεται}, εἴ τις ^{εἰς} ^{πρόσωπον}

^b Rom. iii. 27 reff. ^c See Rom. i. 8 reff. ^{κ. τὴν σ.} John viii. 15 only. ^d See Gal. vi. 8. ^d Mark vi. 20. ^{xii. 37} only. ^{Prov. iii. 24. ix. 17.} ^c ver. 1. ^e Rom. xi. 23 al. ^{irov.} 1 Cor. iv. 10. ^{Gal. ii. 4} only. ^{Gen. xlvii. 21.} ^h Matt. xxiii. 18. (Gal. v. 16.) ^{Isa. ix. 13.} ⁱ See ch. xii. 16. ^k — ch. x. 6 reff. ⁱ See Matt. xxvi. 67.

44.—for *μῆγε, μὴ* D.—aft δεξ. om με 219¹.—rec *μικρόν τι καγω*, with mss syr al Oec: txt BDEFGJK 17. 37. 44-6-8. 64. 72-4. 80. 91-3. 106 to 12. 177 to 9. 219 (al?) v it Syr arm gr-lat-ff.—*καυχῆσομαι* D (E?) JK al.—17. *κατα κυριον λαλω* BFGK 17. 55-7. 73-4. 80. 93. 116-17. 219 g al Chr Dam: txt DEJ most mss v d e copt syr goth al Thdr̄t Thl Oec Orig-int Aug al. (*Appy, κ. κυρ. λαλ. was a corrn, to improve the arrangem of the sentence, by introducing the qualifying words κατὰ κυρ. before the repeated verb. In Tisch, ed 2, the notice of this readg is at variance with the facts: he has however constructed his text upon it, adopting κατα κυρ. λαλ. as the readg of DEJ &c, against Lachmann, who has the same.*)—for *κυριον, χριστον* 39: *θεον* 114 v e d Ambr̄st Aug Pel: *ανθρωπον* 37.—18. *την* om D(E?) FG 17. 71-3 Chr Dam (not Thdr̄t al).—20. *αὐτ γὰρ* ins *εἰ τις εξαπατα υμᾶς* arm.—*εἰ το ἐπαίρεται* om 80.—rec *υμ. εἰς προσωπ. δερ.* (corr̄n of order), with D² JK &c goth al Chr Thdr̄t al: txt BD¹ D² EFG 17 (al?) v it syr al Dam

would be *κὰν ὡς ἄφρονα δέξασθαι διγ, δέξασθί με: so in reff.) as a fool* (i. e. yielding to me the toleration and hearing which men would not refuse even to one of whose folly they were convinced) *receiving him. καὶ γὰρ, as well as they.* 17.]

Proceeding on the *ὡς ἄφρονα*, he disclaims for this self-boasting the character of inspiration—or of being said in pursuance of his mission from the Lord. *κατὰ κύρ.* as in ref. 'after the (mind of) the Lord,' in pursuance, i. e., in this case, of *θειοπνευστία* from above: not as in 1 Cor. vii. 10. 25. 40. *ὡς ἐν ἄφρ.* 'as it were in folly,'

i. e. 'putting myself into the situation, and speaking the words of a foolish man vaunting of himself.' *ὑποστάσει*, as ch. ix. 4, 'in this present confidence,' not, as Chrys., 'subject,'—'this subject of boasting,

ἵνα μὴ νομίσῃς πανταχοῦ ἀνοηταίνειν αὐτόν,—and so al.: but the sense would be insipid in the last degree; nor could such a meaning well be expressed without *γε*,—*ἐν ταύτῃ γε τῇ ὑπ.* De Wette also renders *ὑπ.* 'subject matter,' and understands, 'since we are come to boasting': but here again *γε* would be more naturally found. He objects to 'confidence,' that the boasting was not begun: but as Meyer replies, it is conceived of as having begun in Paul's mind, by the use of the present λαλῶ, 'I am speaking.'

18.] 'Since many (viz. the false teachers, but not only they:—'since it is a common habit,—for he is here speaking as *εἰς τῶν ἀφρόνων*, Job ii. 10) boast according to

the flesh (not = *ἐν σαρκί*, as Chrys., al., but 'in a spirit of fleshly regard,'—'having regard to their extraction, achievements, &c.' as below vv. 22 ff.), I also will boast' (scil. *κατὰ τὴν σάρκα*. Rückert thinks these words are omitted purposely, thereby to imply that the Ap.'s boasting *was* not fleshly; but this is distinctly contradicted by the context: he is speaking as one of the πολλοὶ of οἱ ἄφρονες, see next ver.).

19.] Bitterly ironical. They were *φρόνιμοι*—as 1 Cor. iv. 8, *κεκορημένοι*—so full of wisdom as to be able to tolerate complacently, looking down from the 'sapientum templa serena,' the follies of others. This, forsooth, encourages him to hope for their forbearance and patronage. Compare the earnestness of 1 Cor. iii. 1-4. And the irony does not stop here: it is not only matter of presumption that they would tolerate fools with complacency, but the matter of fact testified it: they were doing this; and more. 20.] 'for (proof that they could have no objection to so innocent a man as a fool, when they tolerated such noxious ones as are adduced) ye endure (him), if (as is the case) one brings you into slavery (the mere abstract act as regarded them, not the man's own selfish view, being in the Ap.'s mind, the active, not the middle, is used. Thucyd., iii. 70, uses the active similarly: *λίγοντες τοὺς Ἀθηναίους τὴν Κίρκυραν καταδουλοῦν*. But the enslaving understood, is to the man himself, not to the law:—see Gal. ii. 4), if one devours you (by exaction on your pro-

m Matt. xxi. 25. ὑμᾶς ἡ δέρεαι. 21 κατὰ ὁ ἀτιμίαν λέγω ὥς ὅτι ἡμεῖς BDEF
 1 Cor. ix. 26 ἡσθενησαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω) GJK
 n = 2 Tim. i. 1. ἡσθενησαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω)
 o 1 Cor. xv. 42. ἡσθενησαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω)
 ref. ch. vi. 8. ἡσθενησαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω)
 p ch. v. 19. ἡσθενησαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω)
 2 Thess. ii. 2. ἡσθενησαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω)
 q = Rom. iv. 19. ἡσθενησαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω)
 ch. xiii. 9. ἡσθενησαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω)
 r = ch. x. 2. ἡσθενησαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω)
 s ver. 17. ἡσθενησαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω)
 t Acts vi. 1. ἡσθενησαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω)
 Phil. i. 5. ἡσθενησαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω)
 only. Gen. xiv. 18 Heb. x as adv., here only. Winer, § 64. anm. 2. y 1 Cor. iii. 8. xv. 58 al. Gen. xxxi. 42. w here only. Zech. vii. 11. s ch. i. 12
 ref. a ch. vi. 6.

lat.-ff.—δαυρι 44. 72. 106-13-17²-20-1. 219.—21. ησθ. ημεις FG g; ησθενηκαμεν B 80: και ημ. ησθ. 109.—add εν τούτω τω μερι DE d o v-ed Ambrst Pel: ara arm.—d' om D¹.—τολμω καγω, εν αρρ. λεγω FG g.—22. σπερμα το καγω om 177.—23. εις εν χριστου FG 44 g.—for λαλω, λεγω DEFG al Did.—rec εν πληγ. υπερβ. εν φυλ. περισσ., with

party, see reff. So Hom. Od. γ. 315: μή τοι κατὰ πάντα φάγωσι κτήματα, and Plaut. Ter. and Quintil., in Wetstein, if one catches you (as with a snare, ref.: not, 'takes from you'), if one uplifts himself (so freq. in Thucyd., e. g. vi. 11 χρὴ μὴ πρὸς τὰς τύχας τῶν ἐναντιῶν ἱπαιρῆσθαι. See other exx. in Wetst.), if one smites you on the face' (in insult, see 1 Kings xxii. 24. Matt. v. 39. Luke xxii. 64. Acts xxiii. 2. This is put as the climax of forbearance). 21.] 'By way of disparagement (κατ' ἀτιμ.,—so κατὰ λήτην ἐκπλώσαντες, Herod. ii. 152; κατὰ θίαν ἦκεν, Thucyd. vi. 31) I say (assume) that (ὡς ὅτι, see ch. v. 19, note,—does not positively state a fact, but assumes one, or states the import of a saying) we (emphatic) were weak' (when we were among you). An ironical reminiscence of his own abstinence when among them from all these acts of self-exaltation at their expense, q. d. (ironically), 'I feel that I am much letting myself down by the confession that I was too weak ever to do any of these things among you.' This I believe with Schrader, De Wette, and Meyer, to be the only satisfactory rendering. Most expositors (1) refer λέγω back to ver. 20, 'I say it,'—I speak,' as E. V. So Chrys., Theophyl., Theodoret, Pelag., Erasm., Calv., al., (Chrys. remarks on ὡς ὅτι,—ἀσαφές τὸ εἰρημνίζον. ἰκτιδὴ γὰρ φορτικὸν ἦν, διὰ τοῦτο οὕτως αὐτὸ τέθεικεν, ἵνα κλίψῃ τὴν ἐπ' αὐθιαν τῇ ἀσαφείᾳ), and (2) understand κατὰ ἀτιμ., 'to your shame,' and (3) ὡς ὅτι, 'as though.' But (1) can hardly be, seeing that λέγω below and λαλῶ ver. 23 have a forward reference: (2) would require ὅμως and even then would be exceedingly harsh,—cf. the similar meaning 1 Cor. xv. 34, where we have πρὸς ἐντροπὴν ὑμῶν λίγω: and (3) it may be doubted whether ὡς ὅτι ever can mean 'as though,' even in 1 Thess. ii. 2, where Winer is disposed to give it that

meaning: it is pleonastic, answering to our expression 'how that'—'I told him, how that'.... Winer instances the use of wie daß in a somewhat similar way: wie daß ich gehört habe, . . . where either wie or daß would be enough. Besides the instances given on ch. v. 19, Meyer quotes from Dion. Hal. ix. (with no further ref.) ἐπιγνοῖς, ὡς ὅτι ἐν ἰσχάτοις εἰσὶν αἱ κατακλεισθῆντες. ἐν ᾧ δ' ἂν] 'But in whatsoever matter any one (the τις of ver. 20) is bold' (the ἂν signifies habit, recurrence: so Soph. Philoct. 290, ταῦτ' ἂν ἐξέρπων τάλας ἰμυχανώμην' εἶτα πῦρ ἂν οὐ παρῆν, and Eur. Phoen. 412, ποτὶ μὲν ἐπ' ἡμαρ ἵχον, εἰτ' οὐκ ἵχον ἂν, where see Porson). ἐν ἀφρ.,] see ver. 17. 23.] 'The three honourable appellations with which the adversaries magnified themselves,—resting on their Jewish extraction, are arranged so as to form a climax: so that ἐβραῖοι refers to the nationality,—Ἰσραηλῖται to the theocracy (Rom. ix. 4 ff.), and σπέρμα Ἀβρ. to the claim to a part in the Messiah (Rom. xi. 1; ix. 7, al.).' Meyer. The interrogative form of the sentences is much more lively and consistent with the spirit of the context than the affirmative, as given by Erasm., Luther, Estius, al. 23.] Meyer remarks, that all three points of Judaistic comparison, of so little real consequence in the matter, were dismissed with the short and contemptuous καγώ—'that am I too.' But that is not enough, now that we are come to the great point of comparison; the consciousness of his real standing, and their nullity as ministers of Christ requires the ὑπὲρ ἐγώ, and the holy earnestness of this consciousness pours itself forth as a stream over the adversaries, so as to overwhelm their conceited aspirations to apostolic dignity. παραφρ. λ.] stronger than ἐν ἀφροσ. λίγω:—I say it as a madman.' Hardly, as Meyer, spoken from a consciousness of the verdict παρα-

^b ὑπερβαλλόντως, ἐν ^c θανάτοις πολλάκις. ²⁴ ὑπὸ Ἰου- ^b here only.
 δαίων πεντάκις τεσσαράκοντα ^d παρὰ μίαν ἔλαβον, ²⁵ τρίς ^c — ch. i. 10.
 ἱεραβδίσθην, ἅπαξ ἑλιθάσθην, τρίς ἑνανάγησα, ^b νυχθ- ^{81.)} ^{προ-}
 πολλοὺς θανάτους ὑπομένων ἑνὶ τῷ τοῦ τελευταίου. Philo, Flacc. § 20. ^d — here only. Herod.
 ix. 83. ellipse of πληγῶν. see Luke xii. 47, 48. ^e Acts xvi. 22 only †. ^f Judg. vi. 11. ^g Acts xiv. 19 reff.
 g 1 Tim. i. 19 only. ^h here only †.

Orig Chr Thdrt Dam al Hil al and FG, which (and Orig₁) put περισσ. with πληγ. and υπερβ. with φυλ. : εν πλ. υπ. om Clem Tert : txt BD¹E d e v goth æth lat-ff.—25. rec εραβδ., with mss Chr al : txt BDEFGJK 106-9. 219 lect 13 Orig Chr-ms Thl Oec.—

φρονεῖ which the opponents would pronounce on this ὑπὲρ ἐγώ,—but rather, as De W., from a deep sense of his own unworthiness, and conscious how utterly untrue was ὑπὲρ ἐγώ, in any boasting sense. He therefore repudiates it even more strongly than the τολμῶ κἀγώ.

ὑπὲρ ἐγώ must not be misunderstood. He concedes to them their being διακ. χρ., and assumes (παραφρονῶν) for himself, something more, if more abundant labours and sufferings are to be any criterion of the matter. That this is the sense is obvious from the comparison being in the amount of labours and sufferings,—and not (as Meyer), that he denies to them the διακ. χρ. and merely puts it hypothetically, 'Well, then, if they are to be considered διακ. χρ. I must be something more.' If so, the comparison would be not in the degree of ministerial self-sacrifice, but in the credentials of the ministry itself. Both are now assumed to be ministers; but if so, Paul is a minister in a much higher degree, more faithful, more self-denying, richer in gifts and Divine tokens, than they. The prep. is used adverbially, see reff. ἐν κόποις περισσ.] 'By (the

εν is instrumental :—the direct dative is adopted ver. 26 :—these facts are proofs of the ὑπὲρ ἐγώ,—not as Estius, al., parallel with it, which would only apply to the comparatives and not to εν θανάτοις πολλάκις labours (occurring) more abundantly (the adverbs belong to the substantives in each case and are used adjectively; so τὴν ἐμὴν ἀναστροφὴν κατὰ, Gal. i. 13, τῆς ἐμῆς παρουσίας πάλιν, Phil. i. 26),—by prisons (imprisonments) more abundantly (but one such is mentioned in the Acts [xvi. 23 ff.] previous to the writing of this Ep.—Clement, in the celebrated passage of his 1st Ep. to the Corinthians on the labours of Paul, describes him as ἐπὶ τὰς δεσμὰ φορέσας. This whole catalogue should shew the chronologists of the Ap.'s life and epistles how exceedingly unsafe it is to build only on the history in the Acts for a complete account of his journeys and voyages), by stripes more exceedingly (particularized below), by deaths often'

(see reff. and ch. iv. 10. Such was the danger escaped at Damascus, Acts ix. 23, at Antioch in Pisidia, xiii. 50, at Iconium, xiv. 5, 6, at Lystra, ib. 19, at Philippi, xvi., at Thessalonica, xvii. 5 f., at Berea, ib. 13, and doubtless many others of which we know nothing. See below).

24, 25.] are parenthetical, explaining some of the foregoing expressions : the constr. is resumed, ver 26.—'At the hands of the Jews five times received I forty save one (In Deut. xiv. 3, it is prescribed that not more than forty stripes should be given, 'lest thy brother should seem vile unto thee.' For fear of exceeding this number, they kept within it. This seems a more likely account of the thirty-nine stripes than that given by Wetst.,—that thirteen were inflicted on the breast, and the same number on each shoulder, and the fortieth omitted lest one part of the body should receive more than another. See the Rabbinical authorities in Wetst., and cf. Joseph. Antt. iv. 8. 21 and 23. He calls it τιμωρία αἰσχίστη : and Meyer remarks that Paul might well number it among the θάνατοι, for it was no rare occurrence for the criminal to die under its infliction.—None of these scourgings are mentioned in the Acts),—thrice was I beaten with rods (scil. by the Roman magistrates, see Acts xvi. 22, 23, which is the only occasion mentioned in the Acts), once was I stoned (Acts xiv. 19), thrice I suffered shipwreck (not one of these shipwrecks is known to us. Thus we see that perhaps three, perhaps two, voyages of Paul, but certainly one,—previous to this time, must be somewhere inserted in the history of the Acts), a night and day have I spent (reff.) in the deep' (i.e. the sea: probably on some remnant of a wreck after one of his shipwrecks, alone or with others. To understand ὁ βυθός of a dungeon, is quite beside the purpose, the time being, for an imprisonment, so short, and that particular having been before mentioned. Wetst. gives from Elian, H. An. viii. 7, ὁ βυθὸς ὡς τὸ πηλὸν, still less must we think of the βυθὸς as a place of confinement. The correct interp. of βυθός is 'periculum maris', 'longo periculo'.

here only. *Ps. cvi. 24.* *Exod. xv. 5.* *k — Acts xv. 33* *ref.* *1 John i. 6* *only t.* *1 Macc. vi. 41.* *m gen., — 1 Pet. i. 2, 3.* *Winer, αἰα. Winer, § 30. 2.* *n — Acts xviii. 2.* *Gal. i. 4.* *na Heb. xi. 38* *ref.* *o Gal. ii. 4* *only t.* *p 1 Thess. ii. 9.* *2 Thess. iii. 8 only.* *Num. xxiii. 21.* *q ch. vi. 5.* *r here only.* *Exod. xviii. 8.* *s ch. vi. 5.* *t Acts xxviii. 2.* *John xviii. 18 only.* *Gen. viii. 22.* *u Rom. viii. 13 only.* *Dent. xxviii. 48.* *v — Matt. xiv. 31.* *(Heb. iv. 15.)* *w constr., here only.* *x, Matt. v. 82.* *Acts xxvi. 50* *only t.* *Dent. i. 36* *Aq.* *x here only.* *— 2 Macc. vi. 31* *ἐπιστασι.* *Acts xxiv. 12 rec.* *Num. xxvi. 9.* *y 1 Cor. xv. 31 al.* *s gen., Matt. xiii. 23.* *a ch. viii. 18 ref.*

26. for πολλὰκις (and in next ver), πολλὰκις D¹ d e and v in ver 27.—πολεσι slav.—ερμιας 108¹ lect 8.—27. rec bef κοτω ins εν, with JK &c v all Orig al lat-ff: om BDEFG it goth.—εν λιμω τολλακις om 48.—δῆψη 64. 73. 91 Orig.,—28. for παρεκτος, αλλων θλιψων arm.—rec επιστασις μου (see note), with JK mss nrlly (appy) Chr (expl: οἱ θορυβοι, αἱ ταραχαι, αἱ πολιορκιαι των δημων και των πολιων ἐφοδοι. So also Thdrt al) Thdrt Dam Thl Oec: txt BDEFG 39. 67² lect 8 (επιστασις lect 17) (but DE 39. 67² lect 8 have μου): επιστασια Naz: concursus in me d e ff:

nempe quod demersus fuerit ex naufragio in profundum maris, ubi tamen divina ope fuerit servatus incolumis noctem et diem, atque inde postea liberatus." 26.]

The constr. is resumed from ver. 23, but now with the instrumental dative without the preposition.—'By journeys frequent (ly), by perils of rivers (the genitives denote the material of the perils; rivers and robbers being the things and persons actually attacking. Winer, § 30. 2, renders it, dangers on rivers, justifying it by κ. εν πόλει: but in my view a distinction is pointed out by the variety of constr. Wetst. quotes ενδ. θαλασσων from Heliod. ii. 4. The 'perils of rivers' might arise from crossing or fording, or from floods. The crossing of the rocky and irregular torrents in Alpine districts is to this day attended with danger, which must have been much more frequent when bridges were comparatively rare. And this is the case with a road, among others, frequently traversed by Paul, that between Jerusalem and Antioch, crossed as it is by the torrents from the sides of Lebanon. Maundrell says that the traveller Spon lost his life in one of these torrents: see Conybeare and Howson, vol. i. p. 457), by perils of robbers (see note on Acts xiii. 14), by perils from my kindred (the Jewish nation. *ix.*, arising from: they not being always the direct agents,—but, as in many cases in the Acts, setting on others or plotting secretly: or γινους,—and θον. below,—imports generically the source, or quarter whence the danger arose), by perils from the Gentiles,—by perils in the city (in Damascus, Acts ix. 23 f.,—Je-

rusalem, ib. 29,—Ephesus, xix. 23 ff., and many other places), by perils in the desert (the actual desert? or merely the solitude of journeys as contrasted with 'the city?') but anyhow, not 'in solitude': the art. must be supplied as in εν πόλει), by perils in the sea (not, as De W., a repetition from ver. 25: there are many perils in the sea short of shipwrecks) by perils among false brethren (who were these? Grot., al., suppose, 'qui Christianos se simulant, ut res Christianorum perdiscerent, deinde eos proderent,'—and so apparently Chrys., &c. But Paul's use of this compound leads us rather to persons who bona fide wished to be thought ἀδελφοί, but were not, scil. in heart and conduct, and were opponents of himself personally, rather than designed traitors to the Christian cause. Cf. ψευδαπόστολοι above, ver. 13);

27.] by labour and weariness, by watchings (see on vi. 5) frequent(ly) (the εν is here resumed, perhaps arbitrarily, perhaps also because κόπος and μόχθος are more directly instrumental,—ἀγρυπν., &c., more conditionally) by hunger and thirst, by fastings frequent(ly) (voluntary fastings, 'ad purificandam mentem et edomandam carnem,' as Estius, see also 1 Cor. ix. 27: and ch. vi. 5, note. De W. here also holds to 'involuntary fastings;' but he is clearly wrong, for νηστ. is distinguished from λιμ. κ. δίψ., in cold and nakedness' (insufficient clothing:—or, literally, when thrust into prison after his scourgings,—or after his shipwrecks). 28.] He passes from particulars, omitting others which might have been specified, to the

BDEF
GJK

τῶν ἐκκλησιῶν. ²⁹ τίς ^b ἀσθενεῖ, καὶ οὐκ ^b ἀσθενῶ; τίς ^b = Acts xx. 36, or Rom. xiv. 1. ^c σκανδαλίζεται, καὶ οὐκ ἐγὼ ^d πυροῦμαι; ³⁰ εἰ ^c καυχᾶσθαι ^c Matt. xvii. 27 al. fr. ^{δεῖ}, ^e τὰ τῆς ^e ἀσθενείας μου ^f καυχῆσομαι. ³¹ ὁ ^b θεὸς καὶ ^d 1 Cor. vii. 9 reff.
 e absol., ver. 16. f constr., ch. ix. 2. g = ch. xii. 9 al. h Rom. xv. 6 reff.

instantia mea v g ff.—30. μου om B.—31. aft ο θ. add του ισραηλ D'E d a.—aft θεος, om και Syr ar-ep̄ aeth.—rec κυριον ημων, with DE &c vss ff: txt^h BFGJK 1. 17. 31.7.

weight of apostolic care and sympathy which was on him.—'Not to mention those (afflictions) which are besides (these), (the Vulg., E. V., Beza, Estius, Bengel, understand *παρεκτός* as = *ἐξωθεν*, *the things that are without*,—a meaning which it never has, always implying *exception*, see reff.—Chrys., al., join χωρ. τ. παρεκτ. with the foregoing, and put a period after παρεκτ., interpreting it rightly, *πλείονα τὰ παραλειφθέντα τῶν ἀπαριθμηθέντων*:—but this seems to break the connexion too abruptly, besides giving a strange and unlikely termination to the long sentence preceding),—my care (*ἐπις* may be either 'delay,' 'hindrance,' as Soph. Antig. 225, πολλὰς γὰρ εἶχον φροντίδας ἐπιστάσεις, and Xen. Anab. ii. 4, 26, ὅσον δ' ἀν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσει, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνισθαι τὴν ἐπίστασιν,—or, as very frequently in Polybius, see Schweigh., Lex. Polyb.,—'care,' 'attention,' 'matter of earnest thought': e. g. τὴν ὑπὲρ τῶν ὅλων ἐπίστασιν κ. διάλψιν, viii. 30. 13, 'curam summæ rei,'—οὐκ ἐκ παρέργου, ἀλλ' ἐξ ἐπιστάσεως iii. 58. 3,—ἀγειν τινα εἰς ἐπίστασιν, 'attentionem aliquis excitare,' ix. 22. 17. al.—The rec. reading, *ἐπισύστασις* (which has probably been introduced from Acts xxiv. 12, *ἐπίστασις* not being understood, and then *μοι* has been altered to *μου* as easier) can only mean *concursum*, in a hostile sense, see reff. and exx. in Wetst.: and so Chrys. (see varr. readd.), &c., take it here: others metaphorically, as Beza, 'agmen illud in me quotidie consurgens, i. e. sollicitudo de omnibus eccl.':—somewhat similarly De W.,—'that which sets upon me, importunes me, daily': and so E. V.) *day by day*, (viz.) *my anxiety for all the churches*' (the constr. is an anacoluthon: not, as Meyer, *ἐπιστ.* the subject and *μήριμνα* the predicate, which would be a very flat sentence,—*my daily care is, anxiety &c.* As it stands, ἡ *ἐπιστ.* is general, and ἡ *μήριμν.* particularizes it. Nothing need be supplied. ἡ *ἐπιστ.* occurs to the Ap.'s mind, and is uttered, in the nom., the constr. being disregarded). 29.] 'Cura certe συμπάθειαν generat: quæ facit, ut omnium affectus in se suscipiat Christi minister, omnium personas induat, quo se accommodet

omnibus.' Calv.—Olah., after Emmerling, strangely understands, 'Who is weak, if I am not weak?' i. e. 'Who can be called weak, if I am not so?'—The ἀσθένεια of the τις may be in various ways; in *faith*, as Rom. xiv. 1 al., or in *purpose*, or in *courage*: that of the Ap. see 1 Cor. ix. 22, was a sympathetic weakness, a leaning to the same infirmity for the weak brother's sake, but also a veritable *θυροβουμία* κ. *ταράσσομαι* (as Chrys.) in himself, on the weak brother's account. τίς σκανδ.] "Non priore, sed hac versâculi parte addit ego: nam illic infirmo se accommodat: hic dissimilem se scandalizantis fatetur, partes a scandalizante neglectas scandalizati causa ipsæ suscipiens. Partes a scandalizante neglectæ sunt amor, prudentia, &c. Idem tamen Paulus etiam partes scandalizati, sive incommodum quod scandalizatus sentit, in se suscipit." Bengel. πυροῦμαι,—with zeal, or with indignation. 30.] partly refers back to what has past since ver. 23. The ἀσθίνεια not being that mentioned in a different connexion in ver. 29, but that of ver. 21, to which all since has applied. But the words are not without a forward reference likewise. He will boast of his weaknesses—of (τὰ τῆς ἀσθ.) *those things which made him appear mean and contemptible* in the eyes of his adversaries. He is about to adduce an instance of escape from danger, of which this is eminently the case: he might be scoffed at as ὁ σαργανοφόρητος, or the like—but he is carried on in his fervency of self-renunciation amidst his apparent self-celebration, and he will even cast before his enemies the *contemptible* antecedents of his career, boasting in being despised, if only for what Christ had done in him. The asseveration in ver. 31 may be applied to the whole, but I had rather view it as connected with the strange history about to be related:—'I will glory in my weaknesses—yea, and I will yet more abase myself—God knows that I am telling sober truth—&c.' If the solemnity of the asseveration seem out of proportion to the incident, the fervid and impassioned character of the whole passage must be taken into account. It will be seen that I differ from all Comm. here, and cannot but think that they have missed the connexion. Meyer supposes that vv. 32, 33 were only the be-

180 ver. 11. h πατήρ τοῦ κυρίου Ἰησοῦ ὁ ὢν κ' εὐλογητὸς εἰς BDEF
 k Rom. ix. 5. ref. τοὺς αἰῶνας, ὅτι οὐ ἠψέδομαι. 32 ἐν Δαμασκῷ ὁ ἠθνάρ- GJK
 1 Rom. ix. 1. ref. χης Ἀρέτα τοῦ βασιλέως ἠέφρουρει τὴν πόλιν Δαμα-
 m here only t. 1 Mac. xiv. 47. xv. 1, 2. Jos. Antt. xiv. 7. 2 al. skηνῶν ἠπιάσαι με, 33 καὶ διὰ ἠθυρίδος ἐν ἠσαργάνῃ
 n Gal. iii. 23. Phil. iv. 7. 1 Pet. i. 5. t Judith iii. 6. ο John vii. 50. ref. ἠεχαλάσθην διὰ τοῦ τείχους καὶ ἠέξφυγον τὰς χεῖρας
 p Acts xx. 9 only. Josh. ii. 15, 18. q here only t. r Acts ix. 25 ref. αὐτοῦ. XII. 1. ἠΚαυχᾶσθαι δὴ οὐ ἠσυμφέρι μοι. ἠελεύσονται
 s Rom. ii. 3 ref. t constr. Matt. xix. 10, v. sor. inf.

44-6-8¹. 67². 72. 91. 109-10-16. 219 lect 6 g am goth syr Chr Dam.—rec aft ιησ. add χριστου, with DEJK &c vss ff: om MBFG 17. 31-7. 118 g am goth syr Chr. (In all such cases, MSS evidence must decide, the presumption being in favour of the shorter reading).—εἰδεν lect 8.—33. rec δαμασκ. πολ. with D²JK mss nrlly (appy) Chr Thdrt Dam al: txt BD¹EFG 37 vss (appy).—rec aft πιασαι με ins θελων (supplementary gloss), with D²EJK &c goth ff: pref FG g copt syr al: om BD¹ d e v Syr ar-erp arm Procop Ambrst Pel.—33. εν σαργ. om FG: εν σφυριδι 112-marg.

CHAP. XII. 1. for δη, δεi BD²EFGJ 31-7-9. 67¹. 89. 108-19 all lect 14 it goth syrr al Chr (Mtt's m₁) Thl (d^o): εi καυχ. δεi 30 lect 17 v lat-ff: δεκD¹ 114 slav Thl: txt K most mss copt æth lat-mss (Wtst) Ath Chr h l (comm also) Thdrt Dam Oec (see notes).—ου om copt: ουδε syr t ar-pol: sed non Ambrst.—for συμφ. μοι, συμφερον μεν MBFG 17. 67²: μεν for μοι also v copt Pel Bed: txt (μοι om D¹, ins D²) DEJK mss nrlly (appy) it (miki quidem goth Syr al g) syr al Ath Chr Thdrt Dam Thl Oec Ambrst Sedul.

gining of a catalogue of his escapes, which he breaks off at xii. 1: and that the asseveration was meant to apply to the whole catalogue: but surely this is very unnatural. 32, 33.] On the fact, and historical difficulty, see note, Acts ix. 23.

32.] ἐν Δαμ. followed by Δαμασκηνῶν is pleonastic, but the pleonasm is common enough, especially when for any reason, our words are more than usually precise and formal. ἠθνάρχης] 'Prefect,' or 'governor,' stationed there by the Arabian king. The title appears to have been variously used. The High Priest Simon, as a vassal of Syria, is so named 1 Macc. xiv. 47; xv. 1 ff., and Jos. Antt. xiii. 66.—It was bestowed by Augustus on Archelaus after his father's death, Jos. Antt. xvii. 11. 4. B. J. ii. 6. 3. The presidents of the seven districts into which Egypt was divided under the Romans, bore it (Strabo, xvii. 798): as did a petty prince of the Bosphorus under Augustus (Lucian, Macrob. 17). Also the chief magistrates of the Jews living under their own laws in foreign states had this title (Jos. Antt. xiv. 7. 2; xiv. 8. 5. B. J. vii. 6. 3. But apparently it must here be taken in its wider sense, and not in this latter: for the mere chief magistrate of the Jews would not have had the power of guarding the city. Doubtless he was incited by the Jews, who would represent Paul as a malefactor.—σαργάνη, κόφινος, Heysch.;—οἱ μὲν, σχοινίον τι, οἱ δὲ πλέγμα τι ἐκσχοινίου. Suidas (see Wetst.), = σπυρίς, Acts ix. 25.

CHAP. XII. 1—10.] *He proceeds to speak*

of visions and revelations vouchsafed to him, and relates one such, of which however he will not boast, except in as far as it leads to fresh mention of infirmity, in which he will boast, as being a vehicle for the perfection of Christ's power. In order to understand the connexion of the following, it is very requisite to bear in mind the burden of the whole, which runs through it—ἐν ταῖς ἀσθενείαις καυχῆσθαι. There is no break between this and the last chapter. He has just mentioned a passage of his history which might expose him to contempt and ridicule—this was one of the ἀσθένειαι. He now comes to another: but that other inseparably connected with, and forming the sequel of, a glorious revelation vouchsafed him by the Lord. This therefore he relates, at the same time repudiating it as connected with himself, and fixing attention only on the ἀσθένεια which followed it. 1.] I have retained the rec. reading, believing that from its difficulty the others have sprung. Let only the two readings καυχᾶσθαι δὴ οὐ συμφέρι μοι, ἠελεύσονται γάρ, and καυχᾶσθαι δὲ, οὐ συμφέρον μὲν. ἠελεύσονται δὲ, be compared, and I think there can be no doubt which is the nervous elliptic irony of the great Apostle, and which the tame conventional propriety of the grammatical correctors. The other varr., δὲ for δὴ, and the prefixing of *et*, are too palpable emendations to require critical treatment. The difficulty however is considerably lessened, when the right connexion is borne in mind.—'To boast, verily, is not to my advantage: for (i. e.

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γὰρ εἰς ὅπτασίας καὶ ἁποκαλύψεις κυρίου. ² οἶδα ^{u Luke 1. 22. xxiv. 22. Acts xxvi. 19 only. Dan. ix. 28. w 9 gen. Rev. 1. 1 only. (See w 9 Tim. 1. 9. Tit. note.) (1 Cor. 1. 7. Gal. 1. 12. 2 Thess. 1. 7. 1 Pet. 1. 7, 12.) 1. 2. John xii. 1. Amos 1. 1. iv. 7. x 1 Cor. vi. 18 reff.}
 ἄνθρωπον ἐν χριστῷ πρὸ ἐτῶν δεκατεσσάρων (εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἔκτος τοῦ σώματος οὐκ οἶδα, ὃ

—for γαρ, δε και B 213: δε FG 73. 80. 118 g v copt Dam lat.-ff.—εις τας FG.—for κυρ., χριστου FG g.—2. εν χριστω om 219¹ Chr.—ουκ οίδα (1st) om 57. 114 lat.-mss

it will be shewn to be so, by the following fact of a *correction administered to me* ἵνα μὴ ὑπεραίρωμαι) I will proceed to visions and revelations of the Lord.' δὴ in this sense implies a *consciousness of a reason why the assertion is true*, and is therefore naturally followed by γάρ, if the sentence is completed. The same sense is found in Plato, Phæd. p. 60, ὡ Σώκρατες, ὕστατον δὴ σὲ προσερούσι νῦν οἱ ἐπιτήδειοι, καὶ σὸ ρούτους,—the completion of the sense being,—'for you are to die to-night:'—πολλοὶ κακῶς πράσσουσιν, οὐ σὸ δὴ μόνος, Eur. Hec. 464: i. e. οὐ σὸ δὴ μόνος κακῶς πράσσεις, πολλοὶ γὰρ ἄλλοι. . . . (See Hartung, Partikellehre i. 270, who however explains δὴ in these examples somewhat differently.) The force of it here then, is: "I am well aware that to boast is not good for me: for I will come to an instance in which it was so shewn to me." εἰς δπτ. κ. ἄπ. κυρ.] q. d. 'and the instances I will select are just of that kind in which, if boasting ever were good, it might be allowed:' thus the γάρ gives a more complete proof. ὁπτασία is the form or manner of receiving ἀποκάλυψις, the revelation. There can hardly be an ὁπτασία without an ἀποκάλυψις of some kind. Therefore Theophylact's distinction is scarcely correct, ἡ ἀποκάλυψις πλείον τι ἔχει τῆς ὁπτασίας: ἡ μὲν γὰρ μόνον βλέπειν δίδωσιν· αὕτη δὲ καὶ τι βαυτερον τοῦ ὁρμικόν ἀπογυμνοί. κυρίου, gen. subj., 'vouchsafed me by the Lord,'—not obj. 'of the Lord,' for such is not that which follows.—No particular polemical reason, as the practice of particular parties at Corinth to allege visions, &c. (Baur), need be sought for the narration of this vision: Paul's object is *general*, and the means taken to attain it are simply subordinate to it, viz. the vindication of his apostolic character.

2—4.] *An example of such a vision and revelation.* The adoption of the third person is remarkable: it being evident from ver. 7 that *he himself* is meant. It is plain that a contrast is intended between the *rapt and glorified person* of vv. 2, 4,—and *himself*, the weak and afflicted and almost despairing subject of the σκόλοψ ἐν σαρκί of ver. 7 ff. Such glory belonged not to him, but the

weakness *did*. Nay so far was the glory from being *his*, that he knew not whether he was in or out of the body when it was put upon him: so that the ἐγὼ αὐτός, compounded of the νοῦς and σάρξ (Rom. vii. 25), clearly was not the subject of it, but as it were another form of his personality, analogous to that which we shall assume when unclothed of the body.—It may be remarked in passing, as has been done by Whitby, that the Ap. here by implication *acknowledges the possibility of consciousness and receptivity in a disembodied state*.—Let it not be forgotten, that in the context, this vision is introduced not so much for the purpose of making it a ground of boasting, which he does only passingly and under protest, but *that he may by it introduce the mention of the σκόλοψ ἐν σαρκί, which bore so conspicuous a part in his death*, to boast of which is his *present object*.

1.] 'I know (not, 'knew,' as E. V.: which introduces serious confusion, making it seem as if the πρὸ ἐτῶν δεκαρ. were the date of the knowledge, not, as it really is, of the vision) a man in Christ (ἐν χρ. belongs to ἀνθρ., not to οἶδα, as Beza; ἀνθ. ἐν χρ. = 'a Christian,' 'a man whose standing is in Christ'; so οἱ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν χριστῷ, Rom. xvi. 7).—fourteen years ago (belongs not to οἶδα, nor to ἐν χρ. as Grot.: 'hominem talem, qui per 14 annos Christo serviat';—but to ἀρπαγίνα. On the idiom see reff.,—on the date, the proleg.) whether in the body, I know not, or out of the body, I know not: God knoweth (if in the body, the idea would be that he was taken up *bodily*: if out of the body, to which the alternative manifestly inclines,—that his spirit was rapt from the body, and taken up disembodied. Aug. de genesi ad litteram xii. 3—14, discusses the matter at length, and concludes thus,—'Proinde quod vidit raptus usque in tertium cœlum, quod etiam se scire confirmat, proprie vidit, non imaginaliter. Sed quia ipsa a corpore alienata utrum omnino mortuum corpus reliquerit, an secundum modum quandam viventis corporis ibi anima fuerit, sed mens ejus ad videnda vel audienda ineffabilia ejus visionis arrepta sit, hoc incertum erat,—ideo forsitan dixit,

ἀ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. ὁ ὑπὲρ τοῦ τοιούτου
 καυχῆσθαι, ὁ ὑπὲρ δὲ ἑαυτοῦ οὐ καυχῆσθαι, εἰ μὴ ἐν
 ταῖς ἀσθενείαις. ὁ εἰς γὰρ θελήσω καυχῆσασθαι, οὐκ
 ἔσομαι ἄφρων. ἀλήθειαν γὰρ ἐρῶ. φείδομαι δὲ, μή τις
 εἰς ἐμὲ λογιῇται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ
 ἐμοῦ. καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ

Α καὶ
 77...
 ABDE
 FGJK

Eur. Orest. 387.)
 a constr., Rom. vii. 18.

l here only. c = ch. x. 16 ref.
 Jos. Ant. i. 13. 4. ii. 2. 1.

m = 1 Cor. iv. 6. x. 18.
 o ver. 1.

Acts ii. 20.
 Esth. iv. 2.
 1 ch. vii. 14.
 ix. 2.
 ch. xi. 30.
 ch. xi. 16.
 Rom. ix. 1.
 Eph. iv.
 k = here only.
 Xen. Cyr. i.
 6. 19. 35.
 (μὴ φείδων
 διόσκειν,

οὐδ. om Chr.—4. ἀρρητα om aeth: ῥήματα om 73 Ambr (somet).—5. τοῦ om 64.—for
 ὑπὲρ δε, περὶ δε D¹ (περὶ before, Orig).—rec aft asst. ins μου (from ch xi. 30), with
 D²EFGJK mss nrly (appy) v g goth aeth al Ath Thdrt Dam al lat-f: om BD¹ 67². 109
 d e copt syrr arm.—6. μὴπως εἰς ἐμὲ λογιῇται τις 17.—τι om (as superfluous)
 XBD²EFG 37. 67² am demid tol harl² g aeth arm Orig: ins D²E¹JK mss nrly (appy)
 d e v (harl¹) goth syr al (ἢ δ ἀκ. Syr copt) Chr Thdrt Dam Thl Oec Ambrst al.—
 7. bef ἵνα, ins διο ABFG 17 g (67 for ἵνα): om D (al?) vss nrly Chr Thdrt, all Iren
 all. (The corn arose from joining, as in Lachm, καὶ τῇ υπερβ. τ. αποκ. to the fore-
 going, as if in appos with ἀσθενείαις, the inversion of order with ἵνα not being

God, but not to be divulged to others: and therefore, in this case, intended, we may presume, for the Ap.'s own consolation and encouragement. Of what kind they were, or by whom uttered, we have no hint given, and it were worse than trifling to conjecture. "Sublimitatis certe magnæ fuere: nam non omnia coelestia sunt ineffabilia, v. gr. Ex. xxxiv. 6. Isa. vi. 3, quæ tamen valde sublimia." Bengel. 5.]

Of such a man he will boast, but not (see above on ver. 1) of himself, except it be in his infirmities. τοῦ τοιούτου must be masc. as before, not neuter, as Luth., al., take it. This is shewn by ὑπὲρ, used of the person respecting whom (reff.), whereas ἐν is said of the thing on account of which, a man boasts.—He strikes here again the key-note of the whole—boasting in his infirmities. He will boast of such a person, so favoured, so exalted; but this merely by the way; it is not his subject: it was introduced, not indeed without reference to the main point, but principally to bring in the infirmity following. 6.]

'For (supply the sentence for which γὰρ renders a reason: 'Not but that I might boast concerning myself, if I would:')—if I shall wish to boast (ὑπὲρ ἑαυτοῦ), I shall not be a fool (I shall not act rashly or imprudently, for I shall not boast without solid ground for it): for I shall speak the truth:—but I abstain (reff.), that no one may reckon of me (reff. and add εἰς μαλακίαν σκώπτων, Demosth. 308. 18) beyond (by a standard superior to that furnished by) what he sees me (to be), or what he hears (lit. or hears any thing; a pleonastic constr. = ἢ εἰτι ἀκούει) from me.—Lest he should seem to undervalue so legitimate a subject of boasting, he

alleges the reason why he abstains: not that he had not this and more such exaltations, truly to allege: but because he wished to be judged of by what they really had seen and heard of and from himself in person.

7—10.] He now comes to that for which the foregoing was mainly alleged: the infirmity in his flesh, which above others hindered his personal efficiency in the apostolic ministry. 7.]

'And that I might not, by the abundant excess of revelations (made to me), be uplifted (the order of the words is chosen to bring τῇ ὑπερβ., κ.τ.λ. into the place of foremost emphasis: see reff.) there was given me ('by God:': certainly not, as Meyer, al., by Satan, of whom such an expression as ἰδόθῃ would surely hardly be used: cf. ἡ χάρις ἡ δοθεῖσα μοι, so often said by the Ap.,—Rom. xii. 3. 6; xv. 15, al., and the absolute use of ἰδόθῃ for bestowed, portioned out by God, 1 Cor. xi. 15; xii. 7, 8. Gal. iii. 21. James i. 5) a thorn (the word may signify a stake, or sharp pointed staff, ξύλον δξύ, Hesych.,—so in Hom. Il. xviii. 177, κεφαλὴν . . . πῆλαι ἀνὰ σκόλοισι; but in the LXX, reff., it is 'a thorn,' and such is the more likely meaning here. Meyer cites from Artemid. iii. 33, ἀκανθαὶ καὶ σκόλοπες δδύνας σημαίνουσι διὰ τὸ δξύ) in my flesh (the expr. used Gal. iv. 14 of this same affliction, τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου, seems decisive for rendering the dative thus, and not as a dative incommodi: see also the other ref.) the (or, an) angel of Satan (σατὰν occurs only here in N. T.; elsewhere it is σατανᾶ, gen. σατανᾶ. Hence the reading. But it can only be the genitive. If taken as the nom., the expression must mean either, a hostile angel, which

p 2 Thess. ii. 4 ῥ ὑπεραίρωμαι, ἐδόθη μοι ὁ σκόλοψ τῇ σαρκί, ἄγγελος ABDE
only. Psa. ix. 16. arrangement of words, 1 Cor. ix. 16. ch. H. 4. Gal. ii. 10. q here only. — Num. xxxiii. 55. Exek. xxviii. 24. r dat., 1 Cor. vii. 28. See Gal. iv. 14. t = ver. 5. u = Matt. xviii. 32. xxvi. 68. Luke xv. 28. Acts xxv. 2. v = Luke iv. 18. Acts v. 38. xlii. 29. Mr. vii. 2. w = Matt. xxv. 9. John vi. 7 al. Num. xi. 22. x = ch. xi. 30. y = (See Luke ii. 39. Rom. ii. 27) — here only, Bar. Bacch. 90. z ver. 15 only.

understood).—*υπεραιρωμαι* DE?J (and some below also): *υπεραιρω με* 109².—*σκολωψ* J, *σκολωψ* K 219¹.—*αὐτὸν σατανά*, add *μου* FG g v al Cyr al.—*σατανα* A¹BD¹FG (Orig., *του σατανα*): txt A²D²EJK mss (appy) Orig., Ath Mac Chr Thdrt Dam al.—*ινα μη υπεραιρω*. om (as *superfluous*: but the repetition has special emphasis) ADEFG 17 v it æth Chr Iren Tert, Aug al: inazB (e al) JK mss nrly (appy) syrr copt goth al Orig, Mac (these two do not cite *και τη το υπεραιρω*. before) Thdrt, Dam al Bas lat-ff.—8. *και υπερ* A Thdrt, Iren.—*τον κυρ. τρις* D'E d e.—*ινα το ιμου* om Chr (h l and elsw) Thdrt (somet).—9. for *ειρηκ.*, *ειπεν* FG Chr Thdrt.—rec. aft *δυναμ.* ins *μου* (see note), with AD²EJK & vss Orig Chr Thdrt Pallad al: om ABD¹FG v it goth æth arm Iren (gr and lat) Archel Isid Orig-int, Bas Tert Cypr Jer Ambrst al.—rec *τελειουται* (explanatory gloss), with D²EJK & Orig Ath all: txt ABD¹FG (al?).—*μαλλον* om 3. 93 v

would be contrary to the universal usage of Satan as a proper name: or, the angel Satan, which is equally inconsistent with N. T. usage, according to which Satan, though once an angel, is now ἀρχων τῆς ἐξουσίας τοῦ ἀίρος, Eph. ii. 2, and has his own angels, Matt. xxv. 41, that he (the angel of Satan,—not the σκόλοψ, which would be an unnecessary confusion of metaphors. 'The continuation of a discourse often belongs to the word in apposition, not to the main subject.' Meyer) may buffet me (κολαφίζω is best thus expressed, in the present. The aorist would denote merely one such act of insult. Thus Chrys.: . . . ὥστε διηγεκοῦς δεῖσθαι τοῦ χαλινού; οὐ γὰρ εἶπεν, ἵνα κολαφίσω, ἀλλ' ἵνα κολαφίζω,—Theophyl., οὐχ ἵνα ἀπαξ με κολαφίσω, ἀλλ' αἰετ,—and simply Oecum.), that I might not be uplifted' (the repetition gives force and solemnity,—expressing his firm persuasion of the Divine intention in thus afflicting him).—As regards the *thorn itself*, very many, and some very absurd conjectures have been hazarded. They may be resolved into three heads, the two former of which are, from the nature of the case, out of the question (see below): (1) that Paul alludes to *spiritual solicitations of the devil* ('injections Satanae'), who suggested to him blasphemous thoughts,—so Gerson, Luther (how characteristically!), Calov.,—or remorse for his former life, so Osiander, Mosheim, &c.: or according to the Romanist interpp., who want to find here a precedent for their monkish stories of temptations,—*incitements to lust*,—so Thom. Aq., Lyra, Bellarmine, Estius, Corn. à

Lapide, al. (2) that he alludes to *opposition from his adversaries*, or *some one adversary* κατ' ἐξοχὴν; so many ancient Comm., Chrys., Theophyl., Oecum., Theodoret,—Calvin, Beza, al., and recently, Fritzsche, and Schrader. (3) that he points to *some grievous bodily pain*, which has been curiously specified by different Comm. The ancients (Chrys., Theophyl., Oecum., Jerome on Gal. iv. 14) mention κεφαλαλγία: some have supposed *hypochondriac melancholy*, which however hardly answers the conditions of a σκόλοψ, in which *acute pain* seems to be implied: alii aliter, see Pool, Synops. ad loc.—On the whole, putting together the figure here used, that of a *thorn*, occasioning pain, and the *κολαφισμός*, *buffeting* or *putting to shame*, it seems quite necessary to infer that the Ap. alludes to *some painful and tedious bodily malady, which at the same time put him to shame* before those among whom he exercised his ministry. Of such a kind may have been the disorder in his eyes, more or less indicated in several passages of his history and Epistles (see notes on Acts xiii. 9; xxiii. 1 f.:—and Gal. iv. 14 (15?); vi. 11 (?)). But it may also have been something besides this, and to such an inference probability would lead us: disorders in the eyes, however sad in their consequences, not being usually of a very painful or distressing nature in themselves. 8.] 'In respect of this (*angel of Satan*, not σκόλοψ, see below), I thrice (τρίς, not indefinite as Chrys. τούριστι, πολλάκις. Meyer well observes, 'At his first and second request, no answer was given to him: on the third occasion, it

^aκαυχῆσομαι ^aἐν ταῖς ^xἀσθενείαις μου, ἵνα ^bἐπισκηνώσῃ ^aRom. ii. 17
ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. ¹⁰ διὸ ^cεὐδοκῶ ^cἐν ^bhere only t.
^xἀσθενείαις, ἐν ^dὑβρεσιν, ἐν ^eἀνάγκαις, ἐν ^fδιωγμοῖς, ἐν ^gστενοχωρίαις, ὑπὲρ χριστοῦ· ὅταν γὰρ ^hἀσθενῶ, τότε ^cconstit., Matt.
δυνατός εἰμι. ⁱ17 i.
¹¹ Γέγονα ^kἄφρων· ὑμεῖς με ^lἠναγκάσατε. ἐγὼ γὰρ ^d(Acts xxvii.
10, 21 only.) Prov. viii. 18 al. e = 1 Cor. vii. 36. ch. vi. 4. f Rom. viii. 36 ref.
g ch. vi. 4 ref. h Acts xx. 35 ref. i = 1 Cor. xiii. 1. k ch. xi. 16.

Syr ar-erp æth arm Orig Chr Vigil Pel.—μου om B 67². 71 copt syr Iren.—ἐπισκηνώσει
J.—10. for εὐδοκῶ, πεποιθῆ εἶναι sah.—aft ασθ., add μου FG v (not am al).—ἐν
διωγμ. om A.—ὑπὲρ om 93.—οτε γ. ασθ., τ. δυνατῶ FG: τότε δ. εμ. om sah.—
11. εγεγονα FG.—rec aft αφρων ins καυχωμενος (explanatory addn), with J &c syr al
gr-f: om XABDEFGK 23¹. 46. 67². 71. 116-17 77-8. 238 v it copt æth arm lat-f.—for

came; and his faithful resignation to the Lord's will prevented his asking again') besought the Lord (Christ, see ver. 9) that he might depart from me (the angel of Satan, see ref. Luke): 9.] And He said to me (this perf. can hardly in English be represented otherwise than by the historical aorist; in the Greek, it partakes of its own proper sense—'He said, and that answer is enough': 'He hath said,'—but this last would not contain reference enough to the fact itself. The poverty of our language in the finer distinctions of the tenses often obliges us to render inaccurately and fall short of the wonderful language with which we have to deal.—How this was said, whether accompanied by an appearance of Christ to him or not, must remain in obscurity), My grace (not,—'My favour generally';—'My imparted grace') is sufficient for thee (ἀρκεῖ, spoken from the Divine omniscience, 'suffices, and shall suffice': q. d. 'the trial must endure, untaken away; but the grace shall also endure, and never fail thee') for (the reason lying in My ways being not as man's ways, My Power not being brought to perfection as man's power is conceived to be) (My) Power is made perfect (has its full energy and complete manifestation) in (as the element in which it acts as observable by man) weakness.'—See ch. iv. 7, and 1 Cor. ii. 3, 4,—where the influence of this Divine response on the Ap. is very manifest. If I mistake not, the expr. τῆς δυνάμεως, there, favours the omission of μου here, as in our text, and makes it probable that it was inserted for perspicuity's sake, and to answer to ἡ δύν. τοῦ χρ. below.—'Most gladly therefore will I rather (than that my affliction should be removed from me, which before that response, I wished) boast (καυχ. is in the emphatic place,—I will rather boast in mine inf. Had μάλλον signified 'rather

than in revelations,' or 'rather than in any thing else,' it would have been μάλλον ἐν ταῖς ἀσθενείαις μου καυχῆσομαι) in my infirmities, that (by my ἀσθενεῖαι being, not removed from me, but becoming my glory) the Power of Christ may have its residence in me (see ref. Polyb.—'may carry on in me its work unto completion,' as above). 10.] 'Wherefore (because of this relation to human weakness and Divine Power) I rejoice in infirmities (four kinds of which are then specified,—all coming also, as well as ἀσθ. proper, under the category of ἀσθενεῖαι, as hindrances and bafflings of human strength),—in insults, in necessities, in persecutions, in distresses,—on behalf of Christ: for whenever I am weak (applying to all five situations above), then I am mighty.' Wetst. refers to Philo, Vit. Mosis, ii. (I am unable to find the reference) μὴ ἀναπίπτει. τὸ ἀσθενεῖς ὑμῶν δύναμις ἵστι. 11—18.] He excuses his boasting, and is thereby led to speak of the signs of an Apostle wrought among them, and to reassert his disinterestedness in preaching to them, on occasion of his past and intended visits. 11.] 'I am become (the emphasis on γέγονα,—I am verily become a fool, viz. by this boasting, which I have now concluded. 'Receptui canit.' Bengel. But it is still ironical, spoken from the situation of his adversaries) a fool: ye compelled me (ὑμεῖς emphatic). For I (ἐγὼ also emphatic, but more with ref. to what has past: 'ye compelled me, it was no doing of mine, for I &c.' The meaning is not, as De W., "I, not mine adversaries," who are an element foreign to the present sentence) ought to have been recommended by you (emphatic, by you, not by myself): for I was nothing behind (when I was with you) these surpassers of the Apostles (see on ch. xi. 5: but here even more plainly than there, the expression

1 — Acts xvii. 29. 1 Cor. xi. 7. 2 Rom. iii. 5 ref. 1 ob. xi. 6. 1 Cor. vii. 19 ref. p — Luke ii. 19. 2 Thesa. iii. 17 al. q Rom. ii. 9 ref. r — Acts xx. 19 ref. s Rom. ii. 7 ref. t Acts ii. 22. Heb. ii. 4. Isa. vii. 9. xx. 5. only. Thuc. iii. 66. tt constr. acc. w. ὁφείλεισθαι. Matt. xvi. 28. w ch. xi. 9 ref. x — ch. ii. 7. 10 ref. y — here only. a Acts xxi. 18. 1 Pet. iv. 5 only. Dan. iii. 18.

1 ὧφειλον ὑφ' ὑμῶν ^m συνίστασθαι οὐδὲν γὰρ ⁿ ὑστέρησα ABDE
 τῶν ⁿ ὑπερλίαν ἀποστόλων, εἰ καὶ ^o οὐδὲν εἰμι. 12 τὰ μὲν FGJK
 σημεῖα τοῦ ἀποστόλου ^a κατεργάσθη ἐν ὑμῖν ἐν ^r πάσῃ
 ὑπομονῇ, ^s σημεῖοις καὶ ^t τέρασιν καὶ ^u δυνάμεσιν. 13 τί
 γὰρ ἐστὶν ^v ὃ ^w ἡγγήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ
 μὴ ὅτι αὐτὸς ἐγὼ οὐ ^x κατενάρκησα ὑμῶν; ^y χαρίσασθῆ
 μοι τὴν ^z ἀδικίαν ταύτην. 14 ἰδοὺ ^a τρίτον ^b ἐτοιμῶς ^c ἔχω

με, δε 93.—ὁφείλον 238.—φ ἡμῶν A: ἀφ ἡμῶν 238: οὐδὲν γὰρ τι B.—12. for τα μεν, ἀλλ ε (correct η) τα μεν FG g: τα μεντοι 23. 39. 74. 121-3 Thdrt Dam: τα μεν γὰρ 61: ἀλλὰ τα 37. 71-3. 80. 93: *tamen de v* Ambrst Pel (most of them joining *et si nihil sum* with what follows it).—κατεργάσθη DE, κατηργάσθη DE.—rec εν σημ. (mechanical repetition from the foregoing), with D^eEJK &c vs Thdrt al: txt ABD¹FG 17. 39. 71-4. 80 it am tol al goth Syr Chr Dam Ambrst Bed (but pref και FG g Syr Chr: add ταB 39. 73-4 Dam).—13. ησσωθητε BD¹ 17: ελαττωθητε FG: txt AD¹JK mas nrlly (appy) Chr Thdrt Dam al.—for υπερ, παρα DE: εν ταις &c 49.—εγω αυτος FG al vs.—for αδικιαν, αμαρτιαν FG.—14. ιδου om sah.—aft τριτον ins τουτοABFG 10. 17. 23¹. 31-7. 9. 47-8. 61-7. 71 to 4. 80. 109-12-21 to 3. 213 v it eth arm Chr Thl Ambrst Pel: bef τριτον DE 93 syrr art copt (ins from ch xiii. 1, as the variety of position sufficiently shows, the word having been written in the margin and then variously placed): om JK &c (no vs appy).—κατενάρκησα 72.—rec aft καταν. ins υμων (supplementary: from above: had υμων been in the text origly, it would never have been ejected, leaving the verb standing alone. This is further shown by the var υμας),

cannot be applied to the other App., seeing that the aor. would in that case be inconsistent with the fact—the Corinthians never having had an opportunity of comparing him with them), even though I am nothing' (see similar expressions of humility, 1 Cor. xv. 9-11). 12.] Confirmation of the οὐδὲν ὑστέρησα . . . 'The signs indeed (the μὲν is elliptical,—see Hartung, Partikellehre, ii. 411,—corresponding to a suppressed ὅμως δὲ . . . ; 'in this case, the signs indeed &c., but, notwithstanding, I am not recommended by you.' So Soph. Œd. Col. 526, ἡνεγκεν κακόντα, ὧ ξῖνοι, ἡνεγκ', δίκων μὲν, θεός ἴστω.—It always throws out into strong emphasis the noun, pronoun, or verb to which it is attached, as here σημεῖα) of an Apostle (τοῦ generic,—'ejus qui Apostolus ait,' Bengel) were wrought out among you ('the Ap.'s own personality as the worker is modestly veiled behind the passive,' Meyer) in all (possible) patience (endurance of opposition, which did not cause me to leave off working. ὑπομονή is not one of the σημεῖα, as Chrys.: θία πῶλον πρῶτον τῆθησι, τὴν ὑπομονήν. τοῦτο γὰρ ἀποστόλου εἶγμα, τὸ φέρειν πάντα γενναίως,—but the element in which the σημεῖα were wrought out), by signs and wonders (σημ. not as above, but as constantly found with ῥίπαι, as an intensive synonym) and mighty works' (see ref. Heb.). 13-15.] His

disinterestedness, shewn in his past, and resolved in his future dealings with them.—The question τί γὰρ, κ.τ.λ. is asked in bitter irony. It is an illustration of ἐν πάσῃ ὑπομονῇ, and of the distinction conferred on them by so long manifestation of the signs of an Apostle among them. 'Was this endurance of working which I shewed, marred by the fact that I worked gratuitously among you?' ἡττ. ὑπὲρ does not imply that all churches ἡττήθησαν, and that the loss of the Corr. was only not greater than that of other churches: but the comparative, implied in ἡττ. is carried out by the ὑπὲρ,—'ye suffered loss in comparison with the other Churches.' 13. εἰ μὴ ἐτι] except that one point, in which of all others they had least reason to complain. This one is put forward to indicate their deep ingratitude, if they did complain, seeing that the only point of difference in their treatment had been a preference: 'die tief getränkte Liebe redet,' Meyer.—On κατενάρκ., see ch. xi. 8. χαρ. μ. τ. δδ. ταύτην] The irony here reaches its height. 14.] τρίτον (the τοῦτο, however strongly attested, can hardly have been omitted, had it ever been in the text, and therefore has probably been inserted from ch. xiii. 1) ἐτ. ἐγ. ἐλθ., must, from the context, mean, 'I am ready to come the third time';—not, 'I am the third time ready to come,' i.e. 'this is the third time

ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ ¹⁵ καταναρκήσω· οὐ γὰρ ζητῶ
 τὰ ὑμῶν, ἀλλὰ ὑμᾶς. οὐ γὰρ ¹⁶ ὀφείλει τὰ τέκνα τοῖς
 γονεῦσιν ¹⁷ θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. ¹⁸ ἐγὼ
 δὲ ¹⁹ ἥδιστα ²⁰ δαπανήσω καὶ ²¹ ἐκδαπανηθήσομαι ὑπὲρ τῶν
 ψυχῶν ὑμῶν, εἰ ²² περισσotέρως ὑμᾶς ἀγαπῶν ἤττον
 ἀγαπῶμαι. ²³ Ἔστω δὲ, ἐγὼ οὐ ²⁴ κατεβάρησα ὑμᾶς.
 ἀλλὰ ²⁵ ὑπάρχων ²⁶ πανοῦργος δόλῳ ὑμᾶς ²⁷ ἔλαβον.

¹ Acts viii. 16 refl.
^{xiii} 1. xxviii. 2.)

¹ here only. — Job v. 12. (good sense, Prov.
 i ch. xi. 20.)

with (but *υμᾶς* D¹FG) D¹D²EFGJK &c vs f: om AB 17. 71-3. 80 æth Dam.—*γὰρ*
 om sah.—rec *ἀλλ*: txt ABDEFGJ 48. 106-9-12. 238.—*bef γον*. om *τοῖς* 219¹.—15. for
δε, γὰρ 17.—*ἀφθ δαπανήσω*, add *καὶ ἐκδαπανήσω* D¹E d e Ambrst.—for *ψυχῶν, ευχων*
 238.—rec *ἀφθ εἰ ins* *αἱ* (to give [mistaken] emphasis: see notes), with D²EJK mss (appy)
 v syrr al (*tamen ut goth*) Chr Thdr̄t Dam Pel al: om (D¹ it Ambrst om *εἰ* also) ABD¹FG
 (copt sah, but have *ἀγαπῶ* for *-πων*, as also 17) it Ambrst: *εἰ καὶ αὐτος* 219.—*ἡσσον*
 (corrpt) ABD¹: *ισον* 17: *ελασσον* FG: txt D²EJK mss nrly (appy) ff.—18. *ἔστω δε* om
 sah.—*ἐγὼ δε* FG g Thl.—*οὐκ ἐβάρησα* D¹: *ου καταναρκήσα υμων* (or *υμᾶς*: om al)
 FG 20-3¹. 37-9. 47. 57. 73 Chr.—rec *ἀλλ*: txt ABD¹(E?)FGJ &c.—for *ων, ον* 80. 106.

that I have been ready to come to you.' This latter meaning has been adopted by Beza, Grot., Estius, al., Paley, al., and even De Wette, hesitatingly, in order to evade the difficulty of supposing Paul to have been before this time at Corinth. But on this see prolegomena. Here, the context has absolutely nothing to do with his third preparation to come, which would be a new element, requiring some explanation, as in 1 Thess. ii. 18. The natural, and, I am persuaded, only true inference from the words here is, 'I am coming to you a third time,—and I will not burden you this time, any more than I did at my two previous visits.'—Our business in such cases is, not to wrest plain words to fit our preconceived chronology, but to adopt our confessedly uncertain and imperfect history of the *Ap's* life, to the data furnished by the plain honest sense of his Epistles.

οὐ γὰρ ζητῶ . . .] Wetst. quotes Cicero de Fin. ii. 26: 'Me igitur ipsum ames oportet, non mea, si veri amici futuri sumus.'—*μειζονα ἐπιζητῶ, ψυχὰς ἀντὶ χρημάτων, σωτηρίαν ἀντὶ χρυσίου*. Chrys.

οὐ γὰρ ὀφείλει . . .] Paul was the spiritual father of the Cor. church, 1 Cor. iv. 14, 15: he does not therefore want to be enriched by them, his children, but rather to lay up riches for them, seeking to have them as his treasure, and thus to enrich them, as a loving father does his children. The *θησαυρός* is left indefinite: if pressed strictly, it cannot be earthly treasure in the negative part of the sentence, heavenly, in the positive:—cf. next verse.—Notice, *ὀφείλει* is not impersonal, but the common verb to *τίκνει* and *γονεῖς*, agreeing

by proximity with the former. 15.] *ἐγὼ δὲ τῶν φύσει πατέρων καὶ πλῖον τι ποιεῖν ἐπαγγέλλομαι*, Theodoret: and simply Chrys. and Theophyl. They lay up treasures: I will spend them.—*καὶ τὶ λέγω, χρήματα δαπανήσω; αὐτὸς ἐγὼ ἐκδαπανηθήσομαι· τούτῳ, κὰν τὴν σάρκα διπλῶ δαπανήσαι ὑπὲρ τῆς σωτηρίας τῶν ψυχῶν ὑμῶν, οὐ φείσομαι*, Theophyl.—Cf. Hor. Od. i. 12. 38: 'animeque magnæ prodigum Paullum.'—*εἰ* is less strong than *καὶ*, which has been apparently a gloss on it. It assumes the case, but does not bring out the contrast between the course of action and the state of circumstances so strongly. Here, it appears as if *ἡσσον ἀγαπῶμαι* were by the *εἰ* connected with *ἐκδαπανηθήσομαι*,—*and will be spent, used up, in the service of your souls, if, the more abundantly I love you, the less I be loved:* implying, that such a return for his love was leading to, and would in time accomplish, the *ἐκδαπανηθήσομαι*.

16—18.] *He refutes a possible, perhaps an actual calumny,—that though he had acted disinterestedly towards them himself, he had some side-way of profiting by them, through others.* 16.] *ἔστω δὲ*—let us suppose the former matter dismissed: 'let the fact be granted, that I myself (emph.) did not burden (= *κατεβάρησα*) you.'

Then the sense breaks off, and the force of the concession goes no further, the following words making a new hypothesis. 'But, being (by habit and standing, *ὑπάρχ.*) crafty (unprincipled, and versatile in devices), I caught you with guile (with some more subtle way. *Caught* you, in order to practise upon you for my own

m constr., Luke xxi. 8. Rom. viii. 8. 11 ref. o = 1 Cor. xvi. 12. ch. viii. 6, 17. p here only. Exod. xxxiii. 2. q See ch. viii. 18, 22. r constr., Acts xxi. 21 ref. s Rom. iv. 13 ref. t = (see note) here only. (Matt. xi. 21 al.) u Acts xix. 38 al. w Rom. ix. 1. v Rom. iv. 17. ch. ii. 17 only. Exod. xxxii. 11 alex. (See Luke xix. 30 ref.) x Rom. xii. 19 al. f. y Rom. xiv. 19 ref.

17 μή τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ABDE FGJK
 ἠελεονέκτησα ὑμᾶς; 18^o παρεκάλεσα Τίτον, καὶ συν-
 ἀπέστειλα τὸν ἀδελφόν· μήτι ἠελεονέκτησεν ὑμᾶς
 Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ
 τοῖς αὐτοῖς ἴχνεσιν;
 19 Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα. κατέναντι
 θεοῦ ἐν χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί,
 ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. 20 φοβυῦμαι γὰρ μή πως

—17. for ἀπεσταλκ., ἐκένψα (so generally D¹) D¹E: ἀπέστειλα al f₂.—δι αὐτου om FG g: ὑμας to ὑμας om 48¹.—18. bef πν. om αυτω 91¹.—19. rec παλιν (corrⁿ from misunders^t: see note), with DEJK &c vs f: txt ABFG 67² al v (not harl¹) d e Ambrost-comm Pel Bed.—rec κατενωπιον, with DEJK &c Thdrt al: txt ABFG 17. 23. 37. 57. 67². 73 al Dam.—rec bef θεου ins του (corrⁿ in ignorance of usage), with D²EJK &c f: om ABD¹FG 57. 115 (al?) Bas (κατεν. to λαλ. om Chr).—for θεου, χριστου 80 (on arrangement, see notes).—20. γαρ om 179: δε 31-7. 73. 80. 118 synt-marg arm.—aft ελθ., add προς ὑμας sah.—και εγω FG Chr Thl-mss.—aft μηπως, ins

ends: but ελαβον is not ἐκλεονέκτησα, as Chrys.:—see ref. and note).

17, 18.] *Specification, in refutation, of the ways in which this might be supposed to have taken place.*—The constr. τινα ὦν . . δι' αὐτοῦ is an anacoluthon. He sets τινα ὦν ἀπὸστ. πρ. ὑμ. forward in the place of emphasis; how intending to govern τινα, is not plain: but drops the constr., and proceeds, δι' αὐτοῦ, κ.τ.λ. See exx. of the same, Luke xxi. 6. Rom. viii. 3, and Winer, § 64. 2. d. 18.] *παρεκάλεσα*, scil. 'to go to you:' see ref. This journey of Titus cannot, of course, be the one spoken of ch. viii. 6. 17. 22; but some previous mission to them before this Ep. was written: probably that from which he returned with the report of their penitence to Paul in Macedonia, ch. vii. 6 ff. We certainly have not elsewhere any hint of ὁ ἀδελφός having accompanied him on this journey: but this is no reason why it should not have been so.

τὸν ἀδελφόν—perhaps, one of the two mentioned ch. viii. 18. 22: perhaps, some other, well known to the Corr., but absolutely unknown to us: but not, a brother, as in E. V. It is plain from this and from what follows, that this brother was quite subordinate to Titus in the mission.

τῷ αὐτ. πνεύμ.] dat. of the manner; see ref. The spirit in which they walked was the Holy Spirit: τῷ αὐτῷ πνευματικῷ χαρίσματι χάρισμα γὰρ καλεῖ τὸ στενωβόμενον μὴ λαβεῖν. Theophyl.

τοῖς αὐτ. ἴχν.] 'in the same footsteps,' viz. each as the other: οὐδὲ μικρόν, φῆσι, παρεξήλθον τὴν ἱμὴν οὐδόν. Theophyl. The dative ἴχνεσιν, as in ref. = ἐν ἴχνεσιν: see also Acts xiv. 16. Jude 11. Meyer cites Find. Pyth. x.

20,—ἐμβίβακεν ἴχνεσιν πατρός, and Nem. vi. 27, ἴχνεσιν ἐν Πραξιδάμαντος ἐὼν πόδα νέμω. Cf. also Philo de Caritate, § 2. p. 699, τοῖς αὐτοῖς ἴχνεσιν ἱσακολουθήσαι.

19—21.] *He refutes the notion which might arise in the minds of his readers, that he was vindicating himself before them as judges, see 1 Cor. iv. 3; and assures them that he does all for their good, fearing in what state he might find them on his arrival.* 19.] *πάλαι* was misunderstood, and *πάλιν* appears to have been a conjectural emendation, from ch. iii. 1. v. 12. *πάλαι* does not suit the interrogative form of the sentence, which would throw it out into too strong emphasis.

Lachmann, Tischendorf, Meyer, De Wette read it as in txt:—"Ye have been some time imagining (i. e. during this my self-defence) that it is to you that I am defending myself." Then the answer follows: the assumption being made, and elliptically answered, as in ver. 16. κατ. θεοῦ is emphatic, and opposed to ὑμῖν. ἐν χρ. λαλοῦμεν, as in ch. ii. 17, which see. τὰ δὲ πάντα] supply either λαλοῦμεν, or better, understand τὰ πάντα as 'all our things' (1 Cor. xvi. 14), i. e. our words and deeds, and supply γίνεσθαι, as there. Grot., Griesbach, Scholz, and Olsh., would read τὰδε πάντα, and join with λαλοῦμεν. But (1) Paul never uses the pronoun δε; and (2) if he did, it must apply to what follows, not to what has preceded.

20.] 'Edification, of which you stand in need, for, &c.' He here completely and finally throws off the apologist and puts on the Apostle, leaving on their minds a very different impression from that which would have been produced had

ἐλθὼν οὐχ οἷους θέλω εὐρω ὑμᾶς, καὶ γὰρ εὐρεθῶ ὑμῖν
 οἷον οὐ θέλετε· μήπως ἔρις, ἡζήλος, θυμοί, ἐριθείαι,
 καταλαλαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι·
 21 μὴ πάλιν ἐλθόντος μου ταπεινώσει με ὁ θεός μου

d here only. Eccles. x. 11. See Rom. i. 30.
 f 1 Cor. xiv. 35 reff. g ch. xl. 7. constr., Col. ii. 8.

παλιν arm: ωσι sah.—εις A 44. 72. 121. 219-38 (al?) Syr arm Chr Thl: txt B?DEFGJK &c vss ff.—rec ζηλοι (corrtn to conform to the other plurals), with D²EJK &c vss ff: txt ABD¹FG 17. 39 Syr arm goth Dam.—ακαταστ. om FG g Chr: add ωσιν εν υμιν v arm (not venet) Ambrst.—21. μη ποτε sah.—rec ελθοντα με (gramm¹ corrtn), with DEJK &c goth ff, and om με (aftw), with the same, exc D¹E al: txt ABFG 39. 93 (al?) vss lat ff (cum venero), and ins με D¹E 31. 57 all vss lat ff besides.—rec ταπεινωση

he concluded with the apology. 'Lest, when I arrive, I should find you not such as I wish (in οὐχ οἷους θέλω, is an indefinite possibility of aberration from οἷους θέλω, presently particularized, μήπως εἰς, κ.τ.λ.), and I should be found by you (ὅμιν merely the dative of the agent after the passive verb. Meyer makes it 'in your judgment,' but I much prefer the other: the passive form is adopted to bring out the ἐγὼ into emphatic contrast), such as ye wish not' (not οὐχ οἷον θέλετε, because there is now no indefiniteness; his disposition towards them in such a case could be but of one kind, viz. severity: τουτιστι, τιμωρός κ. κολαστής, Theophyl.—Chrys. brings out another point,—οὐκ εἶπεν, οἷον οὐ θέλω· ἀλλὰ πληκτικώτερον, —οἷον οὐ βούλειθε).—What follows, viz. μήπως—ἐπραξαν, is an expegegesis of the last sentence, but in it the definiteness is on the side of the οὐχ οἷους θέλω, the indefiniteness on that of οἷον οὐ θέλετε, which latter is only hinted at by the mild expressions of being humbled, and lamenting the case of the impenitent.

μήπως, scil. ὥσιν (or εὐρεθῶσιν) ἐν ὑμῖν. ἐριθείαι, 'self-seekings,' see note on Rom. ii. 9.—ψιθ. 'secret malignings,'—καταλ. 'open slanders.' ἀκαταστ., see reff. and note.

21.] μὴ carries on the μήπως . . . μήπως, but with more precision, dropping the indefinite πως. The sentence loses much in force and, indeed, becomes inconsistent with the context, if with Lachmann (and Lücke, Conjectan Exeg. i. De W.) it be made interrogative (which it may be grammatically with either reading, ταπεινώσει or -σῃ), in which case the answer would be negative.—πάλιν here, as Meyer observes, must belong to the whole ἐλθόντος μου ταπεινώσει μ. ὁ θ. μ. προς ὑμ., because, ἐλθὼν having been used without πάλιν just before, the emphatic situation of πάλιν as applying to it would be unmeaning: see also the very different way in which it is connected with ἐλθὼν, ch. xiii. 2.

ταπεινώσει] "Nihil erat quo magis exultaret apostolus, quam prospero suae praedicationis successu (1 Thess. ii. 20): contra nihil erat, unde tristiore et demiore animo redderetur, quam quum cerneret, se frustra laborasse?" Beza (Meyer). The fut. (ref.) indicates an assumption that the supposed case will really be. That this humbling, and not that of being obliged to punish, is intended, seems evident: the exercise of judicial authority being no humiliation, but the contrary, and humiliation being the natural result of want of success.

ὁ θεός μου expresses the conviction that whatever humiliation God might have in store for him would be a part of His will respecting him.

προς ὑμᾶς] 'among you,' as the generality of interpp.: 'in regard to you,' in my relation to you, as Meyer. Either may be meant: but if we take the former, we must not join it, as Grot., al., with ἐλθόντος; it belongs at all events to ταπεινώσει.

πενθήσω] Theophyl. explains, μὴ ἐλθὼν κολάσῃ αὐτοῦς, καὶ πινθήσῃ διὰ τοῦτο τουτιστι, τὰ ἔαχαρα λυπηθῇ: so also al. and Billroth, Rlickert, Olsh. and De Wette. But punishment seems out of place in this verse, which expresses his fear lest he should be humbled for, and have to lament the case of the impenitent,—and then, as he declares ch. xiii. 2, be forced to proceed to discipline: but this point is not yet introduced. I much prefer therefore taking it as Chrys.—τοὺς μὴ μετανοοῦντας πενθεῖ, τοὺς τὰ ἀνίατα νοσοῦντας, τοὺς ἐν τῷ τραυματι μένοντας. ἐννόησον τοῖνυν ἀποστολικὴν ἀρετὴν, ὅταν μὴδὲν ἑαυτῷ συνειδῶς πονηρὸν, ὑπὲρ ἀλλοτρῶν ἰών θρηγῶ κακῶν, καὶ ὑπὲρ τῶν ἱερίους πινθῶν ἐπιμελημένων ταπεινώται. τοῦτο γὰρ τὸ οὕτω συναλγεῖν τοῖς ἀποστόλοις καὶ πεινθεῖν ἐπὶ συμφοραῖς, τὸ κόπον τοῖς τραύμασι τῶν ἀποστόλων. Calvin: 'veri et nobis exprimit, cata se prosequenda agendum est, ut

s dat., Luke xxiv. 38 al.
 a Rom. xiii. 13.
 c 1 Pet. ii. 1
 only t. See Rom. i. 30.
 e here only t.
 f 1 Cor. xiv. 35 reff.
 g ch. xl. 7. constr., Col. ii. 8.
 h 1 Pet. ii. 1
 only t. See Rom. i. 30.
 i here only t.
 j 1 Cor. xiv. 35 reff.
 k ch. xl. 7. constr., Col. ii. 8.
 l 1 Pet. ii. 1
 only t. See Rom. i. 30.
 m here only t.
 n 1 Cor. xiv. 35 reff.
 o ch. xl. 7. constr., Col. ii. 8.
 p 1 Pet. ii. 1
 only t. See Rom. i. 30.
 q here only t.
 r 1 Cor. xiv. 35 reff.
 s ch. xl. 7. constr., Col. ii. 8.
 t 1 Pet. ii. 1
 only t. See Rom. i. 30.
 u here only t.
 v 1 Cor. xiv. 35 reff.
 w ch. xl. 7. constr., Col. ii. 8.
 x 1 Pet. ii. 1
 only t. See Rom. i. 30.
 y here only t.
 z 1 Cor. xiv. 35 reff.
 aa ch. xl. 7. constr., Col. ii. 8.
 ab 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ac here only t.
 ad 1 Cor. xiv. 35 reff.
 ae ch. xl. 7. constr., Col. ii. 8.
 af 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ag here only t.
 ah 1 Cor. xiv. 35 reff.
 ai ch. xl. 7. constr., Col. ii. 8.
 aj 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ak here only t.
 al 1 Cor. xiv. 35 reff.
 am ch. xl. 7. constr., Col. ii. 8.
 an 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ao here only t.
 ap 1 Cor. xiv. 35 reff.
 aqu ch. xl. 7. constr., Col. ii. 8.
 ar 1 Pet. ii. 1
 only t. See Rom. i. 30.
 as here only t.
 at 1 Cor. xiv. 35 reff.
 au ch. xl. 7. constr., Col. ii. 8.
 av 1 Pet. ii. 1
 only t. See Rom. i. 30.
 aw here only t.
 ax 1 Cor. xiv. 35 reff.
 ay ch. xl. 7. constr., Col. ii. 8.
 az 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ba here only t.
 bb 1 Cor. xiv. 35 reff.
 bc ch. xl. 7. constr., Col. ii. 8.
 bd 1 Pet. ii. 1
 only t. See Rom. i. 30.
 be here only t.
 bf 1 Cor. xiv. 35 reff.
 bg ch. xl. 7. constr., Col. ii. 8.
 bh 1 Pet. ii. 1
 only t. See Rom. i. 30.
 bi here only t.
 bj 1 Cor. xiv. 35 reff.
 bk ch. xl. 7. constr., Col. ii. 8.
 bl 1 Pet. ii. 1
 only t. See Rom. i. 30.
 bm here only t.
 bn 1 Cor. xiv. 35 reff.
 bo ch. xl. 7. constr., Col. ii. 8.
 bp 1 Pet. ii. 1
 only t. See Rom. i. 30.
 bq here only t.
 br 1 Cor. xiv. 35 reff.
 bs ch. xl. 7. constr., Col. ii. 8.
 bt 1 Pet. ii. 1
 only t. See Rom. i. 30.
 bu here only t.
 bv 1 Cor. xiv. 35 reff.
 bw ch. xl. 7. constr., Col. ii. 8.
 bx 1 Pet. ii. 1
 only t. See Rom. i. 30.
 by here only t.
 bz 1 Cor. xiv. 35 reff.
 ca ch. xl. 7. constr., Col. ii. 8.
 cb 1 Pet. ii. 1
 only t. See Rom. i. 30.
 cc here only t.
 cd 1 Cor. xiv. 35 reff.
 ce ch. xl. 7. constr., Col. ii. 8.
 cf 1 Pet. ii. 1
 only t. See Rom. i. 30.
 cg here only t.
 ch 1 Cor. xiv. 35 reff.
 ci ch. xl. 7. constr., Col. ii. 8.
 cj 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ck here only t.
 cl 1 Cor. xiv. 35 reff.
 cm ch. xl. 7. constr., Col. ii. 8.
 cn 1 Pet. ii. 1
 only t. See Rom. i. 30.
 co here only t.
 cp 1 Cor. xiv. 35 reff.
 cq ch. xl. 7. constr., Col. ii. 8.
 cr 1 Pet. ii. 1
 only t. See Rom. i. 30.
 cs here only t.
 ct 1 Cor. xiv. 35 reff.
 cu ch. xl. 7. constr., Col. ii. 8.
 cv 1 Pet. ii. 1
 only t. See Rom. i. 30.
 cw here only t.
 cx 1 Cor. xiv. 35 reff.
 cy ch. xl. 7. constr., Col. ii. 8.
 cz 1 Pet. ii. 1
 only t. See Rom. i. 30.
 da here only t.
 db 1 Cor. xiv. 35 reff.
 dc ch. xl. 7. constr., Col. ii. 8.
 dd 1 Pet. ii. 1
 only t. See Rom. i. 30.
 de here only t.
 df 1 Cor. xiv. 35 reff.
 dg ch. xl. 7. constr., Col. ii. 8.
 dh 1 Pet. ii. 1
 only t. See Rom. i. 30.
 di here only t.
 dj 1 Cor. xiv. 35 reff.
 dk ch. xl. 7. constr., Col. ii. 8.
 dl 1 Pet. ii. 1
 only t. See Rom. i. 30.
 dm here only t.
 dn 1 Cor. xiv. 35 reff.
 do ch. xl. 7. constr., Col. ii. 8.
 dp 1 Pet. ii. 1
 only t. See Rom. i. 30.
 dq here only t.
 dr 1 Cor. xiv. 35 reff.
 ds ch. xl. 7. constr., Col. ii. 8.
 dt 1 Pet. ii. 1
 only t. See Rom. i. 30.
 du here only t.
 dv 1 Cor. xiv. 35 reff.
 dw ch. xl. 7. constr., Col. ii. 8.
 dx 1 Pet. ii. 1
 only t. See Rom. i. 30.
 dy here only t.
 dz 1 Cor. xiv. 35 reff.
 ea ch. xl. 7. constr., Col. ii. 8.
 eb 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ec here only t.
 ed 1 Cor. xiv. 35 reff.
 ee ch. xl. 7. constr., Col. ii. 8.
 ef 1 Pet. ii. 1
 only t. See Rom. i. 30.
 eg here only t.
 eh 1 Cor. xiv. 35 reff.
 ei ch. xl. 7. constr., Col. ii. 8.
 ej 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ek here only t.
 el 1 Cor. xiv. 35 reff.
 em ch. xl. 7. constr., Col. ii. 8.
 en 1 Pet. ii. 1
 only t. See Rom. i. 30.
 eo here only t.
 ep 1 Cor. xiv. 35 reff.
 eq ch. xl. 7. constr., Col. ii. 8.
 er 1 Pet. ii. 1
 only t. See Rom. i. 30.
 es here only t.
 et 1 Cor. xiv. 35 reff.
 eu ch. xl. 7. constr., Col. ii. 8.
 ev 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ew here only t.
 ex 1 Cor. xiv. 35 reff.
 ey ch. xl. 7. constr., Col. ii. 8.
 ez 1 Pet. ii. 1
 only t. See Rom. i. 30.
 fa here only t.
 fb 1 Cor. xiv. 35 reff.
 fc ch. xl. 7. constr., Col. ii. 8.
 fd 1 Pet. ii. 1
 only t. See Rom. i. 30.
 fe here only t.
 ff 1 Cor. xiv. 35 reff.
 fg ch. xl. 7. constr., Col. ii. 8.
 fh 1 Pet. ii. 1
 only t. See Rom. i. 30.
 fi here only t.
 fj 1 Cor. xiv. 35 reff.
 fk ch. xl. 7. constr., Col. ii. 8.
 fl 1 Pet. ii. 1
 only t. See Rom. i. 30.
 fm here only t.
 fn 1 Cor. xiv. 35 reff.
 fo ch. xl. 7. constr., Col. ii. 8.
 fp 1 Pet. ii. 1
 only t. See Rom. i. 30.
 fq here only t.
 fr 1 Cor. xiv. 35 reff.
 fs ch. xl. 7. constr., Col. ii. 8.
 ft 1 Pet. ii. 1
 only t. See Rom. i. 30.
 fu here only t.
 fv 1 Cor. xiv. 35 reff.
 fw ch. xl. 7. constr., Col. ii. 8.
 fx 1 Pet. ii. 1
 only t. See Rom. i. 30.
 fy here only t.
 fz 1 Cor. xiv. 35 reff.
 ga ch. xl. 7. constr., Col. ii. 8.
 gb 1 Pet. ii. 1
 only t. See Rom. i. 30.
 gc here only t.
 gd 1 Cor. xiv. 35 reff.
 ge ch. xl. 7. constr., Col. ii. 8.
 gf 1 Pet. ii. 1
 only t. See Rom. i. 30.
 gh here only t.
 gi 1 Cor. xiv. 35 reff.
 gj ch. xl. 7. constr., Col. ii. 8.
 gl 1 Pet. ii. 1
 only t. See Rom. i. 30.
 gm here only t.
 gn 1 Cor. xiv. 35 reff.
 go ch. xl. 7. constr., Col. ii. 8.
 gp 1 Pet. ii. 1
 only t. See Rom. i. 30.
 gq here only t.
 gr 1 Cor. xiv. 35 reff.
 gs ch. xl. 7. constr., Col. ii. 8.
 gt 1 Pet. ii. 1
 only t. See Rom. i. 30.
 gu here only t.
 gv 1 Cor. xiv. 35 reff.
 gw ch. xl. 7. constr., Col. ii. 8.
 gx 1 Pet. ii. 1
 only t. See Rom. i. 30.
 gy here only t.
 gz 1 Cor. xiv. 35 reff.
 ha ch. xl. 7. constr., Col. ii. 8.
 hb 1 Pet. ii. 1
 only t. See Rom. i. 30.
 hc here only t.
 hd 1 Cor. xiv. 35 reff.
 he ch. xl. 7. constr., Col. ii. 8.
 hf 1 Pet. ii. 1
 only t. See Rom. i. 30.
 hg here only t.
 hh 1 Cor. xiv. 35 reff.
 hi ch. xl. 7. constr., Col. ii. 8.
 hj 1 Pet. ii. 1
 only t. See Rom. i. 30.
 hk here only t.
 hl 1 Cor. xiv. 35 reff.
 hm ch. xl. 7. constr., Col. ii. 8.
 hn 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ho here only t.
 hp 1 Cor. xiv. 35 reff.
 hq ch. xl. 7. constr., Col. ii. 8.
 hr 1 Pet. ii. 1
 only t. See Rom. i. 30.
 hs here only t.
 ht 1 Cor. xiv. 35 reff.
 hu ch. xl. 7. constr., Col. ii. 8.
 hv 1 Pet. ii. 1
 only t. See Rom. i. 30.
 hw here only t.
 hx 1 Cor. xiv. 35 reff.
 hy ch. xl. 7. constr., Col. ii. 8.
 hz 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ia here only t.
 ib 1 Cor. xiv. 35 reff.
 ic ch. xl. 7. constr., Col. ii. 8.
 id 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ie here only t.
 if 1 Cor. xiv. 35 reff.
 ig ch. xl. 7. constr., Col. ii. 8.
 ih 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ii here only t.
 ij 1 Cor. xiv. 35 reff.
 ik ch. xl. 7. constr., Col. ii. 8.
 il 1 Pet. ii. 1
 only t. See Rom. i. 30.
 im here only t.
 in 1 Cor. xiv. 35 reff.
 io ch. xl. 7. constr., Col. ii. 8.
 ip 1 Pet. ii. 1
 only t. See Rom. i. 30.
 iq here only t.
 ir 1 Cor. xiv. 35 reff.
 is ch. xl. 7. constr., Col. ii. 8.
 it 1 Pet. ii. 1
 only t. See Rom. i. 30.
 iu here only t.
 iv 1 Cor. xiv. 35 reff.
 iw ch. xl. 7. constr., Col. ii. 8.
 ix 1 Pet. ii. 1
 only t. See Rom. i. 30.
 iy here only t.
 iz 1 Cor. xiv. 35 reff.
 ja ch. xl. 7. constr., Col. ii. 8.
 jb 1 Pet. ii. 1
 only t. See Rom. i. 30.
 jc here only t.
 jd 1 Cor. xiv. 35 reff.
 je ch. xl. 7. constr., Col. ii. 8.
 jf 1 Pet. ii. 1
 only t. See Rom. i. 30.
 jg here only t.
 jh 1 Cor. xiv. 35 reff.
 ji ch. xl. 7. constr., Col. ii. 8.
 jl 1 Pet. ii. 1
 only t. See Rom. i. 30.
 jm here only t.
 jn 1 Cor. xiv. 35 reff.
 jo ch. xl. 7. constr., Col. ii. 8.
 jp 1 Pet. ii. 1
 only t. See Rom. i. 30.
 jq here only t.
 jr 1 Cor. xiv. 35 reff.
 js ch. xl. 7. constr., Col. ii. 8.
 jt 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ju here only t.
 jv 1 Cor. xiv. 35 reff.
 jw ch. xl. 7. constr., Col. ii. 8.
 jx 1 Pet. ii. 1
 only t. See Rom. i. 30.
 jy here only t.
 jz 1 Cor. xiv. 35 reff.
 ka ch. xl. 7. constr., Col. ii. 8.
 kb 1 Pet. ii. 1
 only t. See Rom. i. 30.
 kc here only t.
 kd 1 Cor. xiv. 35 reff.
 ke ch. xl. 7. constr., Col. ii. 8.
 kf 1 Pet. ii. 1
 only t. See Rom. i. 30.
 kg here only t.
 kh 1 Cor. xiv. 35 reff.
 ki ch. xl. 7. constr., Col. ii. 8.
 kl 1 Pet. ii. 1
 only t. See Rom. i. 30.
 km here only t.
 kn 1 Cor. xiv. 35 reff.
 ko ch. xl. 7. constr., Col. ii. 8.
 kp 1 Pet. ii. 1
 only t. See Rom. i. 30.
 kq here only t.
 kr 1 Cor. xiv. 35 reff.
 ks ch. xl. 7. constr., Col. ii. 8.
 kt 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ku here only t.
 kv 1 Cor. xiv. 35 reff.
 kw ch. xl. 7. constr., Col. ii. 8.
 kx 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ky here only t.
 kz 1 Cor. xiv. 35 reff.
 la ch. xl. 7. constr., Col. ii. 8.
 lb 1 Pet. ii. 1
 only t. See Rom. i. 30.
 lc here only t.
 ld 1 Cor. xiv. 35 reff.
 le ch. xl. 7. constr., Col. ii. 8.
 lf 1 Pet. ii. 1
 only t. See Rom. i. 30.
 lg here only t.
 lh 1 Cor. xiv. 35 reff.
 li ch. xl. 7. constr., Col. ii. 8.
 lj 1 Pet. ii. 1
 only t. See Rom. i. 30.
 lk here only t.
 ll 1 Cor. xiv. 35 reff.
 lm ch. xl. 7. constr., Col. ii. 8.
 ln 1 Pet. ii. 1
 only t. See Rom. i. 30.
 lo here only t.
 lp 1 Cor. xiv. 35 reff.
 lq ch. xl. 7. constr., Col. ii. 8.
 lr 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ls here only t.
 lt 1 Cor. xiv. 35 reff.
 lu ch. xl. 7. constr., Col. ii. 8.
 lv 1 Pet. ii. 1
 only t. See Rom. i. 30.
 lw here only t.
 lx 1 Cor. xiv. 35 reff.
 ly ch. xl. 7. constr., Col. ii. 8.
 lz 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ma here only t.
 mb 1 Cor. xiv. 35 reff.
 mc ch. xl. 7. constr., Col. ii. 8.
 md 1 Pet. ii. 1
 only t. See Rom. i. 30.
 me here only t.
 mf 1 Cor. xiv. 35 reff.
 mg ch. xl. 7. constr., Col. ii. 8.
 mh 1 Pet. ii. 1
 only t. See Rom. i. 30.
 mi here only t.
 mj 1 Cor. xiv. 35 reff.
 mk ch. xl. 7. constr., Col. ii. 8.
 ml 1 Pet. ii. 1
 only t. See Rom. i. 30.
 mn here only t.
 mo 1 Cor. xiv. 35 reff.
 mp ch. xl. 7. constr., Col. ii. 8.
 mq 1 Pet. ii. 1
 only t. See Rom. i. 30.
 mr here only t.
 ms 1 Cor. xiv. 35 reff.
 mt ch. xl. 7. constr., Col. ii. 8.
 mu 1 Pet. ii. 1
 only t. See Rom. i. 30.
 mv here only t.
 mw 1 Cor. xiv. 35 reff.
 mx ch. xl. 7. constr., Col. ii. 8.
 my 1 Pet. ii. 1
 only t. See Rom. i. 30.
 mz here only t.
 na 1 Cor. xiv. 35 reff.
 nb ch. xl. 7. constr., Col. ii. 8.
 nc 1 Pet. ii. 1
 only t. See Rom. i. 30.
 nd here only t.
 ne 1 Cor. xiv. 35 reff.
 nf ch. xl. 7. constr., Col. ii. 8.
 ng 1 Pet. ii. 1
 only t. See Rom. i. 30.
 nh here only t.
 ni 1 Cor. xiv. 35 reff.
 nj ch. xl. 7. constr., Col. ii. 8.
 nk 1 Pet. ii. 1
 only t. See Rom. i. 30.
 nl here only t.
 nm 1 Cor. xiv. 35 reff.
 no ch. xl. 7. constr., Col. ii. 8.
 np 1 Pet. ii. 1
 only t. See Rom. i. 30.
 nq here only t.
 nr 1 Cor. xiv. 35 reff.
 ns ch. xl. 7. constr., Col. ii. 8.
 nt 1 Pet. ii. 1
 only t. See Rom. i. 30.
 nu here only t.
 nv 1 Cor. xiv. 35 reff.
 nw ch. xl. 7. constr., Col. ii. 8.
 nx 1 Pet. ii. 1
 only t. See Rom. i. 30.
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 oa ch. xl. 7. constr., Col. ii. 8.
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 only t. See Rom. i. 30.
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 oh 1 Cor. xiv. 35 reff.
 oi ch. xl. 7. constr., Col. ii. 8.
 oj 1 Pet. ii. 1
 only t. See Rom. i. 30.
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 ol 1 Cor. xiv. 35 reff.
 om ch. xl. 7. constr., Col. ii. 8.
 on 1 Pet. ii. 1
 only t. See Rom. i. 30.
 oo here only t.
 op 1 Cor. xiv. 35 reff.
 oq ch. xl. 7. constr., Col. ii. 8.
 or 1 Pet. ii. 1
 only t. See Rom. i. 30.
 os here only t.
 ot 1 Cor. xiv. 35 reff.
 ou ch. xl. 7. constr., Col. ii. 8.
 ov 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ow here only t.
 ox 1 Cor. xiv. 35 reff.
 oy ch. xl. 7. constr., Col. ii. 8.
 oz 1 Pet. ii. 1
 only t. See Rom. i. 30.
 pa here only t.
 pb 1 Cor. xiv. 35 reff.
 pc ch. xl. 7. constr., Col. ii. 8.
 pd 1 Pet. ii. 1
 only t. See Rom. i. 30.
 pe here only t.
 pf 1 Cor. xiv. 35 reff.
 pg ch. xl. 7. constr., Col. ii. 8.
 ph 1 Pet. ii. 1
 only t. See Rom. i. 30.
 pi here only t.
 pj 1 Cor. xiv. 35 reff.
 pk ch. xl. 7. constr., Col. ii. 8.
 pl 1 Pet. ii. 1
 only t. See Rom. i. 30.
 pm here only t.
 pn 1 Cor. xiv. 35 reff.
 po ch. xl. 7. constr., Col. ii. 8.
 pp 1 Pet. ii. 1
 only t. See Rom. i. 30.
 pq here only t.
 pr 1 Cor. xiv. 35 reff.
 ps ch. xl. 7. constr., Col. ii. 8.
 pt 1 Pet. ii. 1
 only t. See Rom. i. 30.
 pu here only t.
 pv 1 Cor. xiv. 35 reff.
 pw ch. xl. 7. constr., Col. ii. 8.
 px 1 Pet. ii. 1
 only t. See Rom. i. 30.
 py here only t.
 pz 1 Cor. xiv. 35 reff.
 qa ch. xl. 7. constr., Col. ii. 8.
 qb 1 Pet. ii. 1
 only t. See Rom. i. 30.
 qc here only t.
 qd 1 Cor. xiv. 35 reff.
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 only t. See Rom. i. 30.
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 qm ch. xl. 7. constr., Col. ii. 8.
 qn 1 Pet. ii. 1
 only t. See Rom. i. 30.
 qo here only t.
 qp 1 Cor. xiv. 35 reff.
 qq ch. xl. 7. constr., Col. ii. 8.
 qr 1 Pet. ii. 1
 only t. See Rom. i. 30.
 qs here only t.
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 qu ch. xl. 7. constr., Col. ii. 8.
 qv 1 Pet. ii. 1
 only t. See Rom. i. 30.
 qw here only t.
 qx 1 Cor. xiv. 35 reff.
 qy ch. xl. 7. constr., Col. ii. 8.
 qz 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ra here only t.
 rb 1 Cor. xiv. 35 reff.
 rc ch. xl. 7. constr., Col. ii. 8.
 rd 1 Pet. ii. 1
 only t. See Rom. i. 30.
 re here only t.
 rf 1 Cor. xiv. 35 reff.
 rg ch. xl. 7. constr., Col. ii. 8.
 rh 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ri here only t.
 rj 1 Cor. xiv. 35 reff.
 rk ch. xl. 7. constr., Col. ii. 8.
 rl 1 Pet. ii. 1
 only t. See Rom. i. 30.
 rm here only t.
 rn 1 Cor. xiv. 35 reff.
 ro ch. xl. 7. constr., Col. ii. 8.
 rp 1 Pet. ii. 1
 only t. See Rom. i. 30.
 rq here only t.
 rr 1 Cor. xiv. 35 reff.
 rs ch. xl. 7. constr., Col. ii. 8.
 rt 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ru here only t.
 rv 1 Cor. xiv. 35 reff.
 rw ch. xl. 7. constr., Col. ii. 8.
 rx 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ry here only t.
 rz 1 Cor. xiv. 35 reff.
 sa ch. xl. 7. constr., Col. ii. 8.
 sb 1 Pet. ii. 1
 only t. See Rom. i. 30.
 sc here only t.
 sd 1 Cor. xiv. 35 reff.
 se ch. xl. 7. constr., Col. ii. 8.
 sf 1 Pet. ii. 1
 only t. See Rom. i. 30.
 sg here only t.
 sh 1 Cor. xiv. 35 reff.
 si ch. xl. 7. constr., Col. ii. 8.
 sj 1 Pet. ii. 1
 only t. See Rom. i. 30.
 sk here only t.
 sl 1 Cor. xiv. 35 reff.
 sm ch. xl. 7. constr., Col. ii. 8.
 sn 1 Pet. ii. 1
 only t. See Rom. i. 30.
 so here only t.
 sp 1 Cor. xiv. 35 reff.
 sq ch. xl. 7. constr., Col. ii. 8.
 sr 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ss here only t.
 st 1 Cor. xiv. 35 reff.
 su ch. xl. 7. constr., Col. ii. 8.
 sv 1 Pet. ii. 1
 only t. See Rom. i. 30.
 sw here only t.
 sx 1 Cor. xiv. 35 reff.
 sy ch. xl. 7. constr., Col. ii. 8.
 sz 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ta here only t.
 tb 1 Cor. xiv. 35 reff.
 tc ch. xl. 7. constr., Col. ii. 8.
 td 1 Pet. ii. 1
 only t. See Rom. i. 30.
 te here only t.
 tf 1 Cor. xiv. 35 reff.
 tg ch. xl. 7. constr., Col. ii. 8.
 th 1 Pet. ii. 1
 only t. See Rom. i. 30.
 ti here only t.
 tj 1 Cor. xiv. 35 reff.
 tk ch. xl. 7. constr., Col. ii. 8.
 tl 1 Pet. ii. 1
 only t. See Rom. i. 30.
 tm here only t.
 tn 1 Cor. xiv.

h - 1 Cor. xvi. 6 ref. i constr., here only. Gen. xxvii. 84 al. k here only. i constr., here only. Joel ii. 18. Amos vii. 8. μετανοήσω, here only in Paul's opp. Acts xvii. 30. xxvi. 20. m - 1 Cor. xiv. 16. n Matt. xxiii. 27. Rom. i. 24. Eph. iv. 19 ref. o Matt. v. 22 al. fr. Gen. xxxviii. 24. p Mark vii. 22. Rom. xiii. 12 al. q attr. Acts i. 1. r ch. xii. 14. τρ. τοῦτο, John xxi. 14. Num. xii. 26. Judg. xvi. 18. s DSVT. xix. 18.

(*gramm. corr.*), with AK &c ff: txt BDEFGJ 80. 106-9-12 Occ.—*προς υμ. ταπ.* DE d e copt Thdrt₁ (elsw, om) Cyrp al.—*μου* om v aeth Tert Jer Aug Ambrst Pel.—*δι υμας* sah.—*και βεφ πενθ.* om sah.—*ημαρτηκωτων* 29 Syr ar-erp aeth Chr-text Cassiod.—*βεφ πορν.* om *και* D'E d e Tert.

CHAP. XIII. 1. ἰδου τριτ. A (*from* ch xii. 14) 17. 23. 31-9. 48. 57. 72 to 4. 91-3. 109-21-78 (*rouro* om ms.) v aeth Dam Thl Pel Aug Bed.—*for ερχ., ετοιμως εχω ελθειν* (*from* ch xii. 14) A Syr ar-erp copt (Wtst).—*ινα ειπ* 35 g arm Pel Bed.—*for και, η* 32.

clesiam animo inclusam gestet, ejus morbis perinde ac suis afficiatur, miseris condolescat, peccato lugeat.' So Estius, but perhaps too minutely fixing the meaning of *πενθεῖν* to mourning them as "Deo mortuos:" and Calovius (Meyer): "non de pena hic Corr. impenitentium, sed de mœrore suo super impenitentia:" and so likewise Meyer. *πολλ. τ. προσημ.*] Why πολλοὺς? Why not all? I believe he uses πολλοὺς τῶν προσημαρτηκῶτων as a mild expr. for πολλοὺς τοὺς προσημαρτηκῶτας, and that we must not therefore press too closely the enquiry as to what the genus *οἱ προσημ.* is, of which the πολλοὶ are the species. Lücke (as above) cited by Meyer, explains—"Cogitavit rem ita, ut primum poneret Christianorum ex ethnicis potissimum τῶν προσημ. κ. μὴ μετανοήσαντων genus universum, cujus generis homines essent ubique ecclesiarum, deinde vero ex isto hominum genere multos eos qui Corinthi essent, designaret definiretque." But this seems travelling quite out of the way. Meyer explains the *genus* to be all the sinners spoken of in ver. 20, the *species* (πολλοὺς) those designated by ἀκαθαρσ., πορν., and ἀσελγ. But this again is unnatural; and does not accurately fit ver. 20, in which not so much the προσημαρτημένα as the present state at the Ap.'s coming, is the subject.—The distinction between the two participles, προσημ. and μετανοήσαντων should be observed. As Meyer well remarks, the perf. προσημαρτηκῶτων denotes the permanence of the state from the time of the committing of the sin: whereas the aor. μετανοήσαντων has the sense of the 'futurum exactum,'—"and who at my coming shall not have repented." To what does *προ.* refer? to the time before their conversion? Hardly so: for the sins, of the incestuous person 1 Cor. v., and of these also, which would give the Ap. such pain, must be conceived to have been

committed in *their Christian state*: being in fact those against which we find such repeated cautions in 1 Cor., e. g. ch. v. 11; vi. 15. 18; x. 8; xv. 33, 34. I would therefore understand the *προ.* indefinitely, almost pleonastically—pointing to the priority of *sin* implied in the idea of repentance.

μεταν. ἐπι] Meyer would join together *πενθήσω . . . ἐπι*, and indicates this as the natural connexion of *verb.*, *object*, and *ground*. But to say nothing of the harshness of *πενθήσω πολλοὺς ἐπι*, and the almost necessarily reflective form of *μετανοήσω. ἐπι τῇ ἀκ. . . ἣ ἐπραξαν*,—I conceive the aorist ἐπραξαν to be fatal to this arrangement. Thus taken, it would make the Ap. lament over these impenitents, on account of the impurity, &c., which they ἐπραξαν.—i. e. once practised, but which is now gone by. The sense would require *πεπράχασι*. Whereas if connected with *μετανοήσαντων*, the aorist expresses 'and shall not have [repented of the ἀκ., &c., which they practised],' and would thus come rightly after *μετανοήσω*, implying the removal of the former state of sin.—*μεταν.* is usually constructed with ἀπό, Acts viii. 22 (Hebr. vi. 1), or ἐκ, Rev. only,—ii. 21 f.; ix. 21 f.; xvi. 11: but as Paul only uses the word this once, and as the constr. with ἐπι is perfectly legitimate and highly expressive, there can be no objection to it here.

CH. XIII. 1-10.] *He warns them of the severity which on his arrival, if such be the case, he will surely exercise, and prove his apostolic authority. To this proof, however, he exhorts them not to put him.* 1.] 'This third time I am coming to you'—i. e. 'this is the third visit, which I am now about to pay you.'

Had not chronological theories intervened, no one would ever have thought of any other rendering. The usual one, 'This is the third time that I have been intending to come to you,' introduces here, as also in

καὶ τριῶν ἵσταθήσεται πᾶν ῥῆμα. ² προεῖρηκα καὶ ^{1 c. alex. Rom. xiv. 4. Matt. xxiv. 25. 1 Mk. ch. vii. 3. Gal. v. 21. 1 Thess. iii. 4 only. Isa. xli. 26.} προλέγω, ὡς ^u παρὼν τὸ δεύτερον καὶ ^u ἄπὼν νῦν, τοῖς ^u προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω ^u εἰς τὸ πάλιν οὐ ^u φείσομαι. ³ ἐπεὶ ^u δοκιμὴν ^u ζητεῖτε τοῦ

w 1 Cor. v. 8 ref. x here only. See Lidd. and Scott, *amb eis*, li. 2. y = 2 Pet. li. 4, 5. Acts x. 29. a = 1 Cor. iv. 2.

46 v sah arm Dial Aug Ambrst Pel.—2. προεῖρ. γαρ D'E 4'. 61. 113 marg v-ed Ambrst Pel Bed Sedul.—παλιν προλέγω arm.—ως om D' d e syr arm.—ro deut. om v-ed; *his* tol demid v-ins: *vobis* latt-mss Bed.—for *απων, αγαπων* 106.—rec aft νυν ins γραφω (*supplementarily gloss*), with D'EJK &c vss (copt λεγω: Chr [al simly] explaining: λεγω δε και νυν δια της επιστ.) Chr Thdrt Dam al Ambrst: om XABD¹FG 23¹. 67². 80. 108 to 12 v it copt æth Aug (Chr Pel somet) Sedul Bed.—εις το om FG.—3. for *επει, οτι* FG it Ambr, Aug (somet): ε Orig, Mac Thdrt; η Orig, Dial Thdrt; an Orig-int lat-fl:

ch. xii. 14, an element not only foreign to, but detrimental to, the purpose. The Ap. wishes to impress on them *the certainty* of his coming, and to prepare them for it by solemn self-examination: and in order to this, he (*on this interpretation*) uses an expr. which would only remind them of the charge of *ελαφρία* which had been brought against him, and tend to *diminish the solemnity of the warning*. As another chronological refuge, Beza, al., suppose his *two Epistles* to be meant by the two former '*profectiones ad illos*.'—In answer to all attempts to give, here, any but the obvious sense, we may safely maintain that had any other been meant, we should certainly have had more indication of it, than we have now. On *τρίτον τοῦτο*, Meyer compares Herod. v. 76, *τίταρον δὴ τοῦτο* . . . ἀπικόμενοι; see also *reff.*: and on Paul's visits to Corinth, the prolegomena.

ἐπὶ στόμ.] i.e. 'I will not now, as before, be with you *ἐν πασὶ ὑπομονῇ* as regards the offenders: but will come to a regular process, and establish the truth in a legal manner,' see *reff.*—This expl. however, has not been the usual one: Chrys., Calvin, Estius, al., and recently Neander and Olsh., understanding the two or three witnesses, of Paul's *two or three visits*, as establishing, either (1) the truth of the facts, or (2) the reality of his threats: so Chrys.: *ἡπαξ εἶπον κ. δεύτερον, ὅτε παρ-εγινόμεν] λίγω καὶ νῦν διὰ γραμμάτων. καὶ ἰὰν μὲν ἀκούσῃτε, ὅπερ ἐπεθύμουν γίγονεν ἰὰν δὲ παρακούσῃτε, ἀνάγκη λοιπὸν στήσαι τὰ ἐρημέια, καὶ ἰπαγα-γεῖν τὴν τιμωρίαν*,—and Theophyl., *πᾶν ῥῆμα ἀπειλητικὸν κατασθάσεται*. But it is decisive against the whole interp., as Meyer remarks, that thus the sins committed *since the Ap.'s last visit* would remain altogether unnoticed. Another view, connected with the rendering of *ἐρχομαι* '*am intending to come*,' is given by Weinstein: "Spero jam denique mihi successurum, ut vobis demonstrem, serio me

desiderasse ad vos venire: sicut ea quæ trium hominum testimonio probantur, in iudicio fidem faciunt." Simly Grotius and Le Clerc. But it is fatal to this, that according to it, the *δύο μάρτυρες* had failed to establish it.

καὶ τρ., not for ἡ τρ.,—two (where only two can be had), and three (where so many can be obtained): 'two and three respectively.' *μαρτύρων*, the dual number not occurring in the N. T.

2.] 'I have forewarned you, and I now forewarn you, as (I did, *προεῖρηκα*) when present the second time, and (I do) now (*προλέγω*) when absent.' It certainly seems to me that this is the only natural way of taking the words. Grot., Est., Bengel, al., and De Wette, take *ὡς παρὼν τὸ δεύ.* to mean '*as if I were present the second time*,' meaning *this next time*. But is it possible that the Ap. should have written so confusedly, as to have said in the same sentence *τρίτον τοῦτο ἐρχομαι*, and *ὡς παρὼν τὸ δεύτερον*, both, according to these interpp. with reference to *the same journey*? And would he not have even on such an hyp. have said *τὸ δεύτερον τοῦτο*? But if we render as above, the *προεῖρηκα* (perf. because the warning yet endured in force) refers to his *second visit* (*παρὼν τὸ δεύ.*), and the *προλέγω* to his present condition of absence (*ἄπὼν νῦν*), *ὡς* being '*as*' ('*I did*' or '*do*,' for it applies to both clauses), and *καὶ* the simple copula.

τοῖς προημ.] the same persons as are thus designated above, xii. 21. It is not necessary to fix the *προ* any more accurately. τοῖς λοιποῖς πᾶσιν] 'all the rest of you,' who may not have actually sinned, but still require warning, on account of your own personal connexion with the προημαρτηκότ. εἰς τ. π.] 'at what he *προ* there, and now gives the reason

war-ning, coming.' This was what he was last time when he was last there. Why he will not spare.

b = Rom. vii. 8
c Rom. xiv. 4.
ch. ix. 8
only 7.
d Rom. vi. 10
ref.
e = 1 Cor. iv.
16 ref.
f = Acts xx. 35
ref.

ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἄσθενεῖ, ABDE
ἀλλὰ ἔδυναται ἐν ὑμῖν. ⁴ καὶ γὰρ ἔτ' ἐσταυρώθη ἐξ FGJK
ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς
ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ᾧ ζήσομεν σὺν αὐτῷ ἐκ

quid Ambr: *quomodo* Ambrst: for *ἐπει δοκιμῇ, ἐκ οἰκοδομῇ* 93.—λαλ. ἐν ἐμ. FG g
syrr: add *προς ὑμας* arm.—*δυναται* 67³. 123³ Chr: *δυνατοι* 31. 122: *δυνατος* 52:
δυναδυνασται 93.—4. rec *καὶ γὰρ εἰ* (see notes), with AD²EJ most mss v goth syrr al
Orig., (εἰ γ. καὶ, as also 31. 93) Chr Thdrt h l Oec Dial Hipp Orig-int Ps-Ath-lat lat-ff
(*nam elsi*) vss Orig-int lat-ff: txt BD²FGK 2.39.67³. 117 it aeth Eus Thdrt, Dam Thl Paulin
—aft *αὐθ.* ins *ἡμῶν* arm al Ambrst Hil-ms Paulin Ambr Pel-comm.—*καὶ ζῇ* Eus.—*θεοῦ*
om 17.—rec bef *ἡμεῖς* ins *καὶ* (appy, as Meyer, *the καὶ γὰρ was taken as merely* = *namque*,
and *thus another καὶ added to give the emphasis*), with mss copt al Chr (*καὶ γὰρ ἡμ. εἰ*
Mtt's ms.), txt ABDEFG (*γὰρ* om FG 112 arm) JK (pref *εἰ*, as also 117: *εἰ καὶ* arm) 23.
44-6-8. 57. 72-3. 80-9. 91. 106-8 to 12. 177 to 9. 219¹-38 v it syr slav-ms Cyr Thdrt
Dam Thl Oec lat-ff.—for *ἐν*, *σὺν* AFG g Syr ar-erp copt.—rec *ζήσομεθα*, with D²EJK
&c Chr (Chr, and Mtt's mss *σωζομεθα*) Thdrt al: txt ABD²FG 17. 31-9. 73-4¹. 80
Dam.—for *σὺν*, ἐν D¹ 17 d e Chr₂ (mss vary).—εἰ δὲ. θε. om FG g: θε. om K 117.—
εἰς ὑμ. om (from misunderstanding, it being imagined that *ζῆσθ.* applied to eternal life, in
which case *εἰς ὑμ.* appeared irrelevant) BD²E³ flor arm Chr Sedul (in *vobis* joined

they required the exertion of discipline; and they challenged him to the proof his apostolic authority.

δοκιμῇ . . . χριστοῦ] The gen. is either objective, 'a proof of Christ speaking in me,' i. e. 'that Christ speaks in me,'—or subjective, 'a proof given by Christ speaking in me,'—a token of my authority vouchsafed by Christ speaking in me.' This latter meaning is more suited to what follows, where *Christ* becomes the *subject*. Such proof would be, the immediate execution, by Divine Power, of some punishment denounced by Paul's word, as in Acts xiii. 11.

δε, i. e. Christ: see above. *δυνατεῖ*, to answer to *ἀσθενεῖ*, refers both to gifts and miracles, and to the Power of Christ which He would exert in punishment—*εἰς ὑμᾶς* and *ἐν ὑμῖν* differ—the *εἰς* being hypothetical, the *ἐν*, matter of fact: see Gal. iii. 1. The assertion tends to remind them of the danger of provoking Christ, who spoke by Paul.

4.] *Confirmation of the foregoing οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ.*—The rec. text, *καὶ γὰρ εἰ*, would be quite beside the purpose, and would mean, 'For even if He were crucified,' for even putting the case that He was crucified: 'καὶ εἰ' cannot be = *εἰ καὶ*, *though*, as in Vulg. 'etia,'—and E. V. Hartung, Partikellehre, i. 130, shews that in *καὶ εἰ*, the climax belongs only to the hypothetical particle *εἰ*, not as in *εἰ καὶ*, to the fact presupposed: 'even if,' not 'if even,' or 'although.' Exx. of *καὶ εἰ* are Plat. Sympos. 185, *καὶ ἰὰν τοῦτο ποιῆσθαι ἀπαξ ἢ δις, καὶ εἰ πᾶν ἰσχυρά ἐστι, παύσεται.* Eur. Androm. 266, *καὶ γὰρ εἰ περίε σ' ἔγωγε κτὸς μόλυβος, ἔξανασθῶ σ' ἰγώ.* Sappho, *καὶ γὰρ αἰ φεύγει, ταχέως διώξει:*

See more in Hartung, l. c. — 'For he was even crucified (*καὶ γὰρ* always means 'for . . . even' . . . , or 'for . . . also,' and never simply 'for,' see Hartung, i. 137 f. where he has collected many exx., e. g.: ll. a. 63, *καὶ γὰρ ῥ' ὄναρ ἐκ Διὸς ἴσται*,—Herod. i. 77, *καὶ γὰρ πρὸς τοὺς αὐτῷ ἐπικείμενους συμμαχίαν*) from (as the source, —the conditional element, —by which His Crucifixion became possible) *weakness*, but He lives by (source) the *Power of God*' (which raised Him from the dead, Rom. vi. 4; viii. 11. Eph. i. 20. Phil. ii. 9). — 'For we also are weak in Him (i. e. in Him, in our communion with and imitation of Christ, we, as He did, lay aside our power and spare you: we partake of His voluntary abnegation of power which we might have used. The context requires this expl., and refutes that of Chrys., also Theodoret, Theophyl., Grot., Estius, al., —*εἰ ἴσται, ἀσθ. ἐν αὐτῷ; διωκόμεθα, ἡλυνόμεθα, τὰ ἰσχυρά πάσχομεν*), but shall live (exercise our apostolic authority, in contrast to the *ἀσθενεία* above) with Him (as He now exercises His Power in His glorified resurrection life) by (source) the *power of God with respect to you*' (*εἰς ὑμᾶς* may belong either to *δυναμὴς θεοῦ*, = *δυνάμ. θεοῦ τῆς εἰς ὑμᾶς*, the art. being often omitted in such constr., —or to *ζήσομεν*, 'we shall live with respect to you,' which agrees better with the parallelism *εἰς δύν. θεοῦ*, but not so well with the arrangement of the sentence. The sense seems to require the *latter* interp., for the *δύναμις θεοῦ εἰς ὑμ.* would be rather the *result*, than the *source* of the Apostolic energy indicated by *ζήσομεν*). —I have taken *ζήσομεν*, as the context plainly requires, figu-

δυνάμεως θεοῦ εἰς ὑμᾶς. ⁵ ἑαυτοὺς ^h πειράζετε εἰ ἔστε ^g ἐν τῇ πίστει, ^h ἑαυτοὺς ^h δοκιμάζετε ^h ἢ οὐκ ^m ἐπιγινώ-
σκετε ἑαυτοὺς, ὅτι Ἰησοῦς χριστὸς ^a ἐν ὑμῖν ἐστίν; ^o εἰ
μήτι ^p ἀδόκιμοί ἐστε. ⁶ ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς
οὐκ ἐσμέν ^p ἀδόκιμοι. ⁷ εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ
ποιῆσαι ὑμᾶς κακὸν μηδὲν, οὐχ ἵνα ἡμεῖς ^q δόκιμοι φανώ-
μεν, ἀλλ' ἵνα ὑμεῖς τὸ ^r καλὸν ποιῇτε, ἡμεῖς δὲ ὡς
^p ἀδόκιμοι ὤμεν. ⁸ οὐ γὰρ δυνάμεθά ^a τι κατὰ τῆς ἀλη-
θείας, ^a ἀλλὰ ὑπὲρ τῆς ἀληθείας. ⁹ χαίρομεν γὰρ ὅταν

r = Rom. vii. 16 al.

s constr., Luke xli. 26.

t ellipse, 1 Cor. iii. 1.

with follg *ipsis* d e. So also D¹, εἰς ὑμας αὐτοὺς.—5. *ιστηκατε ἐν τ. π.* Thdr.—
αὐτῇ τῇ π. arm.—αὐτ. δοκιμ. om A.—χριστ. ἡσ. AFG al v copt Clem Dam Ambrst
Bed (not Jer): txt BDEJK &c.—rec aft *υμιν* add *ἐστίν*; copt Jer-gr *οικει ἐν υμιν*: Thl
ἐστίν ἐν υμ.: txt BD¹ 17. 116 Clem Chr-comm.—εἰ μὴτι ἀρ 38. 47-8. 72. 80 syr*—
6. for *δε*, γὰρ FG (g as a var read).—ἐπιγινώσθε 17.—7. rec *εὐχομαι* (*corr*) to *con-*
form to ἐλπίζω, ver 6), with D²EJK &c Syr al ff (so Thl in ver 9 also): txt ABD¹FG
17. 23. 31-7. 57. 73. 80 v it copt arm æth slav Isid Dam Aug al (not Ambrst Cassiod).—
οὐ μὴδεν ποιῆσαι κακὸν arm: μὴδεν κακὸν 109. 238.—for οὐχ ἵνα, ἵνα μὴ 46. 116-17.
—ἀλλα D¹.—ως om 219^a arm.—8. rec ἀλλ, with B (e sil) D¹J al: txt D¹(E²)FG &c.—
ἀληθείας 1st to 2nd om 17. 93.—9. γὰρ om K 46. 108¹-16-17 arm: *δε* Syr Ambrst-ed.

ratively (see reff.): but many Comm. take it literally, of the resurrection; e. g. Grot., —'vitam consequemur immortalem.'

5.] 'You want to prove *Christ* speaking in me;—if you necessitate this proof, it will be given. But I will tell you *whom* rather to prove. 'Prove yourselves;' there let your attention be concentrated, if you will apply tests.' Notice the prominently emphatic *αὐτοὺς*: so Chrys.: *τί γὰρ λέγω περὶ ἑμοῦ τοῦ διδασκάλου, φησί . . . ὑμᾶς γὰρ αὐτοὺς ἵαν βουλήθητε ἱεστᾶσαι . . . , ὅψεσθε ὅτι καὶ ἐν ὑμῖν ὁ χριστός.*

εἰ ἔστι ἐν τῇ π.] 'Whether you maintain your Christian place and standing in Christ, which will be shewn by the power of Christ's Spirit present and energizing among you.'

ἐπιγιν. αὐτ., ὅτι] for constr. by attraction, see reff. and Winer, § 63. 3. a. εἰ μήτι, unless indeed . . . see reff.

ἀδόκιμοι, 'not abiding the proof,' 'worthless,'—i. e. in this case, 'mere pretended Christians.'

6.] 'But (however it may fall out with your proof of yourselves) I hope (or perhaps better, expect) that ye shall know that we are not worthless,' (unable to abide the proof to which you put us. The ver. is said, as Theodoret, ἀπειλητικῶς;—and Chrys. remarks, ἐπειδὴ γὰρ ἐντεῦθεν βούλεσθε, φησί, διὰ τῆς εἰς ὑμᾶς κολάσεως τὴν δοκίμην λαβεῖν, οὐκ ἀπορήσομεν τοῦ δοῦναι ὑμῖν τὴν ἀπόδειξιν).

7.] Yet he prays God rather that they may require no such demonstration of his apostolic power, even though he lose in reputa-

tion by it.

μὴ ποιῇς. ὑμ. κακ. μὴδ.] Not, as Grot., al., 'that I may not have to inflict on you any evil' (an extraordinary rendering of κακὸν ποιῆν), but 'that ye may do no evil,' corresponding to ἵνα ὑμεῖς τὸ καλὸν ποιῇτε below.

οὐχ ἵνα . . .] 'And the purpose of this my prayer is not to gain any repute by your Christian graces, but that you may be highly endowed with them, and (if it so happen) we may be as of no repute ('hominum scilicet judicio,' Beza).—That this is the sense, and that δόκιμοι is not in this ver. to be applied to *substantiation of power by punishment*, is necessitated by the constr.,—it being plainly shewn by the infin. after εὐχόμεν, that ἵνα is not here meant to apply, even in part, to the *purport* of the prayer (as in Col. i. 9. 2 Thess. i. 11; see note on 1 Cor. xiv. 13), but to its *purpose*. And that being settled,—'we pray . . . not in order that we may appear δόκιμοι,'—it follows that the *appearing* δόκιμοι would be a result of the *fulfilment of the prayer*, viz. of your *doing no evil*, and this it could only be by their *doing no evil* bringing credit on the Ap.'s ministry. It is not for this end that we pray that you may do no evil, but for your own good, even if that tend to the non-exercise, and so depreciation, of our apostolic power.

8.] 'for we have no power against the evil facts, as Chrys., al., as Meyer; not of De Wette, δλ., but comes τῆς δλ.—'If

that tend to the non-exercise, and so depreciation, of our apostolic power.

9.] 'for we have no power against the evil facts, as Chrys., al., as Meyer; not of De Wette, δλ., but comes τῆς δλ.—'If

very lamely with ὑπὲρ τῆς ἀλ. in the truth, we

u = ch. xi. 21.
v here only f.
See 1 Cor. i.
10.
w ver. 2.
x Tit. i. 18.
y only f. See
Rom. xi. 23.
constr. Bath.
i. 12. ix. 27.
(Acts xvii.
8.)
z ch. x. 8 ref.
1 Cor. i. 15.
11. 2. 1 Thess.
iv. 1. 2 Tim.
iv. 8.
a = 1 Cor. i. 10
ref.
b = Rom. xii.
5.
c Rom. xii. 16.
xv. 6. Phil.
ii. 2.
d Mark ix. 50.
1 Thess. v.
18 only f.
Sir. vi. 6.
g = Acts ix. 13. Rom. i. 7 al. ff.
e Rom. xv. 23. θ. τ. ἀγ., here only.
f Rom. xvi. 16 ref.

ἡμεῖς ὡς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο καὶ ABDE
εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. ¹⁰ διὰ τοῦτο ταῦτα FGJK
ὡς ἀπὸν γράφω, ἵνα ὡς παρὼν μὴ ἀποτόμως ὡς χρῆσωμαι
κατὰ τὴν ἐξουσίαν ἣν ἔδωκέν μοι ὁ κύριος εἰς οἰκοδο-
μὴν καὶ οὐκ εἰς καθαίρεισιν.
¹¹ Ὡς λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακα-
λεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς
ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. ¹² Ἀσπάσασθε
ἀλλήλους ἐν ἀγίῳ φιλήματι. ¹³ Ἀσπάζονται ὑμᾶς οἱ
ἅγιοι πάντες.
Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ καὶ ἡ ἀγάπη τοῦ

—ote FG: σι 4. 213 v-ed Pel-text.—δε om 80.—rec aft τοῦτο ins δε (for connexion, as the varr also shew) with D'EJK &c Syr al Thdrt al: γαρ Syr goth Chr: δη 73: δε without και al: txt ABD¹FG 39. 67² v it copt aeth al Dam lat-ff.—10. απων ταν. γραφω 80.—μη παρων D(E?)FG al v it Oec.—χρησσομαι D(E?)FG al.—ο κυρ. εδωκ. μοι (correct of order for emphasis?) ABD(E?)FG al v it copt goth Dam: txt J (δεδωκ.) K mss urly (appy) syrr aeth al Chr Thdrt Thl Oec.—ο θεος 89.—11. το λοιπ. 4. 31. 43 Chr Thl.—το αυτ. φρ. om A.—της ειρ. και της DEJ 37. 49. 80. 123 d v-ed goth arm Thdrt Thl Ambrst Pel (της bef αγ. om Thl).—αγαπ. και om FG 17. 73 g: αγ. κ. της ειρ. 44-8. 72.—12. φιλημ. αγιω AFGJ 44-8. 72-3. 80 al vss Chr Thl lat-ff: txt B (e sil) DEK most mss d e Thdrt Dam Oec.—13. aft κυριου add ημων (E?) 37. 44. 113-23. 219² al v Syr ar-erp aeth copt slav Did Thdrt Chr Thl Ambrst Ambr Pel.—θεου και πατρος 4² slav-ed Chr Thdrt (somet).—for υμ., ημων 112.—rec at end add αμην, with DEK &c: om ABFGJ 14. 17. 67² (al?) harl¹ g aeth Chr (Mtt's mss: mss, om υμ. also).

shall be at one with you and so have no opportunity of shewing our power') but (only) on behalf of (in furtherance of the cause and spread of) the truth.' 9.] 'For (confirmation) of ver. 8 by the still stronger assertion, WHEREIN his joy consists, and for what he prays) our joy is, when we are weak (have no opportunity for shewing our power in punishment) but ye are mighty (in Christian graces, and requiring no exercise of our authority): this (viz. that the state of the case may be as just mentioned) we also pray for, viz. your perfection' (generally,—in all good things, see καταρτισμόν, Eph. iv. 12: not, as Bengel, 'ne opus sit quinquam de corpore rescindere') the reference here being far more general.) 10.] διὰ τοῦτο, 'because I wish and pray for your perfection.' ταῦτα, 'this Epistle.' ἀποτ., 'sharply.' χρῆσθ., scil. ὑμῖν. See in ref. similar omissions of the dative.—βούλομαι γὰρ ἐν τοῖς γράμμασι εἶσθαι τὴν ἀποτομίαν, ἀλλὰ μὴ ἐν τοῖς πράγμασι. Chrys. κατὰ τ. ἐξ. ἡν. . .] gives the reason why he did not wish to act ἀποτόμως,—because the power would seem to be exercised in a direction contrary to that intended by Him who gave

it. 11—13.] CONCLUSION.

11.] GENERAL EXHORTATIONS. 'Severius scripserat Paulus in tractatione; nunc benignius, re tamen ipsa non dimissa.' Bengel. χαῖρ., 'rejoice,' scil. in the Lord, as Phil. iii. 1; iv. 4. 1 Thess. v. 16. καταρτ., τέλειον γίνεσθαι καὶ ἀναπληροῦν τὰ λειπόμενα, Chrys. παρακαλ., 'take comfort;' a recurrence in the end of the Ep. to the spirit with which it begun; see ch. i. 6, and, for the need they had of comfort, vii. 8—13. This is better than 'exhort (one another),' as Vulg., al, which would hardly be expressed by the verb only, but by παρακαλεῖτε ἀλλήλους, or ἑαυτούς, see 1 Thess. iv. 18; v. 11. Heb. iii. 13. τὸ αὐτ. φρ. belongs to ἀγάπη, εἰρηνεύετε to εἰρήνη. καί, 'and then.'

12.] CONCLUDING GREETINGS. ἐν ἀγ. φιλ.] See on Rom. xvi. 16. οἱ ἀγ. πάντες] viz. in the place whence the Ep. was written. 13.] CONCLUDING BENEDICTION: remarkable for the distinct recognition of the Three Persons in the Holy Trinity, and thence adopted by the Christian Church in all ages as the final blessing in her Services.—'The grace of our Lord Jesus Christ' is put first; 'nam per gratiam Christi venit ad Patris amo-

Θεοῦ καὶ ἡ ^b κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ^{h Acts II. 49.}
 ὑμῶν. ^{— 1 Cor. I. 9}
 ref.

Subscription: πρ. κορ. β. AB¹D (D adds ἐπληρωθη. αρχεται πρ. ταλατας) ετελεισθη
 πρ. κορ. G: all vary. rec προς κορ. δευτερα εγραφη απο φιλιππων της μακεδονιας δια
 τιτο κ. λουκα, with (with some varr) (E?) JK all Syr copt Thdrt-ed Oec: πρ. κορ. β. εγρ.
 απο φιλ. δια τιτου βαρναβα κ. λουκα 44. 106-8-33.

rem." Bengel. κοινων. τ. ἁγ. πν.]
 'communion,' 'fellowship,' gen. obj.—
 not 'communicatio activa,' gen. subj.—
 τουτίστι τὴν μετοχὴν αὐτοῦ κ. τὴν μετά-
 ληψιν, καθ' ἣν ἁγιαζόμεθα, τῇ ἐφ' ἡμᾶς
 ἐπιφοιτήσει τοῦ παρακλήτου κοινωνοὶ αὐ-
 τοῦ γενόμενοι, καὶ πνεῦμα καὶ αὐτοί, οὐκ

οὐσίᾳ, ἀλλὰ μεθίξει, ὄντες. Theophyl., and
 simly Oecum.—Chrys. adds, οὕτω τὰ τῆς
 τριάδος ἀδιαίρετα· καὶ οὐ τοῦ πνεύματος
 ἔστιν ἡ κοινωνία, εὐρίθη τοῦ υἱοῦ· καὶ οὐ
 τοῦ υἱοῦ ἔστιν ἡ χάρις, καὶ τοῦ πατρὸς κ.
 τοῦ ἁγίου πνεύματος.

END OF VOL. II.

